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THE

MILLENNIAL HARBINGER;

CONDUCTED BY

ALEXANDER CAMPBELL.

CO-EDITORS:

W. K. PENDLETON AND A. W. CAMPBELL.

I SAW another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God, and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water.——*John.*

Great is the Truth, and mighty above all things, and will prevail!

SERIES IV.—VOLUME III.

BETHANY, VA.:
PRINTED AND PUBLISHED BY A. CAMPBELL.

1853

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THE

MILLENNIAL HARBINGER.

FOURTH SERIES.

VOL. III.] BETHANY, VA., *JANUARY*, 1853. [No. I.

PREFATORY REMARKS.

THE past volumes of the Harbinger are its best guarantees for the future. Every year has something, nay, many things, in common with the years that have preceded, and with the years that shall succeed it; and so have the volumes of human history, literature, science and religion, annually issuing from the press. It may, therefore, be logically and historically inferred, that the Harbinger of 1853 will have some themes and developments in common with the years that have preceded it, as well as some things new and original.

A year after the meridian of life is crossed, is more fruitful of reflection than a year preceding it; and as we advance in years, in experience, and in reflection, we are more apt to scrutinize both our premises and our conclusions with a severer logic, and to give more prominence and value to experience than to theory, however plausible and fascinating it may appear.

In conducting the Harbinger for so many years, we have had ample opportunities of testing current opinions, and of being tested by their authors and advocates, and of giving to our readers the arguments for and against all our positions on the greatest questions of the age, connected with its doctrinal, ethical, and religious movements. This, indeed, has always been our course, and, as yet, we have found no good reason to depart from it.

True, sometimes in this course we encounter the reprobation of individuals, and, in the inverse ratio of their obligations to us, we sometimes receive their thankful acknowledgments. Still, the public are benefited, and in this fact we have our present reward, and can patiently await the developments of the future.

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It is acknowledged by all Protestants, that in the Bible alone we have the whole revelation of God to man, which his present condition requires, both with respect to the world that now is, and also to that which is to come. Its hermaneutics, or laws of interpretation, are now settled by such tribunals of literature and science as have the sanction of the educated world. No special tribunals are claimed—no new lawgivers are needed, to settle a single canon, or law of translation or interpretation. As other writings of the same age, language and people, are interpreted, so the sacred writings of the Jewish age, and of the Christian age, are to be interpreted and understood. These are the decisions of all the literary tribunals of the age. We ask no more, and will concede no other canons to any one who seeks to unsettle Christian communities by private opinions or special pleadings for favored hypothesis, or long cherished idealities.

Indeed, there is nothing to be settled by any authority whatever, on any article of Christian faith, piety, or humanity. A correct and perspicuous translation of the Holy Scriptures, is all that this age, or any age, requires, so far as Christian knowledge or faith is concerned. It is of great interest and importance to the Christian profession, that this matter be clearly stated, cordially acquiesced in, and faithfully carried out in all discussions of revealed truth. It will greatly tend to the healing of existing discords amongst the sects, to the silencing of the cavils of infidelity, and to the spread and progress of Christian truth, both at home and abroad. This is, indeed, the great work and duty of the age.

Christianity has always needed the gift of tongues. It is a gift now to be acquired. Once, and but once, was it a gift miraculously conferred. The crisis then required it. It is now no longer to be desired or expected in that way. Hence the whole Christian profession have erected, or are erecting, schools for the teaching and acquiring the knowledge of the Hebrew and Greek tongues.

The union and co-operation of Christians, is essential to the salvation or conversion of the world. But this union and co-operation cannot be secured by any popular version, Protestant or Romanist. Hence the necessity of a new version, and hence the necessity of such schools and seminaries of learning as can, when occasion requires, supply such a demand, or to furnish critics to test it.

The present crisis, and our ecclesiastic relations to such an undertaking, demand that, in the volume for 1853, a very special attention be paid to this great work. It is essential to its success that it be discussed with much freedom and with much candor, as well as with much ability. We, therefore, intend to contribute our mite to this great want of the age. The whole community needs more light

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upon this subject. It demands it. It must have it, and it will have it.

This, then, may be expected as one of our prominent topics during the current volume. But it is not to be the only prominent topic. There is another, intimately related to this whole subject, and that is, the present Christian Ministry. We mean the evangelical ministry of the word. The world is yet a large, uncultivated field, with only a green spot here and there, and often with long and broad intervals between. To raise up and furnish a supply equal to the demand, is now becoming a question of great interest all over the vast territory of thirty-one sovereignties in our grand confederacy, to say nothing of the area beyond these, filling up every hour with the germs of new States and settlements. Assuredly, in the survey of all the premises, we need to pray to the Lord of the harvest to send forth laborers to reap it. But we must do more than pray for a supply. We must labor for it. We must use the means which have always been necessary and expedient to this great object. To develop these, will call for considerable attention in the present volume.

But here, on the banks of the Missouri River, and in the crowds in which we are daily moving, is neither the place nor the time for writing even a preface to a new volume of the Millennial Harbinger. Hoping soon to be in my chair at home, I can only promise, with the Divine favor, to be as punctual and laborious in the future as I have been in the past. I have no other guaranty than the past for the future, except that my capital accruing from experience, and a still larger horizon, would seem to justify the promise of giving still more satisfaction to my numerous and very indulgent readers, than we have been able to do in the past. Still, I can only strictly promise to do all in my power to further and advance the great work of reformation now in progress, in co-operation with the many gifted and consecrated minds which the Lord has raised up as auxiliaries in this, the greatest enterprize of the age—the restoration of Primitive Christianity in faith and manners, in theory and practice.

We are not insensible of the invidiousness of the attitude in which we are obliged to place ourselves before our opponents, in this great evangelical enterprize. Still, we must not shrink from it on this account. We must endure it, and we must add to our faith courage, that we may fight the good fight of faith valiantly and honorably, and be more than simple conquerors over all opposition.

We fraternally beseech all good men, who hold our common faith and our common hope, to come over and help us; promising to surrender every thing for which we cannot produce a "*thus saith the Lord*," either in express terms or by approved precedent, and "to

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contend earnestly for the faith formerly delivered to the saints." In doing this, we shall go forth "fair as the moon, bright as the sun, and terrible as an army with banners."

BROTHER DR. STONE'S, *Fulton, Missouri,* December 17, 1852. } A. C.

NOTES OF INCIDENTS IN A TOUR THROUGH ILLINOIS AND MISSOURI—*No. I.*

LEFT Bethany for Missouri October 28th, in company with Mrs. Campbell, a portion of my family, and my agent, Bro. Roberts, of Ohio. We sojourned the first night in Wheeling, Va., the second in Zanesville, Ohio, where we exchanged the stage for the steam cars. via Newark and Mount Vernon, for Sandusky City. The day was agreeably spent till within some thirty miles from Sandusky City, when the train of baggage cars immediately before us, encountering some cattle on the road, caught one of them in its cow trap, which so entangled the wheels as to eject the tender from its course, and thereby wholly wrecked four cars, crippling two others. The passenger cars. immediately behind, in another train, were, by a signal given, happily stopped before we ran upon them, and so we Providentially escaped farther damage than the loss of time and consequent delay, equal, as the sequel proved, to two days on our whole tour from home to Bloomington, Illinois, not being able to connect, in proper time, with the cars from Toledo, via Chicago, to Joliet. At Joliet we were obliged to take the canal to La Salle, and thence a steamboat to Peoria, whence we took the stage some forty miles to Bloomington, M'Lean county, Illinois. In this journey of 752 miles, we had almost all the varieties of traveling—440 miles by steam cars, 192 by stage, 60 by canal, and 60 by steamboat. At Bloomington and its environs we continued four days. Thence by stage 65 miles to Springfield, and from Springfield to St. Louis, Mo., via Alton, 100 miles by rail car and river. From St. Louis, after one day's rest, I left for Hannibal, 138 miles up the river, at which point our labors commenced, being Lord's day November 14th.

The incidents of this journey of 1,055 miles, from Bethany to Hannibal, were such as ordinarily befall tourists and travelers. There were, besides those named, others somewhat special. Such occurrences are, indeed, already becoming so common, as to call for some special measures on the part of railroad companies or of the traveling community. But the spirit or character of our communities partakes

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so much of the boldness or recklessness of the border war era, as to jeopardize neck or limb for the sake of *going ahead*.

Another incident, of the same class, occurred between Chicago and Toledo, which we as happily escaped, through the delay occasioned by that already related. The cars, returning from Chicago to Toledo, ran off the track on Monday, and gave the travelers a rest of eleven hours, in the midst of a prairie, far from any dwelling. Thus we escaped by resting on "the Sabbath" in Sandusky City; for had we not, we should have met them on Monday, and been constrained to wait with them the refitting and backing out of our way.

We also had the pleasure, if pleasure it may be called, of being lost a part of one night in the stage coach from Bloomington to Springfield, the capital of Illinois. The night becoming exceedingly dark, wet, and tempestuous, and the stage lamps emitting but a feeble ray, the driver, having no land-mark in his eye, drove out into the wild grass, and, becoming bewildered, dismounted, seized the flickering lamp and wandered off in quest of a road, fearing some swamp or pit, dug for a railway, which he imagined to be near at hand, meantime, leaving us to the mercies of his palpitating team. Unfortunately he got out into an ocean of grass, in which he could find neither land-mark nor heaven-mark to direct his team into the beaten track. Of course our anxiety for his safety and speedy return, was as intense as his own. Though needing encouragement myself, I nevertheless endeavored to encourage our fellow-pilgrims, when immediately the winds, as if suddenly provoked, began to blow with fury, and the clouds to pour down their treasures of rain upon us. They beat upon our stage with such violence as to indicate the probability of either affrighting our team, left to their own discretion, or of inundating us through its too numerous chinks. Meanwhile, the safety of our driver became with us an object of thrilling importance, not altogether or exclusively for his safety, but necessarily for our own. Moments counted minutes, while, in the alternation of hope and fear, we imagined that we had lost him, or that he had lost the road. Our suspense in such a crisis of our affairs, may be more easily imagined than described. He, however, returned, but not with much more assurance of our deliverance than when he left. Still the question was undecided, whether there might not be some pit, or slough of despond, into which we might be drifted by the winds or by the precipitance of our team. This was a question which neither logic nor metaphysics, neither history nor chronology, could decide. We were, therefore, literally, sensibly, and every other way, completely in the dark. But when hope was almost gone, a feeble ray from the tempest-beaten lamp gave indications that our driver was plodding his way back; but with what new light upon

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our destiny, we knew not. He gave but little satisfaction, for, indeed, he had none to give. Leaving the horses to their own discretion, we finally stumbled into the road, and, in *eight hours and one half*, wading through mud, we completed *fifteen miles*, and safely arrived at Springfield.

From Springfield we took the rail cars to Alton, on the Mississippi, twenty-four miles above St. Louis, and, at eight o'clock in the evening, found ourselves safely lodged in the Planters' Hotel, in the midst of this great city of the Valley.

Next day we found out some of our brethren, long and well known to me. Amongst whom was old Bro. Fife, well known in Virginia and Missouri, for his works of faith and his labors of love; Professor Stewart, Dr. H. Christopher, and Elder Samuel Church, pillars of the church in this great commercial emporium.

In order to reach my appointments in Missouri, I was obliged to leave Mrs. Campbell and children to return, after a few days, to Bethany, via Cincinnati, and to hasten to Hannibal, where my labors were to commence. Accompanied by Elder Fife, we reached this flourishing town on Saturday, at 1 o'clock, after a pleasing sail of some twenty hours.

Before entering upon the details of our visit to this large field of labor, I will retrospect our visit to Illinois. In this great prairie State we made no pause, save that with Bro. E. W. Bakewell and the brethren at Bloomington. We had, indeed, the unexpected pleasure of meeting with some of our brethren of the evangelist department during our stay there. Amongst whom was Bro. Thompson, formerly of Great Britain, lately of Kentucky, now located at Walnut Grove, Ill., one of our most intelligent and able teachers and preachers of the Apostles' doctrine. Bro. Thompson was regarded where I first met him—at Huddersfield, England, and Edinburgh, Scotland, as well as in Steubenville, Ohio, and in every place where he has sojourned in this country—as a good man, and a teacher that needed not to be ashamed. Bro. J. H. Neville, a graduate of Bethany College, of much promise, of good endowments, and of very respectable attainments and scholarship, is also located at Walnut Grove as a teacher in that institution, already in a flourishing condition. We had the pleasure of meeting, also, with Brethren Minier and Ireland, of Walnut Grove, while at Bloomington, as well as with the whole church, at Bloomington, on Lord's day afternoon.

In the morning of the Lord's day, through the courtesy and liberality of the Methodist ministry and people in Bloomington, we had the pleasure of addressing, in their large meeting-house, a very large assembly of the citizens of that flourishing city; at whose importu-

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nity, we consented to address them again in the evening of the same day. We have seldom witnessed a more attentive and interested auditory than that assembled on this occasion.

During our sojourn here, we enjoyed the hospitality of sundry citizens in Bloomington, as well as that of Bro. W. T. Major, in its vicinity. Indeed, the new city and its environs is one of the most beautiful localities we have seen in the interior of Illinois. For superb rolling prairies, of great fertility, interspersed with beautiful groves, and for an industrious, intelligent, and, I presume to add, moral population, M'Lean county has few superiors in the State.

Bro. Warinner, whose hospitalities we so much enjoyed, and Elder W. T. Major, have long been the stay and the staff of the church in Bloomington. There are, indeed, also other excellent spirits in that community, with whom we formed a pleasing, though a transient acquaintance, through whose influence and co-operation the cause has risen to high consideration in M'Lean county. But there is no place where the thorn and the thistle do not spring up in the soil of our fallen humanity, and teach us that all are not Israel which profess to be "the Israel of God." And so it may come to pass even in Bloomington.

M'Lean county is highly favored with railroads, now in progress, which will make her one of the most flourishing commercial centres of this large, and, by concession, the most fertile State of the American confederacy.

Before leaving Bloomington, we delivered an address on the subject of Education, general and special, and received a few scholarships towards endowing a Chair in Bethany College. We have reasons, and good reasons, to believe that Illinois will, as Missouri is now doing, raise up and establish a Chair in the first College in the Union created on the Bible and its philosophy of education. She, too, is being benefited by the labors of its graduates, and she needs as many evangelists for her large and rich territory as any other State in the great Valley of the Mississippi. A. C.

LETTERS FROM JERUSALEM.

[These very interesting letters from our missionary, Bro. Dr. Barclay, at Jerusalem, have been crowded out of our paper for want of room. They will now appear, if not in the order of time, they shall at least all be given to our readers.—A. W. C.]

Jerusalem, January 30, 1852.

My dear Brother Burnet—Providence permitting, this will either be handed to you in person by Capt. Tabaczynski and son, or else mailed for you in New York. In the former event, it will serve the

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purpose of an introductory note; and in the latter, you must regard it as a mere familiar epistle. Should they conclude to stop at Cincinnati on their way to Iowa, you will find them accomplished gentlemen, of polished manners, and, what will interest you far more, Christians of the primitive stamp.

The captain and his son were brought to serious reflection by the unfortunate issue of the Hungarian struggle; and they came to the resolution, during their long detention in Turkey, to visit Jerusalem as soon as liberated, in the hope of finding a religion that would afford them rather more solace than that of 'The Beast.' But vain were all their *Diogenes*-like investigations, for a length of time. Instead of finding that pure, soul-cheering religion, which they expected would be flowering around the tomb of our Saviour, the mummery and superstition which they found so rife in every chapel of the 'Church of the Holy Sepulcher,' led them to the conclusion of those who visited the sepulcher eighteen hundred years ago—'they have taken away the Lord, and we know not where they have laid him.' At length, however, they accidentally (or I should rather say *providentially*) found one of our proselytes engaged in reading the Bible; and, on learning that no man had a right to *forbid Scripture*, that they should not be privileged to read and judge for themselves, gladly accepted a copy of the Bible, and eagerly read it—particularly such portions as they were told would teach them the nature of true Christianity. When I inform you that these earnest inquirers twice attended our public services, and also received instruction informally some half a dozen times, according to the form of sound words, you may safely guess the result. They were so impressed with the simplicity of our services, contrasted with any thing they had ever witnessed before, in the way of devotion and instruction, that they were literally ready to 'fall down on their faces, and confess that God was in us of a truth.' It would greatly rejoice your heart to witness their joy in the possession of the *truth*, and the earnestness with which they study the Bible. Bro. Julius says his highest ambition is to become prepared to preach the gospel. These brethren, not content with enjoying this great salvation themselves—like one of old, who, when he had found the Messiah, made it his first business to tell others that he had found Him of whom Moses (in the law) and the Prophets did speak—embrace every opportunity of

'Telling to sinners all around,
What a dear Saviour they have found.'

Accordingly they explained the nature of the kingdom to a Polander, with whom they met, who, like themselves, had come on a pilgrimage to Jerusalem from religious considerations; and so much of the truth had he already learned from them and another convert, that I felt fully assured, from his earnest countenance and suffused eyes, that the instruction thus conveyed was by no means in vain; and after only two interviews with him, I was fully persuaded that he was altogether a fit subject for baptism; and accordingly, (after spending much of the intermediate time in giving him further instruction,) I baptized him the next morning. After spending a few days with us, he will have to return to his business in Smyrna—a fact that I can but regret—though he is doing a good business there, and I have every confidence in his steadiness.

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MOUNT OLIVET, June 30, 1852.

My dear Brother Burnet—Your very kind favor of April 20th, was received whilst I was recovering from a two weeks' attack of fever, and greatly did it cheer our hearts and encourage our hands. The wisdom of the measure adopted by the Board in reference to the establishment of the contemplated place of retreat for persecuted and needy converts, I am confident, will abundantly appear when it shall have been fairly tested. I have made inquiries at Lifta, Neby Samwil, Ain Yalo, and other places in the vicinity of the city, and find there will be no insuperable difficulty in the purchase of the land; though great circumspection is necessary, to see that the title be good and properly transferred. I have, therefore, engaged Mr. Tannus, the Chancellor of the British Consulate, who has bought much land for Mr. Finn and other Franks, to assist me in the purchase. It may also be advisable to write to Mr. Marsh after the purchase shall have been made, and get him to procure a firman, by way of 'making assurance doubly sure.' The disposition of the Sublime Porte toward the United States is such at this time, that I anticipate little or no difficulty in obtaining it; and I am sure, from the interest Mr. Marsh manifested toward us whilst here last summer, that he will cheerfully make application for it, and exert his influence to procure it. As to the brother of whom you speak as superintendent of the establishment, glad, indeed, shall we be to see him; and I can assure him that he need entertain no fears about an abundant support after he shall have become acquainted with the proper time of sowing and mode of cultivating in this country; and this, a very little inquiry and observation will soon enable him to do. High land near the city can be had for about $50 per acre, but such as can be subjected to irrigation is considerably higher. I regret that I cannot now furnish the desired information about the agriculture of this country, but hope, by the next mail, to be enabled to give you definite and satisfactory information on the subject.

BEAUTIFUL ILLUSTRATION OF BENEVOLENCE.

"SEE that little fountain yonder—away yonder in the distant mountain, shining like a thread of silver through the thick copse, and sparkling like a diamond in its healthful activity. It is hurrying on with tinkling feet to bear its tribute to the river. See, as it passes, a stagnant pool hails it, 'Whither away, master streamlet?' 'I am going to the river, to bear this cup of water God has given to me.' 'Ah, you are very foolish for that—you'll need it before the summer's over. It has been a backward spring, and we shall have a hot summer to pay for it—you will dry up then.' 'Well,' said the streamlet, 'If I am to die soon, I had better work while the day lasts. If I am likely to lose this treasure from the heat, I had better do good while I have it.' So on it went, blessing and rejoicing in its course. The pool smiled complacently at its own superior foresight, and husbanded all its resources, letting not a drop steal away. Soon the mid-summer heat came down—it fell upon the litttle stream. But the trees crowded to its brink, and threw out their sheltering branches over it in the day of adversity,

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for it brought refreshment and life to them, and the sun peeped through the branches and smiled complacently on its dimpled face, and seemed to say—'It's not in my heart to harm you;' and the birds sipped its silver tide, and sung its praises; the flowers breathed their perfume upon its bosom; the beasts of the field loved to linger by its banks; the husbandman's eye always sparkled with joy, as he looked upon the line of verdant beauty that marked its course through his fields and meadows, and so on it went, blessing and blessed by all.

"And where was the prudent pool? Alas! in its glorious inactivity, it grew sickly and pestilential. The beasts of the field put their lips to it, but turned away without drinking; the breeze stopped and kissed it by mistake, but shrunk chilled away. It caught the malaria in the contact, and carried the ague through the region, and the inhabitants caught it and had to move away; and at last, the very frogs cast venom upon the pool and deserted it with a hotter breath and dried it up.

"But did not the little stream exhaust itself? Oh, no! God saw to that. It emitted its full cup into the river, and the river bore it to the sea, and the sea welcomed it, and the sun smiled on the sea, and the sea sent up its incense to greet the sun, and the clouds caught in their capacious bosoms the incense from the sea, and the winds, like waiting steeds, caught the chariots of the clouds and bore them away —away to the very mountain that gave the little fountain birth, and there they tipped the brimming cup, and poured the grateful baptism down; and so God saw to it, that the little fountain, though it gave so fully and freely, never ran dry. And if God so blessed the fountain, will he not bless you, my friends, if, 'as ye have freely received, ye also freely give?' Be assured he will."

DEVELOPMENT OF INTELLECT.

CHATTERTON wrote all his beautiful things, exhausted all his hopes of life, and saw nothing better than death, at the age of eighteen. Burns and Byron died in their thirty-seventh year, and, doubtless, the strength of their genius was over. Raphael, after filling the world with divine beauty, perished also at thirty-seven; Mozart earlier. These might have produced still greater works. On the other hand, Handel was forty-eight before he gave the world "assurance of a man." Dryden came up to London from the provinces, dressed in Norwich drugget, somewhat above the age of thirty, and did not even then know that he could write a single line of poetry; yet that towering vigor and swinging ease appeared all at once in "Glorious John." Milton had, indeed, written "Comus" at twenty-eight, but he was upwards of fifty when he began his great work. Cowper knew not his own might till he was far beyond thirty, and his "Task" was not written till about his fiftieth year. Sir Walter Scott was also upward of thirty before he published his "Minstrelsy," and all his greatness was yet to come.

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THE POST-MORTEM GOSPEL.

BROTHER CAMPBELL: As an item in the history of the *origin* of the doctrine of a *post-mortem* gospel, lately propounded, developed, and defended by Bro. J. B. Ferguson, through the medium of the Christian Magazine, I send you the following extract and note, taken from a work which I procured in Boston, Mass., while on a visit to that city during the past summer. In a comment on the parable of Dives and Lazarus, after noticing the conformity of the received notions of the ancient Greeks and Romans in reference to the states of the dead, with the teaching of the Bible on that subject, the writer says:

"If, however, without suffering ourselves to be deceived by philosophic or dogmatic opinions, we closely compare the doctrine of the New Testament as to the relation of the ψυχη and the πνευμα, of the resurrection and the κρισις, the result will be not only that the explanation which we have given of the condition of the ψυχη after death, brings into harmony the various different modes of expression found in the Scriptures, but that it alone furnishes the key to many an enigma which, on any other mode of explanation, remains unintelligible. Especially does it enable us to explain the difference of those states into which souls depart at death; and more particularly, in the case of those whose minds were undeveloped, and who had not come to a decision in favor either of good or evil, in their relation to blessedness or misery, better than it can be done according to the common view. The doctrine of the Bible, as to an intermediate state, in which departed souls pass their time till the resurrection, enables us to see how the expressions of the law's severity may be combined in the destiny of those souls with the tenderness of forgiving love."

At the end of those words, "in their relation to blessedness or misery," in the next to the last period, there is a reference to a *note* at the bottom of the page. The note is in the following words:

"This doctrine as to an intermediate state of the soul after death, must not be confounded with the Roman Catholic doctrine of purgatory. According to Roman Catholic principles, purgatory refers only to believers who have not reached perfect holiness. Of such a purifying fire for the perfecting of believers, Scripture knows absolutely nothing. In the middle state of Hades are found only embryo Christians and *unbelievers*. Inasmuch as many are, from no fault of their own, destitute of faith, Divine grace there opens up to them the possibility of their attaining to it."

The above extracts are taken from *Olshausen's Commentary* on the New Testament. The work as I have it, consists of seven volumes, and forms a part of *Clark's Foreign Theological Library*, published in Edinburgh, Scotland. Dr. Herman Olshausen is Professor of Theology in the University of Erlangen, and the translation of the passage above quoted was made by the Rev. Thomas Brown.

I commend these extracts to your careful consideration, and, if I mistake not, you will find in them the doctrine *first* promulged by the Magazine, if not in *exact form*, yet in *substance*. The fundamental idea of a tender of salvation to "embryo Christians" and "*unbelieving* souls," who have shaken off their "mortal coil" and entered upon the

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uneasy paths of the spirit land, is unmistakably indicated by them; while the chief differences will be found to consist in the varied dress and trappings in which different imaginations may clothe it. As you intimate in the October number of the Harbinger, the doctrine of the Magazine not only has a Germanic phiz and odor, but here is positive proof of its Germanic parentage. The German mind is too metaphysical, too speculative, too *spiritualizing* in its character, to suit the common understanding of men. While reading their productions, even in an English dress, I feel as though I were wandering through some dream-land and surrounded by floating, intangible, and impalpable shadows. Looking at things through their mental glasses, even life, time, eternity, and myself, appear like ideal creations. The mind that enters the field of Germanic speculations, is like a ship cast upon the troubled bosom of an ocean, without sails, or rudder, or compass, or guiding star; and it finds no relief from its doubts and fears until it return to the plain word of God, upon the surface of which lie scattered, with profuse hand, great elementary truths, upon which the soul may feed, and from which the heart may derive comfort.

In reference to Dr. Olshausen, I would further state, that his views on the subject under consideration, so far as I can gather them from the work before me, seems to be as follows: That, at death, while the *bodies* of men go down to the dust of the earth, their *souls* enter Hades. That in Hades there are two departments, separate and distinct—the one a place of comfort, the other a place of torment; the former designed for the righteous, the latter for the wicked; or, in other words, two different states—one of blessedness and another of misery. That there is a time appointed when the bodies of men shall be raised to life and retenanted by their souls, and in that condition receive their final sentence from the great Judge. That *between death and the judgment*, terms of salvation—a gospel of some sort—will be preached to a part, if not to all, of the inhabitants of the place of torment; and that those who accept it will be saved in heaven proper, while those who sin away this second period of probation, will be banished, at the final adjudication, from the presence of the Lord and the glory of his power, forever and ever.

I regret that I am unable to present you with Dr. Olshausen's comment on the passage in the 3d chapter of the 1st Epistle of Peter; the ungrammatical, unphilosophical, and fanciful interpretation of which by the Editor of the Magazine, has given rise to the present very unfortunate controversy. If the Doctor ever wrote a commentary on that book of the New Testament, it is not found in any of the volumes in my possession.

I do not desire to say any thing about the passage in Peter's Epis-

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tle, upon which so much has been said, and so ably said, by the Harbinger; but I would offer some thoughts on the parable of the rich man and Lazarus, with reference to the hopes of wicked spirits in Hades. There is one item in that parable, which, in my judgment, bears directly upon the point at issue; that is, the *second* part of the reply of Abraham to the request of the rich man, that Lazarus might be sent to dip the tip of his finger in water and cool his tongue, which is in the following very clear and solemn words: And besides all this, betwixt us and you there is a great gulf fixed, so that they who would pass from hence to you cannot, neither can they pass to us, that would come from thence; thus indicating an *impassable* gulf between these two regions, and *thus ruling out of the almost endless chapter of possibilities the ministration of mercy on the part of those in Paradise to those in torment, and the transition of wicked souls from their abode of wretchedness to the climes of bliss.*

Again, in reference to those living on earth, in reply to the request of the rich man, that Lazarus be sent from the dead to his father's house to testify unto his five brethren, lest they also come to that place of torment. Abraham said, "*They have Moses and the Prophets; let them hear them;*" and "*If they hear not Moses and the Prophets, neither would they be persuaded though one rose from the dead:*" thus intimating clearly that God had constituted Moses and the Prophets, whose writings were in the possession of the Jews, the expounders of his will, through whom he had communicated all that infinite wisdom and goodness deemed necessary for their enlightenment, warning and salvation; to whom, therefore, it was their duty to give earnest heed, and from whom, if they turned away, *his five brethren would inevitably become his companions in that place of suffering.* If the road leading from earth to that place of torment, and if the hopeless condition of those who, by this road, reach that place, are not unmistakably indicated by these passages, then I must confess that human language is wholly inadequate to the conveyance of an idea to my mind.

Ah! but says the Universalist, "this is a parable, and, therefore, a figure of speech, and the gulf is nothing more than a figure." Let it be granted, and we would ask, Of *what* is it a figure? A figure of something that has no existence? Impossible. Can we have a shade or shadow without a substance?—a likeness without an original?—an illustration without a thing illustrated? Impossible in the very nature of things. So is it utterly impossible in rhetoric to have a figure without its corresponding fact. After all is granted that is asked, with reference to the figurative character of the language here employed, the awful truths of the wretchedness of the wicked after

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death, and the impossibility of ministration to them by happy spirits, remain untouched, and defying the utmost efforts of ingenious sophistry to destroy them.

If I might impersonate a modern Universalist, and an advocate of a scheme of redemption for wicked spirits in Hades, I would imagine myself sent on a mission of expostulation to Abraham, and, standing by the side of that venerable Patriarch, I would say on behalf of the former—Father Abraham, thou art well stricken in years, and thy vision is impaired. What thou takest to be a *great gulf* lying between the regions of bliss and misery, in this spirit land, *is no gulf at all.* The impression upon thy mind is the result of enfeebled sight, or thou art labering under a mental hallucination. It, therefore, was neither true nor kind for thee to speak as thou didst to that rich man, and that, too, in the hearing of the sons of earth, thus disturbing them with needless and groundless fears. And on behalf of the latter, I would say—Father Abraham, thou ancient, tried, and faithful friend of God! through many a region of impenetrable gloom, and over many a Stygean pool, I have come a long journey from the earth, where thou once livest, kindly to expostulate with thee about what thou saidst concerning this *great gulf* lying immediately before thee. Thou wast *right* when thou saidst it is *a gulf*, but thou wert *wrong* when thou saidst it is *impassable* to good and wicked spirits, who dwell in this country, which is called in the Good Book, Hades. Thou hast been long in this region, but I fancy that thou hast not fully explored this gulf. Let the weakness of thy advanced age be thy best apology for thy limited researches. It is true, that standing on its verge at this point, it seems a bottomless, yawning, and impassable chasm; but hadst thou threaded its brink for some distance towards the north, thou wouldst have found it so narrow that spirits of much agility can leap from one side to the other. Hadst thou gone to the southward, thou wouldst have found a bridge spanning this gulf—a substantial and highly architectural structure, built by the hand of God himself; and thou wouldst have seen thousands of happy spirits crossing over into that wilderness region of torment, kindly taking by the hand the sons and daughters of woe and recrossing the bridge, place them in Paradise, where they instantly lose all sense of ill, and, seated upon the flowret banks of the River of Life, and beneath the shade of the Tree of Life, they thus, then and there, begin their bright career of unending and ever-increasing bliss and glory. And now, Father Abraham, in the name of truth and righteousness, I would respectfully suggest to thee that thou repent thee of thy heresies, and I will be the honored and swift-winged messenger to the disquieted children of earth, of thy recantation of error and thy conversion to truth.

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I have another thought on this subject, which I wish you to canvass. The proposition is this—*That if we find a thing to exist, or a certain state of things to obtain, it is impossible for the human mind, by any innate reasoning power of its own, to come to the conclusion that that thing will cease to exist, or that that state of things will be changed.* For instance, the earth exists, and there obtains here a system of things which we call the Laws of Nature. Now, is it competent for the human mind, by the sole aid of any indwelling faculty, to believe, or even to suspect, that the earth will ever be destroyed, or that the present arrangement of things will ever be broken up? To me it seems impossible. If the Christian mind believes that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth and the works that are therein shall be burned up," that belief is not obtained from any innate force of reasoning, but is wrought by the *outside, independent* testimony of the word of the Lord. Again: take a thing in a state of life, and the same thing in a state of death—the human body, for instance. It lives. Could the mind, of itself, conclude that it would ever cease to live? I think not. And yet it believes that it will die, but that belief is based upon observation and an experience of gradual decay. The body decays, dies, and returns to dust; and I ask, has the mind any power in itself, by which it could come to a conviction that it shall ever again be impregnated with the principle of life? I must again answer in the negative. And yet the Christian believes assuredly that "the hour is coming when all that are in their graves shall hear the voice of the Son of man and come forth," but that faith is based upon the sure testimonies of the ever-living and omnicient God, treasured up in the volume of Divine Truth.

Again: *the human mind exists.* Why, then, should its *immortality* be doubted? Can it find, in itself, any faculty by which it can conclude that itself must die? I trow not. Where, then, are *the external—the independent* proofs of its mortality? They are not to be found in the death of the body. They are not to be found by observation, for we have never witnessed the death of the mind of a human being. They are not to be found in our own consciousness; for we feel that it ever grows stronger, and oft-times displays an activity in an inverse ratio to the weakness of the clay tenement in which it sojourns. And, finally, we can no where find a declaration from the God of Heaven to the purport that the mind of man shall ever be annihilated. Thence I argue, I think conclusively, "the immortality of the soul."

And now, to make an application of this reasoning to the subject in hand, let me observe, that it is admitted that men die; that is, that there is a separation of body and soul; that, at death, the souls of men

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ehter Hades; that righteous souls pass into Paradise, or a state of comfort, and wicked souls into a place of torment, or a state of misery. All these things the Book of God clearly reveals. With reference to the righteous, I would ask, how could we *now* be brought to the conclusion that their happy state shall ever have an end? I answer, by nothing less than the assurance to that effect of the Almighty One himself. But we believe that it will be unending, not only from the fact of its existence, but also, chiefly and assuredly, from the clear and oft-repeated declarations found in the Book of Books. So, also, I would inquire concerning the state of the wicked in Hades, by what means could we *now* be brought to a settled faith that their state of suffering shall, at any time, be brought to an end? I answer again, that nothing but the revelation of it by Him who is from everlasting to everlasting, could satisfy our understanding on that point. But has God any where revealed that as truth? I answer emphatically, he has not. On the contrary, we have not only the argument derivable from its existence, in favor of its continuance, but a multitude of positive declarations, in the Holy Oracles, to the same purport, in which the same words employed to measure the duration of the happiness of the righteous, are also used to determine the metes and boundaries of the misery of the wicked. From these premises, I conclude that there is not to be found in the whole volume of Revelation the least room for a well-grounded suspicion of a post-mortem gospel, much less for a well settled faith in such a theory.

If these things be so, how are the labors of him to be estimated who strives to establish the doctrine that wicked men, after death, will have a second tender of salvation made to them? Such a course tends directly to weaken the sanctions of the law of God, militates against man's happiness, the good of society, and the cause of virtue; for if men are so bad as we find them to be, with all the restraining influence upon their mad passions of a wide-spread conviction or apprehension of the punishment of the wicked after death, how much worse would they be, if these convictions and apprehensions were destroyed? I believe that Christianity, in all its blissful promises and wholesome warnings—in the whole sum of its motive power—is most admirably adapted to arouse and stimulate the powers of man, and to lead him to discipline himself for usefulness and enjoyment on earth, and for the society of heaven hereafter. This earth is the theatre of man's transgressions, enslavement and misery; and here, and not in Hades, must he retrieve his character, and regain his freedom and happiness.

If these things be so, "what manner of persons ought *we* to be, in all holy conversation and godliness."

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In conclusion, permit me to state, that although I have traveled over many miles of space, have seen many of our brethren and conversed with them on this subject, since the commencement of this discussion between the Harbinger and the Magazine, I have not yet found a single one who sympathises with our amiable and eloquent Bro. Ferguson, in his "peculiar views." For the good of our most noble and divine cause, the only hope of distracted Christendom and of perishing humanity, I do trust that the gifted editor of the Magazine will lay his speculations upon this subject on the shelf in his mind appropriated to things metaphysical and dreamy.

With a mind full of pleasing associations connected with you, with sentiments of unfeigned regard, and with a hearty sympathy with you in your mighty and protracted efforts in the cause of Primitive Christianity,

I remain, yours truly, J. A. DEARBORN.

Baton Rouge, La., November 15, 1852.

THE SPIRITS IN PRISON.

THIS theme, which for some time past has engaged the minds and pens of many of our best thinkers and writers, is beginning to attract the attention of prominent men in other denominations; among whom, as we learn from the November number of the Christian Magazine, stands Dr. M'Ferrin, of the Methodist Episcopal Church.

This gentleman has written an article in opposition to the views of Bro. Ferguson, as set forth in the Christian Magazine, in a spirit and temper worthy of imitation on the part of some of our own brethren, at least so thinks Bro. Ferguson. A pagan poet has said, "It is right to learn even from an enemy." We will, therefore, contemplate for a few moments the model of good taste and good manners presented in the article of Dr. M'Ferrin, and recommended by the editor of the Christian Magazine.

The Doctor thus accounts for the conclusions at which Bro. Ferguson has arrived:

"We think we can perceive how Mr. Ferguson was led into this strange train of thoughts, and by what process of reasoning he was led to adopt such erroneous opinions. He, in common with his brethren, had taken the position, that a belief in Christ, immersion in water, and a life of reformation, are the only means of salvation; and that all who do not '*obey*' the gospel of Christ, die without hope. Mr. Ferguson being a benevolent man in his feelings, went to work on this system, but he finally saw that his doctrines rigidly adhered to, and practically carried out, would cut off pious heathens, infants and idiots. He could not adopt the sentiment, that all heathens should be inevitably lost, and yet, according to his plan, there was no possibility of their salvation, unless he could institute some method for their delivery. This he could not do consistent with his doctrine, and in view of the present state of affairs in the

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moral world. Hence, he fixed in his mind a scheme by which the gospel might be preached to the heathen in another mode of being, and thus give them a chance to '*obey*' and find deliverance. And then, if *they* should enjoy another chance in the future, why not every other sinner who had been unfavorably situated in this life? And when once at work, his fruitful imagination devised a plan for a future mission among the lost."

In the above extract the assertion is made, that "He, in common with his brethren, had taken the position, that a belief in Christ, immersion in water, and a life of reformation, are the only means of salvation; and that all who do not '*obey*' the gospel of Christ, die without hope."

And is this an example of what Bro. Ferguson esteems "honorable in purpose" "and generous in intention"—one that our brethren should strive to imitate? Is this a specimen of honor and generosity, candor and veracity, or even of justice? Can our brethren behold themselves in this picture, drawn by the pen of Dr. M'Ferrin? Or, to use no stronger language, is it not a most unwarranted and unwarrantable assertion? Is it possible that our brethren believe that the heathen will be lost, because they believed and obeyed not a gospel that they never heard? that the irresponsible idiot must be condemned, because he yielded not to a gospel whose light was all darkness to his disjointed intellect? Or worse, if possible—do they believe that an infant will be lost for not believing a gospel it cannot understand; for not obeying that which it cannot obey; for not reforming ere sin had defiled it, or its mind been sufficiently developed to discern its right hand from its left? In a word, do they believe that Christ commanded infants to believe and be baptized, under the penalty of eternal death, when he knew they could do neither? May I ask, Does Dr. M'Ferrin believe that such are our views? Or rather, Has he not imposed upon himself, by attributing to us views on this subject which, perhaps, he may have read in a formula for the baptism of infants, to be found in a little book entitled, "The Doctrines and Discipline of the Methodist Episcopal Church"? We wish the worthy Doctor to understand, that we never have adopted *that book* as our standard, and he must look elsewhere for defenders of its teachings.

Now, no man knew better the utter groundlessness of the charges contained in the extracts we have quoted, than Bro. Ferguson. And how does he repel them? By merely saying that we hold no such sentiments? By saying, Dr. M'Ferrin you are mistaken? Or demanding the proof at the hands of the man who made the charges? No—by none of these means. He simply says, "We [he] never believed this dogma;" and to this hour these foul slanders stand uncontradicted upon the pages of a journal pledged to the advocacy of the truth, as held by the brethren thus grossly misrepresented. To

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Bro. Ferguson, who is laboring where the truth is, in a measure, established, and the cause somewhat popular, this may seem a light thing; but by those brethren among whom I deem it my highest honor to be ranked; who preach the truth amid persecution and bitter sectarian misrepresentation, it is esteemed very differently. Nor does any one suppose that the Editor of the Harbinger would have thus relieved himself of the charge, and leave the brotherhood under such a burden as that which Dr. M'Ferrin has placed upon them. Nay, in speaking of the article in question, he says, "We think its spirit contrasts favorably with that of some of our good brethren who have assumed the office of supervisors of something they call 'this Reformation.'" "Good brethren," forsooth; is not that strangely like a desecration of that endearing title; and, moreover, to institute a comparison so disparaging to those by whom it is worn, by presenting, as a model, one who could make a charge upon a community so utterly baseless as that made by Dr. M'Ferrin? They must be "good brethren" in truth, if they maintain a meek spirit on learning the company into which they have been thrown by Bro. Ferguson's comparison.

But who are these brethren upon whom he thus derisively bestows the title "good"? Bro. Campbell, whose charactor, aside from his every-where acknowledged intellectual ability, if not above assault, is at least above reproach. Bro. Church, whose amiable temper, as I can testify, even the coarse remarks of Bro. Ferguson were not able to ruffle; for I was in his company when he opened and read the number of the Magazine for September, in which an attempt is made to evade the force of Bro. Church's reasoning, by personal and contemptuous allusions. Bro. Johnson, whose gray hairs and devoted labors should have plead in his behalf. Bro. Burnet, whose varied learning, Biblical knowledge, and intellectual ability, might be envied even by him, who can discern in Dr. M'Ferrin a better spirit than in these.

It is worthy of note, however, that Dr. M'Ferrin has drawn the same conclusions that have been expressed by our own brethren in regard to the views of Bro. Ferguson, while he stoutly maintains that they are by no means legitimate. Bro. Ferguson has not drawn his own inferences, it would seem; but he must change his premises before he can draw others from them than those of Dr. M'Ferrin, and all, indeed, who have written upon the subject. Lastly, it will seem strange to many, that while the article of Dr. M'Ferrin is copied into the pages of the Magazine, other articles, from sources quite as respectable, are carefully excluded—nay, not only excluded, but passed by without being read; for on no other hypothesis can we account for

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the reiteration of the charge of premeditated persecution, after the distinct and emphatic disclaimer of Brother Campbell, in the last Harbinger.

Having stood aloof during the contest, but reading, at the same time, all that has been written on both sides, we have no desire to enter into it now, but simply to give the views entertained by more than one SPECTATOR.

ISAAC TAYLOR AND THIS REFORMATION.

ISAAC TAYLOR, of England, one of the profoundest thinkers and strongest writers of the age, has recently published a work, in which he takes views so liberal, enlarged and impartial, both of Methodism and Anglican Episcopacy, that it is difficult, judging from his book, to say which side his preferences lie; or whether, indeed, he is partial either to the one or the other of these religious polities. A second perusal of his book, however, brought me to the conclusion, that he is identified, virtually, at least, with Episcopacy.

He ranks Methodism very high in the scale of religious reformation. He gives a graphic description of the work assigned her by Divine Providence. He energises her for the occasion; clothes her with thunder; and arms her, on the one hand, with the terrible retributions of the Judgment Day, and on the other, with the beatific joys of the eternal world; and thus equiped, he sends her forth "conquering and to conquer."

Wesley is made to stand along side of Luther, as a great Reformer; and if his Reformation is less violent and world-convulsing, it is because the antagonism found in concomitant circumstances is proportionably less than that which urged Luther to the combat.

According to our author, Methodism has attained full age, and is now in the decline of life. She has accomplished the work assigned her by the great Disposer of human events. She has stormed the fort of carnal security. She has thundered terror into the ears of its inmates. She has energised a mighty host for the work that remains to be done. "She has drawn a line around herself, which, though at the first, it might be no more than a chalk mark upon the ground, will become a barrier impassable, when Christianity shall work itself clear of all similar entanglements, as undoubtedly it will." And at the age of one hundred years, she began to retire from the field, in order to make room for that reserved corps, which has been stationed in the rear by the Great Captain, as better fitted for the work that remains to be accomplished in the present advanced stage of the grand consumma-

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tion, to wit, the conversion of the world. This reserved force is denominated by our author, "Methodism of the future," and is defined to be "A new proclamation of the gospel."

He reviews the present state of the religious world, especially in Europe, and more especially in England, and portrays two gigantic, rival infatuations, as he terms Romanism and Atheism, or Ritualism and Pantheism, which are now wielding mighty influences over the great masses of mankind. The one, by the imposing splendors of its ritual, captivates many of the more refined and polite, who have but little use or taste for simple, unadorned Christianity; while it astounds, bewilders, and decoys, almost *en masse*, the ignorant, the superstitious, and the rude. The other, impatient of the endless round, that is ever and anon bringing us again to the same point of departure, proposes to its votaries a sort of non-religion, rather defensive than obtrusive in its character. And studiously keeping out of view the depravity of the human heart, it is ever extolling the intellect, and deifying the reason of man.

This infatuation, because it is more tolerant and less dogmatical, succeeds in alluring away those of the more active and progressive class of minds. And because it calls for no tribute of self-denial at its vestibule, and no sacrifice of self-indulgence at its altars, scientific men of small religious feeling, with their hosts of satellites, flock, by tens of thousands, to its worldlyizing standard.

From this view of the case, our author argues the necessity of a third power, in order to arrest the fatal tendency of Ritualism, on the one hand, and of Pantheism on the other; and thus, by neutralizing their mutual antagonisms, to disarm them both of their withering influence, and drawing the attention of the world away from that *form* of godliness, from which all life-giving power has long since fled, and from that etherial sentimentalism which is "without form and void," strongly turn the current of religious feeling and pursuit into that channel which is embanked on the one side by that "form of sound words given by inspiration of God;" and on the other, by that power of godliness which is ever felt and enjoyed by all who *obey, from the heart*, the divinely appointed form.

This intermediate power is termed Methodism of the future, and explained to be the gospel proclaimed *anew*. In the last chapter of his book, he develops more than twenty different characteristics of such a power, drawn from the nature of the work to be accomplished. We propose to review those characteristics, and to institute an inquiry, in order to determine whether or not the Reformation now in progress in these United States, embodies those requisites; and if so, why *it*

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may not accomplish the work assigned by our author to Methodism of the future.

1st. Our author's future Methodism is to commence with a *few* minds of power and compass. Whether the few, who put in motion the ball of the current Reformation, embodied in themselves both power and compass of mind, let the hundreds of thousands who now rejoice in the *light* of truth, and exult in the full *assurance* of faith, respond, and we will abide their testimony.

2d. The movers of new Methodism will examine well the ground of their own faith and practice, before they will urge others to adopt it.

Every one, at all familiar with the history of this Reformation, knows that its mover, at the outset, entered into a written covenant to do this very thing. Hence we unhesitatingly adopt this item.

3d. They will adopt the Scriptures as their only criterion and guide, in the pursuit of truth.

So perfectly devoted to the Scriptures as the alone and all-sufficient authority for Christian faith and action, are the originators of this Reformation, that for one to appeal to "the Book," often subjected him, in the estimation of many, to the approbrious epithet of "Campbellite." Then, while we repudiate the epithet, we most cordially adopt this item of character also.

4th. They will be inspired for the occasion by some sovereign energy, that will cause them to rise superior to themselves, and far outstrip their original anticipations.

Ask the originators of this Reformation what was the ultimatum of their fondest hopes, when, first, they determined to *re-examine* the ground of their faith, and hope, and love, and they will answer, that this inquest looked not beyond their own personal reform, in, *perhaps*, a few minor points of doctrine. This item, then, falls in harmoniously with this Reformation.

5th. As the inquiry progresses, they will *awake* to a sense of the mighty import of the Apostolic writings, and ask themselves the question, "Shall their belief be *our* belief, *because* it was theirs?"

With such power and effect has the affirmative of this proposition been urged home upon the opponents of "this Reformation," that some, as a last resort, have openly and avowedly sought to disparage Apostolic authority, rather than abandon their "long cherished convictions." Peter, though *filled* with the Spirit, and speaking as that Spirit *gave him utterance* on a certain memorable occasion, was charged, a few years ago, through a leading organ of a large and popular denomination, with the want of logical ability to put sentences *consecutively* together, for no other reason, than because his reply upon that occasion to the inquiring thousands, in the language of our

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author, "sorely grated upon the tastes, and shocked the cherished convictions," of that denomination. Apostolic authority is the foundation on which it has ever been our boast to stand.

6th. Pressed on the one hand by Romanism, and by Pantheism on the other, they will find themselves driven in upon the *only* position where a stand may by any means be made—viz: the authority of the Scriptures.

Have not the tens of thousands who advocate this Reformation, again and again felt and realized this necessity, as well as the wisdom of it? Adopting the *Scriptures*, and the Scriptures *alone*, they have been compelled, in order to maintain themselves against the world, first, to defend the authenticity of the Bible against the attacks of Infidelity; and then, to prove the sufficiency of Holy Writ, in opposition to the impious efforts of Romanism, to tack on human tradition to the "Scripture given by inspiration of God."

7th. They must, in order to meet both adversaries, prove the Scriptures to the Pantheist, and interpret them for the Romanist.

And who, let us ask, has ever rendered services so essential, and so enduring, in both these departments, as he who, first in debate with the Infidel Owen, and then with the wily Romanist, Purcell, has produced, in the one case, the most impregnable defence of Christianity now extant; and in the other, a lucid code of the true principles of interpretation, sufficient to cast into "the mire of infamy" all the arrogant assumptions of tyrannical Rome? May we not, then, claim for this Reformation the seventh item, in all its mighty import?

8th. Having thus proven and interpreted the Scriptures, they must adopt, and resolutely adhere to, the sense of Scripture thus ascertained; for there are no other means of resisting the tyranny and idolatry of Rome, but a resolute adherence to Holy Scripture.

Long since has this Reformation inserted this item into her platform.

9th. The Bible will be to them a *new* revelation, not because of new subject matter, but because of the *unthought of* meaning that will arise to their ever expanding vision.

We might appeal to the personal experience of thousands for the truth of this item, without the fear of a negative in a solitary case. How often have we heard the convert say, "The Bible is now a new book to me. I see in it, every where, what I once thought could never be found any where; while much of what I once fancied I had often read in that volume, has now wholly disappeared."

10th. They will renovate the *perverted* consciences of men, by a *renovated* gospel.

The proclaimers of this Reformation have even rendered themselves

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odious, by charging home upon some, as did Paul to the Galatians, a *perversion* of the gospel. And perhaps no Reformation, in its infancy, has drawn so largely on the ranks of Infidelity, as has that for which we plead; owing, doubtless, to the fact, that the apostolic gospel, stripped of its perversions, has been addressed, lucidly and thrillingly, to the heads and to the hearts of men; for though man has lost the impress of Deity, still there is, in the depths of his nature, such a love of life—such a struggling for immortality, that when the gospel, in all its peerless simplicity and powerful grandeur, stirs up his inner man to the recollection of this mystery of his being—"in the image of God created he him"—he wakes up to a new existence, which is now felt to be his destiny, and rejoices to return to his ancient alliance, and again to be "made partaker of the Divine nature" in the man Christ Jesus, the ever blessed Son of God.

The tenth item, then, fully harmonizes with our effort at reformation.

11th. They will not take this belief second-hand, or on trust, but will determine it *anew* from the Scriptures.

Time was, in the early stages of this Reformation, when almost every disciple, male and female, examined, during service, all the passages referred to by the minister; and it was no uncommon occurrence for a private member to interrogate the preacher while speaking. They carried the Bible wherever they went, and *it* was made the final arbiter of all religious controversies. It is the boast of this Reformation to search the Scriptures for every thing pertaining to Christian faith and actions.

12th. They will enlist such as read the Scriptures unshackled by systems, and bound to no conventional modes of belief.

This has been actualized to such an extent, that this Reformation has even suffered, at several periods, from having in itself such an amount of untrammeled intellect, ever looking for some untrodden path, and ever adopting some untried principle. And while this is still felt to be a source of mortification and regret within, the very fact of throwing off these shackles of system—these conventional modes of belief, has subjected the advocates of this Reformation to the bitterest anathemas of stereotyped sectarianism from without. Still, nothing daunted by their adversaries, they have gone forward with the work, as if impelled by a heaven-imparted energy, and they are now fast proving their orthodoxy by that criterion, the canon of Scripture, by which the truth or falsity of all systems must ultimately stand or fall.

13th. Instead of bewildering themselves and others with the dim notices and faint indications of the future destinies of mankind, they

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will address themselves strongly to that which is clearly spread out before them on the page of Scripture.

Here we must be allowed to say, that while some among us, becoming restless and impatient, have left the substance, and are now, and have been, in full chase after the shadow, ever and anon grasping at the illusive phantom, in this direction and in that; still, the great mass of those who have rallied under the banner of the *renovated* gospel, in this progressive and rapidly progressing country of ours, are yet abiding steadfast in the faith formerly delivered to the saints. So that, abating the few visionary phantom pursuers, that, like the pebble upon the railway, may sometimes jostle the mighty engine, we still feel that, by aid Divine, the car of Reformation will yet roll onward and onward in triumph, through the length and breadth of our world.

14th. They will set forth the doctrine of future punishment so strongly as to dissipate previous illusions, and arouse a salutary alarm.

This doctrine has been ably discussed by many in our ranks, with Universalists and other errorists; and, while (abating said phantom pursuers) nothing has been lost to the present, much has been gained for the future. For the *pro* and the *con* of this question have been set forth by some of the ablest pens on each side of the controversy, and while some unstable souls have been beguiled by the plausible sophisms of a vain Philosophy, and thus the faith of some has been overthrown; still, the *conditionality* of salvation has been so ably argued, so lucidly demonstrated, and so irrefutably fixed and confirmed, that the doctrine of future punishment has been made to stand forth before the vision of eternity-destined man, shrouded in all the fearful and terrific horrors of the damned. "He that believeth *and* is baptized, shall be *saved;* but he that believeth *not*, shall be *damned*," has been set forth with such freshness, vigor and effect, that tens of thousands of living men have been made vividly to recognize it as the hither terminus of that eternal line of demarcation, which, commencing in time and running along the pathway of obedience, widens out in eternity into that great gulf of fixedness, which shall *forever* preclude the possibility of intercourse between the righteous and the wicked—the children of God and the children of the Devil. In our judgment, then, this question is now fast tending to its final quietus.

15th. But they will not only alarm, by the terrible retributions of the future, but will also allay all fear, by the tender of pardon through the gospel of the grace of God.

If this Reformation has not thundered so loudly as did the Methodism of the past, it is because it found the world *waked up*, and eagerly asking, "What shall we *do?*" And addressing itself to the wants of

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the age that gave it birth, it has ever sought to respond, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And how many thousands, who, like the Eunuch, bewildered and perplexed in their search after truth, have been pointed away, by some heaven-sent guide, from the places of mourning to the Lamb of God, that taketh away the sins of the world; and have thus been made to run with alacrity and delight along the lucid pathway of faith, and hope, and love!

16th. They will present the *first* truth of Christianity, not as a verbal proposition, but as a reality.

And what is that *first* truth, but, that Jesus is the Christ, the Son of the living God? And who, so unremittingly as the proclaimers of this Reformation, have ever insisted upon that proposition as the central point—the vital point—the *sine qua non* of the gospel? Such has been the prominence given to this first truth, that the consequent apparent neglect of some others became, in the judgment of many, the head and front of our offending.

17th. They will not be the men whom we, if called upon, would single out of *this* church, or *that*—they may not be of "our" church at all; but such will be their course, that it will sorely grate on the tastes, and shock the cherished convictions of many, and thus deprive themselves of all favor in high places.

If this were drawn by the pencil of the historian, it could not more exactly paint the portraiture. It was not until "this Reformation" had formed, in the judgment of its opponents, "a *remarkable* chapter in ecclesiastic history," that it began to attract favorable notices from high places.

18th. They will come, fan in hand, purging the floor; and by presenting *first principles* with power and *freshness*, they will gather the wheat and burn up the chaff.

During the first week of years, while "The Christian Baptist" was being published, the floor was extensively swept; much of the chaff of human tradition and commandments of men has since been consumed; and wheat, in considerable quantities, has been garnered for the market of eternity. It has, indeed, been a winnowing process of discrimination. Families, that had long bowed around the same altar, and had long felt that they were of *one* blood and *one* religion, have been torn asunder by the apostolic gospel. Parents and children, husbands and wives, brothers and sisters, forgetting the tie of consanguinity, in view of that higher alliance to Deity, have not only dissolved all religious connexion with each other, but have sometimes

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broken off all family intercourse. Churches, long bound together by the same creed, worshiping, through a lapse of years, under the same roof, have heard, with thrilling interest and startling surprise, the apostolic gospel, which they had so often, with unobservant eyes, passed over on the sacred page. And while all have admired, some have so loved the simpler grandeur of the truth, that they have broken away from all their entanglements, whether found in their own early bias of education, or in the smiles or the frowns of their late associates.

19th. Feeling the greatness of the truths they proclaim, they will first touch human nature to the quick, and then rouse it, either to resistance or obedience.

The effects of this process have often been witnessed during the progress of this Reformation. Many, upon the first hearing of these great truths, have been so offended that they would vow never to hear "these Reformers" again, and perhaps before the sun could go down upon their wrath, they would break that vow, and with it their religious connexion, by joining the very people who had so angered them a few hours before.

20th. Feeling that human eloquence can add little to eternal truths, they will allow *them* to be offered in the *strictly rendered* terms of Scripture, to the reason and to the consciences of men.

And what is this but adding "the Bible Union" to "this Reformation"? The Bible Union proposes to furnish the Scriptures in the strictly rendered terms of the Anglo-Saxon language. This Reformation proposes to inculcate and enforce the doctrine of such a version.

21st. This coming religious renovation, according to our author, will be restricted, in its origin, to the professedly Christian nations; and among *them*, to such as are the *observers* of Sunday and the *holders* of the Bible; and again, among *them*, to such only as speak the English language. Page 295, he says: "Throughout the world, where the English have created for themselves a home, it is true that those feelings are cherished, and those usages are adhered to, by the mass of the people—certainly by a majority of the middle classes—which hold them in a readiness always for the reception of a revived Christianity. *We*, that is to say the observers of Sunday and the holders of the Bible, though not indifferant to political improvement, yet deeply feel that no alleged improvement can be in itself desirable, or be permanently good, which does not spring out of Christianity, or at least receive its sanction." Again, page 294, he says: "In the British Islands, and in the colonies every where, and in the States of America—that is to say, wherever the English language is spoken, and nowhere else—there are to be found individuals many, and com-

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munities, by and among whom a new ministration of the gospel, in its power and purity, would be hailed with profound emotion; would be welcomed, and listened to, and obeyed."

What an argument in behalf of a strictly rendered version of the *English* Scriptures! And how exactly does this Reformation correspond, both as to its origin and its achievements, to the bold and striking outline of our author's future Methodism. If he had been writing the history of the Reformation now in progress in "the States of America," he could not, perhaps, residing, as he does, in England, remote from the scene, have given a more correct and truthful outline of its rise and progress, than he has done in his strong and graphic sketch of future Methodism. It had its origin in America, the great workshop of the Anglo-Saxon race; and *there*, with those who are not only the holders of the Bible, but learners and lovers of that volume of God's inspiration; who are not only observers of Sunday, but celebrators of the Redeemer's Resurrection Day.

Different from Whitefield and the Wesleys, must be the movers of this renovation, because the work assigned them to do is of a far different character. Adopting the maxim, "Let God be true and every man a liar," they must be men that revere the Word of the Lord above all things else; men of the most undaunted moral courage, ever ready to beard the lion in his den; men of the highest order of intellect, able to meet the infidel and idolater of every name and grade; men deeply read in sacred lore, fitted for every emergency that may arise, whether aggressive or defensive in its character.

At first view it strikes us as remarkable, if not strange, that while our author has been able to see so clearly, in the wants of the age, the *necessity*, and, in the causes now at work, the *near approach* of a renovation, such as that now in progress in the United States; and while he himself, eagerly looking for its advent, stands with open arms ever ready to clasp it to his bounding heart; still, he has not been able to recognize, in "this Reformation," his fondly looked for *renovated* gospel, although its exact counterpart, originating as did this Reformation, within the area of his own prescribing, among the people of his own selection, and in the manner of his own prediction, has been achieving marvellous things for more than a quarter of a century, "in this land of the free and the home of the brave"! Is this owing to the fact, that he is too remote from the theatre of events to appreciate their character or observe their course? Or can it be that his "unobservant eyes" have been unconsciously turned towards "our" church, "singling out" some noble spirits for this nobler work of reform? Or, lastly, can it be that the course pursued in this behalf "sorely grates upon the tastes" and shocks the cherished convictions

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of our far-seeing author? With our present convictions in reference to his devotion to the truth, and his very high regard for the word of the Lord, we must, with the lights before us, attribute his failure to co-operate in this noble work to his remoteness from the scene of operations.

Could we advance one hundred years down the avenue of time, and there find an elevated stand-point from which to retrospect the past, we should doubtless appreciate many an event, as thrillingly important, which is now silently retiring, unheeded and unobserved, to the rear of the scene. We should then be able to understand both the cause and the effect of those mighty upheavings upon the broad bosom of society, civil and ecclesiastic. And tracing the hand-writing of Providence from the end back to the beginning, we should accord to every agency brought into play upon the great theatre, its appropriate work and its legitimate result. But we stand now too near these events, to see them in all their amplitude and bearings. While time, then, is winging us away to the distance, let us content ourselves with a few closing remarks in reference to the past.

In reviewing the by-gone annals of the past, we observe the cause of certain great events, and trace the cause of certain great agencies, as they stand recorded upon the rolls of time. And thus we are led to note that mental, like physical force, needs a fulcrum, on which to lean for reaction; and that great men seldom repeat themselves in their immediate successors, because the antagonism, which served as a prop for the mental reaction of our generation, so wears away by attrition, that it no longer presents the resistance necessary for the reaction of their successors.

It is upon this principle that we account for the long intervals that occur between great revolutions in politics, and great reformations in religion. But as the drama of time advances onward to its final consummation, these intervals continue to shorten, and these convulsions to lessen in force, as the violence of antagonism continues to wane, until, at length, reaction subdues antagonism, and universal concord reigns without a rival.

Thus two centuries elapsed from Luther to Wesley—only one from Wesley to Campbell—less than half a century from Campbell to Cone; while the violence of each revulsion was proportional to the respective resistance that each had to encounter. Luther found a fulcrum for the reaction of his gigantic courage, in the boundless usurpations and corruptions of Popery, as developed in his day. Wesley found his appropriate fulcrum in the universal dearth of vital piety, which had spread its blighting influences over all the land of Christendom. Campbell's prop was furnished by the wide-spread

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neglect, amounting, in many cases, to *contempt* of the Living Oracles. Cone was supported by the fulcrum found in the strong *adhesion to* errors made venerable by age, and rendered popular by stereotyped authority.

Luther, because he *must*, fights the usurper; Wesley as appropriately *wakes up* the slumberer; Campbell lights the lamp; Cone furnishes the oil. Luther consumes with fire; Wesley storms with thunder; Campbell startles with lightning; Cone defends the battery. Luther applies the knife and the cauter, and then administers an anodyne; Wesley puts on the blister to rouse the patient from his death-like slumber; Campbell administers a tonic to correct the appetite and restore the power of digestion; Cone supplies the *unadulterated* milk of the word, for the nourishment and growth of the patient.

Bible Union, then, it seems to us, must be the great ultimatum—the grand climax of Reformation. Will Protestantism, then, *actualize* her long cherished theory of union—union upon the Bible, the whole Bible, and *nothing* but the Bible? God speed the day of gladness, when, having made peace among ourselves, we may as one solid, unbroken phalanx, led on by the King of Glory, push forward the conquests of the Redeemer's Kingdom far beyond the confines of Christendom, into the dark abodes of dreary Idolatry!

A. B. WALTHALL.

THE RESPONSIBILITY OF THE DISCIPLES OF CHRIST AS STEWARDS OF GOD.

BY P. S. FALL.

[*Read the second chapter of Romans.*]

A SENSE of responsibility is an attribute of civilized man. It is, indeed, the basis of civilization, an element of which is religion. Wherever the acknowledgment of a Divine Being exists, accompanied by a distinction between right and wrong, and a belief in future rewards, there shall we find religion, in some form, and a corresponding degree of progress in society.

In ethological researches, it has seldom happened that human beings have been discovered wholly lost to the differences between moral actions; hence it may be inferred, as a general truth, *that man considers himself a responsible being*. True, instances have occurred where all ideas concerning a future state, all notions of a supreme Being, and of rewards and punishments, have been wanting; but these have been rare, and were accompanied by utter prostration of intellect, and the most inveterate and degrading barbarisms.

Whether these are examples of the primitive condition whence a divine communication has elevated men, or proofs that when men, who

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know God, do not glorify him as God, their foolish hearts are darkened, it is hardly necessary to debate, especially before a Christian assembly. They form exceptions to the general conviction; namely, that at some period a day of retribution will dawn.

This sense manifests itself differently, according to the circumstances of such as are under its powerful influence. Those who do not fear God are often afraid of men. Hence the very great caution of politicians, not to say or to do what may compromise them with their constituents, and their anxiety to acquit themselves before the tribunal of public opinion. Hence, also, the fear of the *beau monde* that some want of etiquette, or of conformity to the tyranny of fashion may ostracise the delinquent. Public opinion, indeed, is a salutary tribunal, before which sinners of all sorts fear and tremble, and it is well that *some* rod is held *in terrorem* over them.

But such as really fear God are not exempt, nor do they desire to be exempted from its jurisdiction. They do not fear it, indeed, since the fear of God dispels all other fear. They will not outrage public opinion, however, since it is often correct in questions of right and wrong; but as they have a higher motive to action than "what will people say?" they are in no danger of this. Sometimes they may be misunderstood, and it may be the interest of others to mislead public opinion in relation to them; but the consciousness of right will sustain them until they shall be justified before all men.

A sense of responsibility, like all other human attributes, *may be cultivated*. It manifests itself at an early age, and needs the most careful attention from those in whose hands is placed the formation of human characters. You enter a room in which your children are at play. Why does that little boy make an awkward effort to conceal what he is about? That effort implies much. It intimates his conviction of wrong. And this imports the indwelling of a standard erected by your own competent authority. He fears punishment, too, while his attempt at concealment is an admission that he deserves it. If properly taught, a connection between sin and pain has been established in his mind, and a consciousness of wrong is accompanied by the expectation of sorrow. When the first pair had erred they hid themselves.

No means are better adapted to the cultivation of this sense than those which impress the conviction of a *present God*. That most beautiful composition—the cxxxix. Psalm—should be committed at a very early period, and repeated until every word and every thought is our own. Many other passages of Holy Writ should be recorded in the memory, that we may carry about with us the only true reason for rectitude. Whatever responsibility we owe our fellow-creatures springs from that due to God, and without this latter, therefore, the other has no influence in the formation of a good character.

The ancient Egyptians, it is true, in order to make other men act uprightly here, examined into the transactions of every man's life so soon as he was dead. But they connected the notion of rewards and punishments with the distinction between right and wrong; for if any one had led a vicious life, or if he had died in debt, he was left unburied. They did not suppose that death separated the spirit from the body, if the latter were preserved; but unless it were the spirit had no resting place, but wandered about miserably until it entered

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the body of some beast, or bird, or insect, and after many transmigrations learned to live without sin. Even the kings were subject to this investigation; and not one of them was embalmed until it had been ascertained that he was entitled to the honor.

If a man borrowed money he gave, as a pledge for its payment, the body of his father; and this was left unburied if he failed to meet the debt. Thus he was not only deprived of funeral rites and of future happiness himself, but had to endure the terrible reflection that he had involved his father in a like calamity. Were it true, that to die in debt deprives us of future bliss—and I am not sure that it is not—what will become of very many who wear the Christian name?

Although this topic is most prolific and important, it cannot be pursued farther than in the remark, that wherever traces of any ideas relating to a future state, of happiness or misery in that state, of a knowledge of God in any form, and the offering of any, even the most hideous rites of worship, exist, *there* must coexist some sense of responsibility. Let this be repudiated, and what is man? For him life has no charms, except as it affords him means of animal enjoyment; society has no claims upon him, but such as consist in the use he makes of it as his prey; nothing is wrong in his esteem, that does not conflict with his plans. His own will is his law, and he at length may destroy himself, as he may have done his fellows, alike without fear and without hesitation. He lived without God, and dies without hope.

It is my duty, however, to study the responsibility of a Christian; that is, of a human being not without law to God, but under law to Christ; and he is to be regarded in the character of a steward. In doing this all theoretical considerations will be avoided; and it will be remarked—

I. That a disciple of Christ *is not his own.*

I am perfectly aware of the difficulty of impressing this truth upon the minds of those whose circumstances interfere to resist it. We are not properly educated in this particular. We think and feel that we *are* our own. Sometimes we hear men say, when required to submit to the religious community in which they live, "I have not given a bill of sale for myself to such or such a one"—meaning the officer who presides over the church. "I have no notion of submitting to this *one man power*." "I am a free man, and no church has a right to make me do what I do not want to do, or to put its hand into my purse when it pleases." But who has said—and in a connection leaving no doubt of its allusion to spiritual rulers—"Obey them that have the rule over you?"

A disciple is not his own *personally*. He has been bought with a price—a very high price. God must have put an enormous estimate upon him. He redeemed him—mark that word—*redeemed* him; that is, he bought him out of slavery, that he might be God's freed man—free from his old master, to serve *the new one*, but not to serve himself. He has no right to himself, for he is not his own.

Man is a compound being; that is, he is an assemblage of powers and properties, each one having a distinct and appropriate range. He has five senses, moral and intellectual faculties, and domestic affections. Now, he has no right to employ any one of these except as God permits him. Neither his tongue, nor his hands, nor his feet,

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nor his eyes are free. All are under law. So are his mental and moral powers, and all that puts him in relation with those amongst whom he lives. The subjugation of all to the Divine control is the *ultima thule* of perfection.

We talk, sometimes, of self-government. There is no such thing. A good man will not claim that he controls himself. He is good because he is religious, not religious because he is good. If he act in subordination to the law of Christ—and this alone is goodness—it is this law, or its author, that governs him. Certainly, then, it is absurd for a bad man; that is, a man without law to God, to pretend to self-government. Truly the basis of all excellence of character is the conviction that *we are not our own.*

A disciple of Christ is not his own *relatively*. He is the member of a community, and has given up himself. In this relation he is to be regarded as the property of that community, just as every child born into Sparta was considered the property of the State. He has no individual rights—none but what the society in which he lives allows him. He has renounced himself, and, that he may enjoy all social privileges, has ceased to be isolated. He, like the feeblest member of his own body, must now sympathize with all the rest—feel what the body feels, whether pleasant or painful. Its welfare must be his study—his effort—that for which he lives and is ready to die. This is implied in the fact, that he has sworn allegiance to the King Messiah. Truly, brethren, we are not our own.

The Church of Christ is the light of the world. Light is but another name for knowledge. The church, then, is established that it may give knowledge to the world. And while it should be distinguished for *all* knowledge, its attainments in Divine knowledge should be pre-eminent. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." This knowledge, then, is indispensable to Christianity, and is identical with it. Of course the light which the church is to dispense, is that which it has received, and thus she is to be "known and read of all men." The aspect she wears before the world is the means of enlightening the world, and the world will be influenced, in nature and degree, by the exhibition she makes of what she knows. The church is to be just, because God is just—holy, for he is holy—truthful, merciful, patient, condescending, etc., for the same reasons. Thus her knowledge forms her own character, and men, by seeing her good works, glorify the heavenly Father.

When God would have Moses build the tabernacle, he did not give him a written description of it. A house may be built after such a description; but the best method of setting a builder to work is to make an exact model of the house you require him to construct, out of pasteboard, say. He can then understand and fully imitate the original. Hence, Moses saw, in the mount, the pattern of what he was to construct; and he succeeded in meeting the Divine demands upon his skill. So it has happened that God, who desired man to know what he ought to be, instead of merely telling him, sent his Son to be a pattern for the new man in all things, as well as to be his expiatory sacrifice. The church, then, can know what she is to be by consulting this original.

Now, if the church is a public institution, it is designed for the

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public good, as well as for the personal benefit of its members. They are to be the instruments of good to man, and for this they are to live and to labor. Hence, it is essential for them to feel, not only that they are not their own, but that

II. *Nothing that a Christian possesses is his own absolutely.*

One who is the property of another can hold no property. "The earth is the Lord's, and the fullness thereof." If, then, a Christian have in his hands any thing belonging to God, he holds it as God's steward, and under his control.

By how many objects has the goodness of God surrounded us! All that can delight the senses, exercise the mental powers, or gratify the affections—objects as beautiful as they are wonderful—have been accumulated in profusion! But why should so many things that may minister to our appetites and propensities be placed before us? I have sometimes wondered at this. A little bread and milk, or even water, would have sufficed to sustain a healthy existence. Why, then, should what is not really necessary, nay, what may be positively injurious, be lavished upon us?

It strikes me that God intended to furnish us the opportunity to ascertain whether we preferred to be rational creatures or brutes; that is, whether we would "eat to live, or live to eat," and if we could so master ourselves as to live for others, rather than for our own gratification; in other words, whether we would "*use* the world and not abuse it."

One beautiful incident in Messiah's life teaches a most important lesson upon our responsibility to him, as stewards of the manifold favors of God. In passing through the wheat fields, his disciples, to satisfy their hunger, pulled some ears and rubbed out the grains. The Pharisees complained at once, not that they had eaten the wheat, but that they had done what was "not lawful on the Sabbath day." Referring them to authority for the conduct of his followers, the Messiah told them that if they had understood one sentence they would not have condemned the innocent. That sentence was, "I will have [that is, I require] mercy [or humanity] rather than sacrifice." And he added these memorable words, "The Sabbath was made for man, and not man for the Sabbath: THEREFORE, *the Son of Man is Lord also of the Sabbath.*" A great principle is involved in this saying, and it were well for us all to recollect it; namely, *the Son of Man is Lord of whatever is made for man.*

Now, this earth—the footstool of God—has been given to the children of men. It was made for man. The Son of Man, then, is Lord of it. If any portion of it be committed to any man, it is as a talent, that he may use it under the control of its Lord. Of course nothing that any man has in his hands is really his own, nor has he any right to use it for his own purposes, nor except as its owner permits him. This was the feeling of the first Christians. Whatever the church called for, for any of its objects, was at once forthcoming. No man, who expected to live in the fear of God, withheld any thing that the case demanded. Instead of trying how little he could give, the effort was to give the most. All knew that God required humanity rather than the sacrifices of the law, and regarded it to be their highest privilege to offer those "with which God is well pleased."

We sometimes refer our actions to the great settling day. That

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day will surely come, and, *according to the dispensation under which we have lived*, will the character of our lives be determined. The record of the past will certainly be read, and from its decisions there can be no appeal, for we keep that record ourselves. Every man carries about him a volume, in which is written the history of his life. We read that John "saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which was the book of life: and the dead were judged out of the things written in those books, according to their works." The book of "conscience" for the Gentiles, "who had not the law," the book of "the law" for the Jews, the book of the gospel for both, and the book of memory for every individual of the human race! In this last is registered the personal history of each one. Not a jot or a tittle, not a word or a syllable is wanting. We may have forgotten much, but it is there. It is not obliterated because we cannot now recall it. Memory differs from recollection in this, that the latter brings out of the casket what the former had put into it. And though we may not be able, in the dark, to put our hands on what we want, when the light shines upon the casket the object is there.

We may compare this record to a roll of papyrus. As soon as a few lines were written on the top it was rolled up, and what was written was concealed. As the record proceeds, day by day, it is nightly rolled up. On it goes, recording and concealing all the past. *But there it is.* And when the book is unrolled at the great day, we shall find it there. God will bring every work into judgment, with every secret thing, whether it be good or bad; and the perfect knowledge that each one possesses of his own history, and the conviction that the decision is just in his own case, will inspire him with full confidence in the justice of every other decision, though none but each individual may read his own history.

Brethren, we are not our own. Nothing that we have is ours. Let us, in the fear of God, use all that is put into our power. The Lord is at hand!

I must now present some thoughts upon that portion of our religion *which teaches us how to act in this particular relation of stewards.* And let me say at once, that no system for the regulation of our means can be permanent, *unless it be sanctioned by Divine authority.* With this remark, let us study

"THE FELLOWSHIP."

It is generally admitted by our brotherhood, that one of the institutions of the Christian religion is described by the terms, "THE FELLOWSHIP." I shall not, therefore, undertake to demonstrate this. But inasmuch as no congregation known to me, and, probably, not one in the land, so practices as to indicate either an understanding of that institution, or a proper regard for it, the discussion of its nature and design cannot be considered unimportant.

True, much has been written on the subject, but, it appears, lamentably without effect. And it may seem presumptuous to hope that another essayist will find more favor, or exert greater influence, than his predecessors. Still we must not "be weary in well doing, for in due time we shall reap if we faint not." To produce the fruits of righteousness in a great brotherhood, is surely worth an effort; nor is

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he the friend of his race, who will not make an effort, a strong effort, to impart this measure of knowledge on any useful subject.

The discussion involves much that assails the besetting sin of the age, and, if properly conducted, will exhibit the deficiency of the church in a matter that decides its standing, as to the spirit that animates it, in the sight of God. Of course, since "we must all appear before the judgment seat of Jesus Christ, that each may give account of the deeds done in the body," it becomes us to see that *our practice*, as well as the *spirit whence it springs*, is such as will pass that scrutiny.

It is difficult, indeed, to bring ourselves to realize our accountability upon this and upon many other matters. We are born and educated under such circumstances as greatly to weaken the sense of responsibility. *We are too free.* "Every man does what is right in his own eyes," as was the case when "there was no king in Israel." Hence, a congregation, with more than a million of dollars, may contribute, on the Lord's day, for the poor, who are his treasurers, and to demonstrate its gratitude to him, the sum of *eighty-seven and a half cents.* Or a rich brother may walk up to the Lord's table, pour out the contents of a well filled purse, search thoroughly for a half-dime, and, not finding one, return *all* into its receptacle and go to his seat. This is liberty, but not that with which Christ has made us free.

Before the first man was placed under law he was bound, hand and foot, for want of it. Hungry, he could not eat, for nothing in the "garden of God" was his. Had he gone where he pleased, or gratified his appetite—even if he knew what would do it—he might have erred. In this dilemma God uttered a law which gave him freedom, but freedom not unlimited. We, too, are free, not, indeed, without law to God, but under law to Christ. And professing to consider the law of Christ as our only rule of faith and manners, and as that by which we must, at least, be judged, it becomes us to see, as before remarked, that our spirit and our practice conform thereto.

We might expect, *a priori*, that some institution which should strike at the root of all evil would form an integrant part of the Christian religion. If the Son of God was manifested "to destroy the works of the devil," this could not be otherwise. Christianity would have been incomplete, in its most important point, without it; nor could man have known how to control his benevolence, but by means of a law directing it *into all its channels*, any more than the first man could know how to satisfy his hunger till God told him.

May I, then, invoke the careful attention of my readers. If we have not studied this topic sufficiently, and if, from culpable ignorance, we are in danger of condemnation, let us all review our practice, and go where truth carries us, regardless of consequences.

[*Conclusion next month.*]

DONATIONS FOR THE NEW VERSION.—A friend of pure versions in Ohio, while on his dying bed, bequeathed the sum of $1,000 to the Bible Union, to aid in the circulation of the expected New Version, and to be paid as soon as the book is printed.—*Christian Register.*

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THE PHILOSOPHY OF REWARDS AND PUNISHMENTS.

It has often been observed, that there is nothing of which men are so generally ignorant, as the operations of their own minds. Though it is the joys and sorrows of the past that compose our remembrances, and the character of the mental states that makes life affecting and sublime, yet there are few who learn the true philosophy of their own nature, or take interest in it equal to that which prompts to physical investigation. How few are there who can deduce from the mysterious world of thought and feelings, helps to their faith and hope of immortality! A constant succession of thoughts is passing through the minds of all mankind. But they lack order, dignity, consistency; they are loose and disconnected, and fail to produce a single principle on which the mind may rest as on a sure foundation, never to be moved.

To us, the constitution of the human mind is of Divine ordination. And therefore, a truth derived from it is as sacred, as much inspired, as a truth from any other quarter. True, we have a verbal revelation from the Creator and Father of our spirits. And it is our duty, and most glorious privilege, to sit down humbly and take lessons with the docility and easy confidence of children. Yet nature is a volume containing the sublimest truths; and there is no contradiction between the disclosures of these awful volumes. The Bible does no violence to nature. Nor is the necessity and importance of natural truths destroyed by the clearer and brighter light of revelation. The volume of creation is just as full, pure, sublime and important, now that the Bible has been given, as before. Even creation shines the brighter in the light of revelation; for the Bible is the great expounder of the works of God.

To the intelligent Christian, nature is an important field of investigation. He receives truth from the works of God as reverently, as confidently, as from His word. In matter, and especially in mind, the disciple of Christ perceives a volume of inspired truths; and these he is not at liberty to reject or slight. But, on the contrary, they are to be received as God's revelation, by which faith and love may be strengthened, and hope made to adorn with greater brilliancy the glorious path of Heaven.

These general remarks brings me to the subject of the present essay. It has occurred to me, that out of the plainest and most commonly received principles of mental and moral philosophy, an argument may be found, which, while it serves to strengthen the love of moral excellence, and faith in personal purity, is a triumphant refuta-

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tion of the speculations of "Universalism;" beneath which the most polished and the most vulgar depravity alike seek repose.

In order to arrive at the argument definitely and clearly, it is necessary to ascertain what virtue and moral obligation are; and then to inquire how it is that life produces a grand and specific moral result.

In reference to the first inquiry, I submit the following proposition: That an action can have no quality other than that which it derives from the mind of him who performs it. An action is always indicative of an agent, apart from whom it does not exist. But we are capable of contemplating an action in an abstract manner; in which we speak of it as possessing certain moral qualities—as being right or wrong, virtuous or vicious. And under the influence of this abstract contemplation, the mind is apt to be deceived into the feeling, at least, that an action is something of itself, and exists apart from moral agents. The feeling that morality, virtue, exists as positive entities, apart from the thoughts, feelings, and volitions of moral agents, is a natural result of that process of abstraction so universally employed on all ethical investigations. This delusion while it lasts, however, will create the impression that there is some separate qualities existing in an action, apart from the thoughts and will of the agent, which make the action virtuous or vicious; and though this is nothing but a feeling, still it may exercise over us all the influence of a practical belief; and prevent that clear conception of moral qualities so necessary to personal improvement and religious trust. And in speaking of virtue, I apprehend that a similar feeling obtains; that the obligation to prefer and love it, resides in the virtue itself, apart from the emotion of moral approbation that is distinctive of right and wrong in human conduct. We contemplate a certain action, and approve it as right. In such case surely there is nothing, apart from the emotion of approval, that constitutes the action right; but it is the emotion itself. There are certain actions, which are no sooner contemplated than they are approved as virtues; and there are certain other actions, the opposite of these, that as soon as contemplated excite an opposite emotion of disapprobation. Now, the emotion that approves, is not different from the emotion that disapproves—the emotion is one and the same, though the objects that excite it are various. This emotion of moral approbation and disapprobation is unquestionably destructive of vice and virtue. Why is it my duty to act in a certain manner? Simply because I feel, that were I to act in any other way, instead of looking upon myself with complacency and moral delight, I should regard myself with reproach; and that others, also, would join in the same disapprobation. This, then, is to feel moral obligation; to be alive to a sense of duty. And when I look

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back on other days and years, and approve the actions performed in them as morally right and proper, I feel that I possess virtue; and that same feeling makes me confident that all right-minded persons, to whom those days and years are known, will award virtue to me. Now this feeling of having done what is right, is precisely what we mean by saying that a man has virtue and merit. And the conscious remembrance of having failed to do what was approved as right and proper to be done, is what we mean by saying that a man has demerit or vice. And it is this remembrance of vice that constitutes that dreadful remorse, or sense of guilt, under which the heart sinks in the terrible apprehension of future and deserved retribution.

Virtue, then, is a general name for certain thoughts, feelings, and volitions, that when presented to us excite a certain vivid feeling of moral approbation. It is indicative of a moral being, who, under certain circumstances, has intended and produced certain changes. It is not a separate entity from mind. Apart from a free moral agent, it is nothing; but is always descriptive of the moral character of an intelligent being. It is, therefore, in the varied thoughts, feelings, desires, imaginations, volitions of the mind, that virtue or vice exists. And it does exist in the mind before it does in action. For action is nothing but an embodiment—a revelation of the mind. Before an action can exist, there must first be the conception of that action and of the manner of performing it. And where an action is chosen and performed, it is on account of the feeling that arises on contemplating it, of a fitness in the action to represent the intention and views of the agent. Consequently, as action is only expressive of the character of the mental state to which it stands related, so the virtue or vice of actions exists in that mental state itself. This is a fearful truth. Men suppose that if they do no overt act contrary to the public sense of morality, that they are virtuous, regardless of the moral character of their thoughts and feelings, which none but God has known. The secrecy and silence that reign over the secret imaginations, seem to inspire the belief that moral government does not extend to them. They say, thought, unexpressed, injures no one, violates no rights, tempts no one from virtue. How, then, can that be wrong, which is unknown and unexisting to others? But does not the same moral emotion that approves good actions, approve good thoughts also? And does it not condemn the wickedness of the heart done in secret, as much as when uttered, apart from the reproach of others, which the expression of it brings along with it? Is it nothing to outrage and degrade conscience from its throne of high supremacy? Is it nothing to think manly of the great and good Creator—of his works, and of the moral relations he has established? Is it nothing to cloud

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the moral sunshine of the heart, by introducing into it impurities that its highest minister holds in deliberate hatred and execration? Is it nothing to lessen the soul in its own eyes, and to lower it in its own estimation? And finally, is it a light offence to present the greatest and best Being in the universe with a mind filled with the images of sin and guilt? Whoever invites vicious thoughts and impure fancyings, invites vice, and sin, and death, as the fruit of sin. And how courteous and affable soever his exterior conduct may be, he is, notwithstanding, a vicious and wicked person in the sight of God. All men seem to recognize this truth in their hearts; for they would blush to present to men the silent meditations of their private hours. Here, then, the moral constitution asserts a glorious supremacy, and stands in harmony with the sublime lessons of Jesus Christ—"A good man, out of the good treasure of his heart, bringeth forth good things; and an evil man, out of the evil treasure of his heart, bringeth forth evil things; for out of the abundance of the heart the mouth speaketh."

The Christian Religion extends its supreme authority over the heart—the secret recesses of thought and desire—the fountain of all action. He that looks upon a woman to cherish impure desire, has committed adultery already in his heart, is the solemn manner in which the Lord of earth and heaven unfolds the true science of moral distinctions. There is no escape from condemnation for wicked thoughts, either from the Christian Religion, on the one hand, or the voice of conscience on the other. Virtue and vice exist in the mind, and from thence are transferred to human conduct. And what a delightful prospect is presented by the foregoing speculation! The silent worship and veneration of God's glorious name, which we have felt and offered in our solitary meditations on his works and ways, and which we have felt the more vividly because we were alone, contain the elements of that piety to whose glorious features we have so often looked with rapture, and which we have desired more than the light of day or the love of friendship. And in the benevolent wishes that have stirred our hearts and made them nobler than they were, we can recognize a moral worth, no less than in those purposes of charity we have been enabled to execute; and through which other hearts have been made to rejoice once more in the happy hopes that had long ceased to gladden their paths. Even in the desire of purity, of righteousness, there is great value. It is a drawing nigh to God—an aspiration for heaven—a motion of the spirit which is hailed with delight by all the good and pure inhabitants of the spiritual world. "Blessed are they who hunger and thirst after righteousness." There are two uses to be made of the doctrine before us. One is to cherish the noble sentiments of our hearts, and cultivate them into permanent

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principles. A man should be true to his religious feelings, and, by a tender treatment of them, to enlarge them into the just proportions to which they attain in the complete and finished character of Christ. We should propose no imperfect character as our standard of imitation. The character of Christ is our example; and perhaps it has not yet been seen how nearly human nature may be conformed to it in the present life. The other use of this doctrine is to lead us to look hopefully, kindly, on the obscure and unnoticed portions of the human family. They possess virtues which they have had no opportunities of displaying to the world. In their thirstings for righteousness, in their kind wishes, in their little schemes of social benevolence, and, above all, in their clear perception of the right, the true, the excellent, there is a goodness that commends them to the kind regards of Heaven. And I doubt not, that God sees in the obscure abode a moral courage that no peril or menace could shake; a rectitude that no solicitation could bend; an attachment to duty that had rather perish than provoke, by one single instance of wrong-doing, the reprobation of conscience; and a love that would joyfully attach itself to the sorrowful and unfortunate the closer and faster, as success became more doubtful and Providence more obscure; that would give cheerfully all it had to give, and, at last, bend anxiously over the bed of death, and in tones of baffled, yet pure, deepest affection, seek to comfort with sympathy the soul just gathering its pinions for the skies. There is a moral atmosphere as essential to virtue as the material atmosphere is to animal life. That is the spirit, disposition, temper of the mind. It is the moral scene in which a good man dwells—essential to moral goodness, though depending on no outward condition. It can spread its flowers and sunshine over the dark chambers of a dungeon, with almost as little effort as it can harmonize with magnificence and outward delight. Here he is connected with the good and excellent of every nation and every age, in the cultivation of that heavenly excellence which it is happiness to feel, and in whose glorious service there is such conscious exultation. Here, then, surrounded with the approbation of conscience and of God, he moves on in the constant enlargement of faith, and hope, and love; executing where he can his ministry of goodness upon his brethren of the race; and where he cannot consummate his wishes, forgets not to wish for good, and to commend to Heaven the objects of intended kindness, in strong hope and trust; and thus, with peace and happiness behind, and immortality before, he joyfully anticipates the last suffering hour of life, that shall give to God and Heaven a spirit whose toils in the service of earthly goodness have proven it not unworthy an inheritance with the angels above. Such is virtue and

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the virtuous—a glorious development of the conscience, a bright revelation of the right and the perfect, till the approbation of man shall be able to comprehend, within itself, the perfect and acceptable will of God. It is a bright inheritance, before which earthly honors and magnificence fade away, and leave it alone in imperishable beauty, like the unchanging and everlasting heavens.

The next inquiry is, How does life produce a grand mental and moral result? A man is not a means, he is an end. His personality, his individual recognition of duty, his great intellectual and moral capacities, concide in constituting him an ultimate being. The responsibility he is under to God and his own conscience, demands an independent, bold, decided course of action. His individuality is never, never to be lost sight of; never to be melted away into a mere connection with society. He must not be lost in the multitude, or become a mere instrument in the hands of others. All his actions should spring from a sense of personal duty; and the service that he performs to others, as a man and a citizen, is not to be constrained, but a free, cheerful service. His virtues are his own, and cannot be transferred to another. Men may seek to act in masses, and in this way to evade personal responsibility, by dividing it among so many, that but a very little is felt by any single man. But when man acts thus, he denies the light of heaven within his breast. He descends from the high position of a free moral being, and degrades himself in his own eyes. Responsibility is not to be evaded. It ought to be sought, coveted, embraced, solemnly and cordially. I am no foe to associations; but I would teach the necessity of using them as means, and guard against being lost in them. Individuality, personal duty, and personal purity—these are the grandest ideas of a man. And following the light of these, human life becomes solemn, important, and precious. It is important, because it is producing changes silently and progressively, that at last are destructive of personal worth. It is important, because it is related to happiness—not the happiness of mere sensitive and animal existence; but to the happiness of moral beings, both in time and in eternity. It is precious, because it is short, feeble, and precarious. And above all, life is glorious and mysterious—the gift of God.

But whether a man regards himself as he should or not; whether he seeks his proper responsibility or evades it, still life produces a grand moral result. It forms a character of virtue or of vice and folly. And it requires the whole of life to produce this grand result of moral character.

In the production of this ultimate effect, there is a law of mind that conducts the various and subtle states of the thinking and feeling

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principle to that which is characteristic of the sad hour of life. It is the law of association, by which thought is related to thought, feeling to feeling. Relation, or association, is a law of mind, through whose influence all our mental states are connected, and arise in regular succession. There is a chain of thought and feeling reaching from the beginning to the end of life, each link of which is dependent on its fellow for its existence. The past produces the present. The present is a result, an effect, of which the past is the cause. They stand related as cause and effect. As the vegetables of the present season come to us through the rain and sunshine of six thousand years, so the character of every man is a product of the past, without which it could not be. In the hour of death a man is good or bad, in consequence of all the varied thoughts and affections of the entire course of his waking existence. These compose the moral character had at death. That character requires each state of mind throughout life to produce it. Character is not an accident—a mere circumstance. It is a grand result. If one week or year of life were struck out and destroyed as a connecter of the mental operations, the character would be changed. It does not affect this argument to say that much of the mental affections passes away from the memory. True, the thoughts and feelings of the past fade away from the mind like images in agitated water. Yet they existed, and served to connect the succeeding state of mind. The faint and shadowy emotions and feelings of other years, as well as our more vivid states, that have long been forgotten, and which come to us we know not how—like sudden inspirations, minister to the moral state of the present moment no less truly than those early investigations, with whose details we have ceased to be familiar—minister to that general stock of intelligence that makes up our knowledge, and to that ready capacity of thought by which we explore what, to the undisciplined, is an insurmountable barrier. Thus our moral character blends itself with every moment of that series of years through which we have passed in our earthly pilgrimage—the thoughts, and feelings, and volitions, of which are the virtues or vices of our past lives, with which our consciousness of existence is indissolubly bound up. The remembrance of the past is not, then, the mere remembrance of time, as such, of unimportant scenes, of disconnected circumstances, nor of the mere physical suffering or enjoyment of animal life; but it is the remembrance of virtue or of guilt, that commends us to the honorable regards of him who presides over the present scene as truly as over nobler beings and nobler worlds; or which constitutes us unworthy of our own moral complacency and delight, as of His moral delight, of which our own is but a feeble enunciation. Much of life may be forgotten.

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But the value of the past is contained in the present moral result which the past has produced. It is more than delightful to remember a life of goodness, spreading out into the long line of many years, and to see virtue blending with virtue, and excellence with excellence, into one harmonious scene of loviness, which, like the sun, though himself surrounded with darkness, fills all worlds with unfading light and glory.

We repeat the fact, life produces a grand result—*i. e.*, moral character. How sublime, how fearful, is this truth! The religious excellence of three score years and ten, is intimately connected with all the conflicts, trials, toils, sorrows, burdens of the entire religious course, but for which that excellence could not have been. And it is a sublime reflection, that at the end of a long pilgrimage, distinguished for many bitter trials, sore afflictions, sad disappointments, manly energies, the virtues which we almost adore, that seem to be just melting away into that immortality of which they had been the glorious representatives on earth, are the result of the trials, afflictions, disappointments, energies, on which they had shed successively their heavenly influences.

For heaven, the good man is prepared in the virtues that make him good. Death is not a means of preparation for immortality. It but drops the curtain, and shows the pure spirit to the presence of its Father. Death works no change on the spirit of man. If it did, it is impossible to see any relation between the enjoyment of heaven and the discharge of duty. Virtue is suggestive of moral delight—vice of shame and remorse. So our moral constitution affirms, irrespective of all the cant of hypocrites and the bablings of the vicious. And on the supposition and theory that death is the producer of a moral state equivalent to religious virtue, human duty, responsibility, personal purity, are annihilated. And the idea of eternal life as a reward, is inconceivable on the theory that death affects a change that disconnects virtue with the present life. Reward implies a service; and without a service first rendered, no reward, as such, can be given or enjoyed. The Christian, however, while he receives eternal life as the gift of God in Jesus Christ, can receive it and enjoy it as a reward, in consideration of the glorious service he had rendered on earth—a service not of constraint, but of choice, and, contemplated in its relations to the moral nature of man, was not so much his duty as his glorious privilege. And when invested with the honors and felicity of immortality, he remembers the virtuous struggles in the years of his earthly pilgrimage, and feels that his glorious destiny is intimately connected with the past, with human life, its trials, sorrows and virtues. To suppose death to effect such a change upon the spirit of

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the guilty, whose depravity reached its climax through a long succession of earthly years, the remembrance of which is like gazing on living images of horror—as to cause the love of moral goodness to spring up as in the sainted martyr, and the consciousness of virtue to fill the soul with the delights of a good conscience, would be to sever the connection of the remembrance of earthly life with that of the future, and to destroy not only the law of association as a connecter of thoughts, but the power of memory, in which there would be a loss not only of the past, as such, but a loss of the conscious knowledge of mental identity. It would be equivalent to the creation of a new being. And the sinner, cut off from the remembrance of the past, as the producer of that guilt, with the consciousness of which he left the world, would be as ignorant of himself, of the length of time he had been existing, and of the means by which he had come to be possessed of his virtues and honors, as the mere animal now is of the conditions of his being. The degraded profligate might awake from the slumbers of his wretched intoxication, and find himself in the midst of a magnificent palace, robed in princely attire, and attended, in waiting, by numerous servants ready to obey his commands. But he could not feel that his former habits merited the estate as a reward, and on this principle no enjoyment could arise. And on the other hand, if the power of memory over the past was destroyed, of course the knowledge of identity would be destroyed also. He might be told that the magnificence by which he was surrounded was his, but, amid its splendor, he could no longer recognize himself as being the same being that but a little before was degraded beneath mountains of guilt and fearful clouds of shame. And a being, good only through the necessity of constitution, can no more be praised than the ship that serves the purposes of its builder, in riding successfully the waves of the sea. The very idea of virtue, is that it is a moral choice of a free agent, and a firm adherence to that choice in spite of trials and suffering. Now I say, that heaven bestowed upon the guilty, physically prepared for it, and in contravention to all the laws of mind on which virtue and vice depend, and to that even of mental identity, would be any thing but a reward.

Let us suppose a similar change to be effected on the good; that instead of retaining that state of mind that composes virtue, he should hate God and moral goodness, and be filled with the rage and blasphemy of a demon. And suppose, too, that the power of memory over the past to be destroyed, which is implied, at least, in the case of the sinner's consciousness of virtue, would he recognize in himself the pure and gentle being that he was? Would he not lose the knowledge of personal or mental identity? Or if memory remains,

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would he not recognize in the change that higher power had wrought upon him, the hand of cruelty and injustice? A good man in hell, is no greater a contradiction of philosophy, and no more worthy eternal justice, than a wicked spirit in heaven prepared for it, regardless of a long life of guilt and crime. To talk about a man's soul being prepared for heaven, by a change effected by death, is to babble, to confound every distinction and difference in the universe of morals. And such is the speculation of "Universalism." By one step it passes beyond virtue, the sense of duty, the consciousness of personal purity. The heaven to which it carries the guilty and depraved immediately on leaving the body, has no connection either with the present world or human virtue. To reach it, is to pass through a change equivalent to a physical change, in which the knowledge of mental identity is lost, and memory severed from the mind. And the idea of virtue is lost in the possession of a constitution good through the force of necessity. Of such a change we may conceive, as we may conceive of a mountain of gold. But the conception cannot be realized. Character, the result, the grand end of life, must be retained in the future world. And as here, so there it will be distinctive of personal worth. It is the value of a moral creature. And just as sure as there is a heaven—the home of good and happy spirits after the toils of life are over, where the excellent may rest from the storms in which they grew up—just as sure as there is a hell, a place of punishment for the guilty, where the deeds of a long life of sin and folly may receive its just and appropriate retribution. The idea of remorse in the present life being a sufficient punishment, or punishment at all, as a retribution for wrong doing, is a gross absurdity. Just as true, by introducing new successions of feelings, lessens the tendency of the mind to suggest images of sorrow, after some severe affliction, so does it lessen the tendency of suggesting the images of guilt after wrong-doing. Time soothes the horrors of remorse, no less than the sorrows of life. But the succession of comfort after the commission of sin, is not to be taken as a proof that we have been punished as we deserved. This brings up the suffering of our Saviour, as the great sin offering, through which, only by faith and obedience, pardon of sin may be enjoyed; and through whose mediation and intercession salvation may be obtained, yet not without respect to virtue—a good life. But here we forbear.

Such is the argument. That it will convince any who has espoused the speculation of salvation without regard to morality, I presume not to expect with much confidence. But that it may strengthen the love of moral goodness, and preserve the young, who are teachable, and to whom I most respectfully commend it, from the pernicious and

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deceitful philosophy that makes God to wink at vice and crime, I believe and hope. True greatness is true goodness, throughout this wide universe. And the man to be most loved and honored, is he that sees the right the clearest, and attaches himself to it in the glorious service of truth with the strongest energy, and who values personal purity more than all outward things. The distinctions of the present state of physical being will soon pass away, and the grave absorb all but the deathless spirit, and destroy all but the virtues of personal character. In eternity these glorious distinctions will stand, more august than earthly thrones, and brighter than the stars.

Haynesville, Mo., 1852. J. W. Cox.

VISIT TO IRELAND.

Leigh, October 14, 1852.

During the last month I have been favored with a visit to Moree, Ireland. I left home on the 13th September, and met Mr. Tener at Fleetwood, who was returning from a visit to England. After much sea sickness on the passage, and traveling by rail and car, we arrived at Moree on the 14th, where I was received with the salutation, "You are welcome to this country." On leaving home I resolved, by the help of God, to do all the good, and get all the good, I possibly could, during my short stay in Ireland. I purposed visiting every member of the church at their own homes, and with one exception only, I accomplished that object, with great pleasure and profit to my own mind. I also visited many of the people, for the purpose of reading the Scriptures, speaking to them about Jesus and the resurrection, and also to encourage those who were seeking salvation, and desiring to flee from the wrath to come. In these visits of mercy I was accompanied generally by Bro. John Campbell, and occasionally by Brother and Sister Tener; and I hope the salutary effects of these visits will not be lost, but that it will be seen in days to come. Soon after I arrived, the brethren desired me to speak to them on the Friday evening; I consented, and they soon called their neighbors together, to whom I showed that repentance and remission of sins were to be preached in the name of Jesus through all the world, and to all people. On the Lord's day morning two were baptized and received into the church. On the Lord's day morning I delivered an address to the church, and in the evening again proclaimed the gospel, as I did also on Monday, Wednesday and Friday evenings; and after every meeting, one, two, or three, came and desired to be baptized, and we did, indeed, rejoice over them, while they were immersed into the name of Jesus for the remission of sins. On the Lord's day following, how did our hearts rejoice to receive seven more into fellowship with the saints, who had been baptized during the week. I delivered an address to the church, and in the evening went to Ballymagullah, where, to a full house, I proclaimed, in the name of Jesus, a full, free, and present salvation to a lost and ruined world.

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The congregations at both places were large, and I have never seen more attentive audiences in any place. They appeared to receive the word with grateful feelings, and I hope the seed sown will spring up and bring forth fruit to the honor and glory of God. At Moree they have been greatly favored lately by the Lord of the harvest. They had baptized eleven during three or four weeks before I went, and nine during the fortnight I was with them, making twenty within the last two months. It may be asked, What is the cause of this increase? The brethren in this neighborhood are carrying out a plan which was strongly recommended at the last annual meeting. Since November, they have employed Bro. John Campbell as a Bible-reader visiter and local evangelist. Now, this brother is by no means an eloquent preacher, nor has he any thing in his appearance to recommend him to the poople; but he is a good man, and full of faith; he has a heart warmed with the love of God, and filled with love to souls. "It is his meat to do the will of God" and work of God. He has a good knowledge of the Scriptures, and a memory well stored with its heavenly treasures. This brother goes through the country, and enters into every open door where they will receive him, to read the Scriptures, and to speak to the people privately and personally, on the things concerning the kingdom of God and the name of Jesus Christ. It is true, he has had a good deal of opposition from various quarters —from clergymen, from dissenting ministers, and from Roman Catholic priests, as well as from the laity; but this does not discourage him—he fears not man, but labors with his might to bring souls to God. His plan is, to go to a house, and ask if he may be allowed to enter it, and to read the Scriptures; afterwards, should it be seasonable, he speaks to them—if not, he waits for another opportunity, and often invites the people to the meeting. During my journeyings with this brother, I had an opportunity of seeing the effects of these visits upon individuals and families, and I must say, the prospect is cheering and encouraging. By this means many individuals have been led to inquire after the truth, and the result has been that they have turned to the Lord. Another important matter connected with this good work, is the formation of a Bible class by Bro. Tener. It is held between the services on the Lord's day afternoon, and is conducted in the catechetical form. It is not confined to the members of the church, nor to the young only, but is open to all, and many take a very lively interest in it. Most encouraging is it to state, that many of those who have lately joined the church are members of this class. Thus our brethren are encouraged to go on in their work of faith and labor of love, and their success may serve as an inducement for others, in different places, to follow so excellent an example.

There is one little incident I might name in connection with my visit to Ireland, namely, that in Dungannon, the Wesleyan Methodists very kindly consented to let me their chapel to preach in, and this, too, with the consent of their minister (Mr. Armstrong) and the trustees. What is more remarkable, the circumstance of my being about to preach in the chapel, was announced from their pulpit on the Lord's day. There appears to exist here a larger amount of communion and benevolent feeling among the sects, than in some other places. The Presbyterian minister preaches occasionally in our chapel at Moree, and the Methodists preached sometime in Bro. Tener's office

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whilst their chapel was building; and when I had concluded speaking, Bro. Tener offered Mr. Armstrong the use of the chapel, and a hospitable reception, whenever he might be passing through Moree. Now this is just as it should be. Why the various religious bodies should be so frightened at us, I cannot say. Christians ought not to be afraid of the truth, whatever it may be. Whether it exist among ourselves, or in Methodism, or in Presbyterianism, or any other *ism*, whatever it may be that has not the authority of Heaven by a "Thus saith the Lord," ought to be rejected. How desirable it is, that Christian unity should be promoted and extended. For this the Saviour prayed, "That they all might be one;" and for this all the disciples ought to pray and strive constantly. Earnestly desiring that the word of the Lord may prevail mightily, and that many may hear, believe, and obey the glorious gospel of the blessed God, I remain yours in the truth,

WILLIAM TURNER.

CO-OPERATION MEETING.

On Saturday before the first Lord's day in October, 1852, a portion of the Disciples of Christ assembled at Elm Grove Meeting-House, in Pitt county, North Carolina, (being the time and place of the annual meeting of the churches attached to our denomination,) believing it the best and most judicious mode of the proclamation of the gospel and the extension of our principles, agreed to form themselves into a co-operation meeting for that purpose; to sustain evangelists, and perform such other acts and things as are legitimately connected with this object.

On motion, Elder JOHN P. DUNN, of Lenoir county, was chosen President of the proposed co-operation, and ALFRED MOYE, of Pitt county, appointed Secretary thereof.

Bro. Coleman, of Richmond, Va., being present with us, was requested to give his views and experience relative to the objects contemplated. Whereupon he addressed the meeting in an able and highly satisfactory manner, imparting much valuable information relative to such an organization, and pointed out the great benefits to be derived therefrom.

On motion of Elder A. J. Battle of Greenville, N. C.,

Resolved, That the delegates present inform the different churches composed of the Disciples in North Carolina, of the formation of this meeting, and that they be requested to co-operate with us, and to send delegates to our adjourned meeting, proposed to be held at Oak Grove Meeting-House, Green county, to commence on Friday before the 1st Lord's day in December, 1852.

On motion, it was agreed, and Elders John T. Walsh, Amos J. Battle, Geo. Joyner and Bro. James Parrott, were appointed delegates to the Annual Co-Operation Meeting of our brethren, to assemble at Richmond, Va., on or before the 3d Lord's day in November next.

The meeting then adjourned to meet at the time and place before designated, on Friday before the 1st Lord's day in December next.

On Friday before the 1st Lord's day in December, 1852, the meeting convened at Oak Grove Meeting-House, Green county, according to adjournment.

The President thereof being absent on account of bad weather, Elder JOHN T. WALSH was chosen President pro tem.

Meeting was opened with praise and prayer by Elder Gideon Allen.

The delegates were requested to report themselves, with the amount their churches were willing to contribute for the support of evangelists.

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Churches.	*Delegates.*	*Am't cont'd.*
Tison's, Pitt county,	Peter E. Hines, James W. May,	$40 00
Hookerton, Green county,	William Dixon,	45 00
Little Swift Creek, Craven co.,	R. Powell,	10 00

The weather being very inauspicious, meeting adjourned with prayer by Bro. George Joyner, until to-morrow morning at 10 o'clock, A. M.

Saturday before the 1st Lord's day in December, 1852, met according to adjournment. The President having arrived, proceeded to business.

Praise and prayer by Elder G. Allen.

A continuation of the call for delegates, &c., proceeded, when the following churches and delegates were heard from, with the following results, viz:

Churches.	*Delegates.*	*Am't cont'd.*
Mill Creek, Johnston county,	Elder Jno. P. Dunn, proxy,	$25 00
Rose of Sharon, Lenoir co.,	Wm. Ormond,	20 00
Rountree's Pitt co.,	B. Brown, J. S. Jackson, J. Dixon,	45 00
Oak Grove, Green co.,	E. Turnage, L. Joyner, M. Powell,	150 00
Otter's Creek, Edgecomb co.,	W. R. Williams,	15 00
Wheat Swamp, Lenoir co.,	L. Mewbern,	40 00
The following churches through Elder Henry Smith:		
Broad Creek, Craven county,		20 00
Bethany, "	$35; Bay Creek, Craven co., $10	45 00
Concord, "	10; South Creek, " 6	16 00
Big Swift Creek, "		10 00
Amount contributed from the churches,		$481 00

On motion, it was

Resolved, That there be employed two evangelists to proclaim the gospel, and that a committee of four persons be appointed by the President, to act in conjunction with himself, to perform this duty, and report immediately.

Whereupon, the Chair appointed as the committee Bros. James Parrott, of Lenoir, Willis R. Williams, Alfred Moye, of Pitt, and Joseph Dixon, of Greene, to compose said committee.

The committee withdrew for the purpose of performing this duty, and soon returned, reporting through their chairman, Elder J. P. Dunn, that they had agreed with Elders John T. Walsh and Gideon Allen, as evangelists for the present annual year.

On motion, the same committee of persons were appointed to make a disposition of the brethren in the ministry amongst the churches, and inform them of their location and the churches of such arrangement.

On motion, Alfred Moye was appointed Treasurer of this meeting for the present year.

It was further ordered, that Bro. George Joyner be a special agent to solicit aid as contribution for the deficiency thus left, to defray the sum agreed to pay evangelists.

It was further agreed, to hold two additional co-operation meetings during this annual year, expiring in October, 1853: one at Kinston, Lenoir county, on Friday before the 2d Lord's day in May next; and our annual one at Rountrees, on Friday before the 1st Lord's day in October, 1853.

On motion of Dr. John T. Walsh, ordered that a copy of our proceedings be sent to the Millennial Harbinger, Christian Intelligencer, and the Union and Review, for publication.

On motion, adjourned to meet as above designated, at Kinston, on Tuesday before the 2d Lord's day in May next.

Alfred Moye, Secretary. JOHN P. DUNN, President.

THERE is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without intention to deceive.

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OUR NEW VOLUME FOR 1853.

Gentle Reader! our new volume, as you perceive, makes its debut in a new costume. We think its appearance somewhat more genteel than its former dress. True, it is not so *fair* in its exterior; but whatever gentility it has, in its new dress, it will show it longer without discovering those blemishes of character which are often given by the soiled finger of the not too careful reader. But it has, we conceive, an attraction which its predecessors had not, to recommend it. This new feature will be readily perceived upon opening its first pages.

We seem to hear the reader say, with what pleasure the eye traces the clear, distinct, and beautiful lettering of its new pages. But how is this! The page readily divulges the secret—it has been *sensibly impressed* with a font of new type.

But this is not all, and, therefore, you must conclude that there is *more of it*. Yes, courteous reader, you will not, we hope, complain, when you discover that we have taxed your time and patience with some *four additional pages of matter*. This we have given you in a form somewhat more condensed; but then the impression is equally clear and readable, provided you diminish a little the focal distance of vision.

As you also readily perceive, that though we shall have imposed upon you the tax of reading some 48 additional pages, when the volume is finished, yet we have saved you some labor, and guarded you also from the danger of mutilating its pages, by presenting it to you neatly trimmed, so that the pages will open to your vision upon the slightest touch of the finger. Such, dear reader, are some of its manifestly improved features.

Our aim in all this, has been to exhibit no unbecoming frippery of dress, but something that shall comport with the plain and weighty truths inscribed upon its pages.

We are pleased to announce to our old patrons that the list of our club subscribers is fast increasing—far exceeding that of former years—and we trust that our monthly visits will continue to be as welcome as formerly. And still there is room for more.

A. W. C.

THE STYLUS,

A Monthly Periodical, published by the Students of Bethany College, has again made its appearance, and will doubtless be welcomed by all who take an interest in our Institution. It appears, this session, under the auspices of the three Literary Societies of the College, and will be afforded at one dollar and fifty cents per session, which is a reduction of one-fourth its former price. It has for its editors C. B. Ross, O. A. Burgess and J. R. Challen. The co-editors are, H. Boring, Frank. Vaughn and J. F. Rowe. It contains 36 pages, with a neatly printed cover, and the first number gives promise of an interesting and useful work, which particularly claims the patronage of the friends and the students of the College.

R. R.

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A SURREPTITIOUS EDITION OF OUR FORMER HYMN-BOOK.

I FIND in circulation through Missouri, a Hymn-Book labeled on the cover, "Campbell's Hymns." It is our former Hymn-Book, stereotyped by George D. Emerson & Co., Springfield, Ohio. Printed in Cincinnati, by Morgan & Overend, and I presume got up by the firm of W. H. Derby & Co. The getting up of this edition was fraudulent and dishonorable. It is now out of date, and is under a false label on its cover, being circulated extensively in the west. It is due to our brethren to put them on their guard against this imposition. Our new Hymn-Book was stereotyped in Philadelphia, by L. Johnson & Co., and is not labeled as above. A. C.

FEMALE BENEVOLENCE.

BROTHER CAMPBELL: The members of the Christian Sewing Society in Hannibal, Mo., enclose you $5, to aid in the building of a suitable house of worship in Washington City. It is a very small amount, but we feel a deep interest in the matter, and trust our beloved sisters throughout the United States will follow our example, and thus afford the brethren in Washington City the means to erect a large and commodious building, commensurate with the cause of our holy religion. We fear the brethren have not considered this subject as they should, or they would not allow a mere temporary building in the capital of our own beloved country, when a small amount from every congregation would obviate that necessity. Yours, in the hope of eternal life, S. & R.

[Two sisters in Hannibal handed to me the sum of $10; $5 for the Endowment of a Chair in Bethany College, and $5 for the building of a large meeting-house in Washington City. They will not allow their names to appear. I, therefore, give only their initials. The preceding communication explains itself, and suggests to all our sisterhood how much they might accomplish in this way, in raising up men and meeting-houses for the Lord and his people. If every church in our community were to get up such a sewing society, how soon might a house of worship be erecetd in our great national metropolis!---A. C.]

NEWS FROM THE CHURCHES.

MISSISSIPPI.—Bro. *Baxter* writes from Whiteville, November 22d, as follows: "I have been very busily engaged in the evangelical field since my return to the South, and during that time have had between 30 and 40 additions to the good cause. At one meeting, 23 were added in three days."

Bro. *D. L. Phares*, of Whiteville, December 8th, reports 37 additions—9 at Christian Chapel, and 28 at Friendship—both places in the same county. Bro. Wm. Baxter was the preacher. Some of these persons may have been reported by Bro. B., in his letter of the 22d November.

CANADA WEST.—The good cause in this region continues to prosper. The labors of Bro. Oliphant, Bro. Shepherd, Bro. Eaton and others, have been signally blessed in their efforts to restore to the people the ancient gospel. At meetings recently held at Wainfleet and Rainham, 16 persons made the good confession and were immersed.

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Bro. *C. J. Lister*, of Bowmansville, November 24th, reports 12 accessions by immersion, made to the church at Bowmansville.

NEW YORK.—Bro. *H. Knapp*, of Pompey, under date of November, reports 9 additions—all by immersion, gained by the labors of Bro. Benedict, of Ohio, who spent a few days with that church on his tour through central New York. "I am informed that similar success attends the labors of Bro. Benedict wherever he goes."

KENTUCKY.—Bro. *P. S. Layton*, of Mason county, writing under date of December 16th, reports much success for the past year, in those portions of the State where he has labored; and the good cause appears to be still triumphing. Besides the many valuable accessions made to the congregations, there are many intelligent citizens who profess to be convinced of the truth, but who have not, as yet, been induced to bow to the sceptre of Prince Messiah. The churches are generally growing in knowledge and improving in their order.

The State Meeting of the Christian brethren in Kentucky, convened on Thursday, the 4th of November. Perhaps no previous meeting of the kind evinced a more lively interest in the Christian and philanthropic enterprise of the day, than the one recently held at Lexington. Many brethren from different parts of the State were present.

The objects of their benevolent enterprise for the ensuing year, had special reference to their State Mission, Jerusalem Mission, and their State educational institutions. For these benevolent purposes, the sum paid and promised amounted to some $1192 78. This sum was in addition to the actual cash on hand in the treasury, amounting to some $2,000, contributed the year previous, for various benevolent objects.

Their State missionaries, numbering not less than ten, more or less of whose time was spent in the evangelical field of labor during the past year, reported an accession of 683 members. This result, considering the small portion of time spent by some of their evangelists in the field, may be regarded as a most favorable indication of a more abundant harvest in the future, if more laborers can be sent into the field. In order to this end, two things appear necessary—first, to pray the Lord of the harvest that he would send forth laborers into his vineyard; and the second thing is, that we, as faithful stewards, use a portion of the means which the good Lord has furnished us, for employing laborers in his vineyard: then we may consistently expect a fruitful season and an abundant harvest.

ILLINOIS.—Bro. *Z. Brown*, reports the good cause to be advancing in Adams and Hancock counties. [There is much seeking after the old paths. And the wonder is, when they are found, that they should have departed so far from them. There is no way so plain as "the way of holiness." It is also "a high way," that it may be conspicuous. "The unclean shall not pass over it," for the sinner must first be cleansed from his sins, before he is permitted to walk therein. "Blessed are the undefiled in the way, who walk in the law of the Lord." All the improvements of this improving age, cannot make the way of holiness plainer than it was left by the holy Apostles. "The way-faring men, though fools, shall not err therein." Why, then, should wise men foolishly think to make it plainer, seeing the simple cannot mistake it?]

Bro. *Wm. Brush*, through the "Record," under date of October 20th, reports

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some 80 additions, as the result of his labors for about six months, in the counties of Crawford, Lawrence and Jasper. "At Hardensville, during a protracted meeting of four days, held about the middle of September, there were some 30 immersions, and prospects good for more. The laborers on the occasion were J. S. Howard and Clark, and a blind Bro. Harrison and others."

TENNESSEE.—Bro. *Jesse Barnes*, of M'Minnville, October 20th, reports through the "Christian Record," the progress of their county co-operation meeting, up to the above date. "Nine churches in this and the adjoining counties, have made up $600, for the support of two evangelists for the coming year. Laborers, L. N. Murphee and J. Eichbaum—6 additions thus far."

INDIANA.—Bro. *J. B. New*, as evangelist for the Christian Home Mission, reported to the Society the result of his labors for the year ending in September, to have been 135 additions—62 of whom were by baptism, and all of them the fruit of some two hundred and forty-five discourses delivered during the year.

The "Christian Record" for November, reports the success of the gospel as preached in various portions of the State; also in Illinois and Tennessee. Bro. R. Foster, Hamburgh, October 29th, reports the result of his labors for some three or four days, at Collier's School-House, on Sulphur Creek, Morton county, Ia., to have been 17 additions to the church. Bro. A. H. Womack, writing from Hancock county to Bro. Mathes, says: "I have been holding meetings five miles south of Shelbyville, during the last twelve months or more; and I commenced a meeting there on the third day of September, which held two weeks, and which resulted in 20 additions, and some have joined them since, making in all 26." Bro. W. adds, "there is no church at that point yet, but we expect to constitute one there soon." Would it not be well at all times, where the gospel has been preached with success, as in the instance above mentioned, and where there is no organized church within reach, to proceed immediately, without delay, and assemble the new converts on the Lords day, and constitute them into a worshiping assembly, by having them forthwith to observe the commandments and ordinances of the Lord's house? In other words, that they begin immediately to observe the Apostles' doctrine, (reading it, or speaking it, as they are able,) and the fellowship, the breaking of the loaf and prayers. They will thus improve their gifts, and it will the sooner be made manifest to all who are best qualified to lead in the edification of the congregation. The early attention to these things, and the early attendance upon these exercises, on the part of the new converts, constitute the best security against temptations to sin, and will at once tend to promote their growth in grace and knowledge.

JAMES G. HENSHALL, OF BALTIMORE.

THIS wretched man left the city a few weeks since, under circumstances most disgraceful to himself and mortifying to the brethren. That he may not impose himself on the churches or individuals, the Harbinger will please publish this notice, with the request that other periodicals of the Reformation would copy it into their respective journals. He has probably taken a western course—perhaps Texas or California—perhaps he has gone to Europe.

WM. M'CLENAHAN,
FRANCIS D. DUNCAN,
GEO. AUSTIN.

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THE SKY.

BY JAMES CHALLEN.

What is man? we humbly cry,
As we look upon the sky,
With its diamond glittering dome,
Arch of man's eternal home. .
To your starry orbs we turn,
Where a thousand torches burn,
Trembling in the azure blue,
Brilliants bright, of every hue.
To the wakeful, sorrowing band,
Speaking of the better land;
Sending messages of love
From their burning thrones above.
Old, familiar faces, *thou*,
Ever calm and bright as now;
By thy sweet and sunny smile,
Anxious cares and fears beguile.
To behold thy glories shine,
Shepherds on their hills recline;
And childhood, in its wildest glee,
Lifts its tiny hands to thee.
And the prophet bard inspired,
By thy kindling warmth is fired;
Silent, in thy depths profound,
Circling all above, around.
Lifting high their wondrous forms,
Far beyond the reach of storms.
Shining on, and shining ever,
Changing, fading, *thou* wilt never.
Telling us of worlds of light,
Far beyond our mortal sight;
Pointing to the brilliant road,
Which the bless'd Redeemer trode,
When he left our sinful sphere,
In thy palace to appear.
Lights which sparkle on the way,
Leading to eternal day.
Windows, of that glorious fane,
Where the happy spirits reign;
Brilliants, blazing on the breast,
Of the Saviour's gorgeous vest,
Where, in oracles divine,
Light and beauty ever shine;
Nightly preaching, still and clear,
To the observant, listening ear;
Breathing lessons deep and low,
In their bright, unfathomed glow.
Springs of sweet inspiring thought,
From thy holy founts are brought.
Isles of beauty, clustering shine,
In thy liquid depths divine;
Teaching, by their majesty,
How diminutive are we!
In our little, narrow dell,
Tenants of the dust, we dwell;
Chained and prisoned to the earth,
Which has given our humble birth.
But the eye which sees thy light,
Shines with glory's not less bright,
Than thy brilliant orbs now shed,
On our lowly, humble head.
And the mind which soars afar,
To each twinkling, trembling star,
Less capacious cannot be,
Than thy own immensity.
And, when raised above this sphere,
Hence with seraphs to appear,
Orbs of glory *we* shall shine,
Spotless, stainless, pure, divine;
Far above thy might we'll spring,
Boundless on our tireless wing,
To those realms of light our own,
Near the crystal, burning throne.
Then our pavement thou shalt be,
In a blest eternity;
In that city seen of old,
Flashing emerald and gold;
Where, with mighty seraphim,
Martyr'd hosts and cherubim,
Louder than the thunders roar,
Coral anthems we shall pour,
To creations Lord and King,
For that princely offering,
Which hath opened up the way
To the realms of endless day.

OBITUARY NOTICES.

DIED, of dropsy, our beloved and much esteemed Elder, JOHN DAULTON, aged 73 years, 3 months and 22 days. He was a devoted follower of Christ, and bore his last affliction with Christian fortitude.

Also, his son, GEORGE DAULTON, of pulmonary disease, in his 27th year. Having heard a discourse during his confinement, on the dissolution of the body, preached by Bro. D. Dillon, he confessed the name of his Redeemer, and died in the hope of a glorious immortality.

Also, JOHN DAULTON, Jr., in the 20th year of his age, of consumption. He,

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too, confessed the Saviour, and was immersed during his confinement. All of whom having died within one year.

Our excellent and much loved brother, STAUGHTON BENTLEY, is no more! He died of cholera, in Birmingham, Erie county, Ohio, September 5th, aged 38 years. He has left an amiable Christian lady, six children, and many relatives and friends, to mourn their loss. For many years Bro. Bentley had been an earnest and laborious Christian. While Christianity suffers a deep loss, it witnesses a glorious triumph in his death.

"Farewell! endued with all that could engage
All hearts to love thee, both in youth and age;
In prime of life, for spriteliness enrolled
Among the gay, yet virtuous as the old.

In life's last stage, (O blessings rarely found!)
Pleasant as youth, with all its blossoms crown'd;
Through every period of this changeful state,
Unchanged thyself—wise, good, affectionate.

Fond friends may flatter; and lest this should seem
O'ercharged with praises on so dear a theme,
Although thy work be more than half suppress,
Love shall be satisfied, and virtue vail the rest."

Departed this life at his residence in Warren county, Indiana, on the 28th of September, Elder DAVID D. HALL, in the 50th year of his age. His incessant labors, both as a physician, evangelist and elder, so exposed his health as to bring upon him a pulmonary affection, from which he suffered for near twelve months, and which he endured with Christian resignation. His parents were respectable members of the Baptist Church.

Bro. Hall, at an early age, entered Oxford College, Ohio, where he obtained a collegiate education. After which, he entered upon the study of medicine. In his youth he imbibed the Calvinistic views of the Bible; but soon after he completed his medical studies, he formed an acquaintance with Jonathan Kidwell, a shrewd Universalian, and embraced that doctrine, and entered as co-editor with Kidwell in publishing a paper. He told me he saw no good result in reforming mankind, and soon began to suspect the system as spurious, and turned his attention to the Bible, and the Bible alone, and read that volume with prayerful interest, in search of truth. About twenty-three years since he was immersed into the Christian body; soon after ordained to the ministry, and chosen an elder in the congregation, where he spent the remainder of his life in doing good. I believe, if there ever was a man eminently qualified to fill the character of an elder, as delineated by the Apostle Paul, Bro. Hall was. It would be superfluous in me to say much about his virtues, if this would reach no further than he was personally known. I have known him for the last thirty years, and for the last sixteen years have had a perfect knowledge of his private, as well as his public behavior, and can truly say, he was a pattern of good works. He was an eminent physician; and as a preacher, I presume he was surpassed but by few in the State as a logical reasoner. He had preached more than twenty years in the congregation where he lived, and the longer he lived the more popular he became. We have lost a great and good man!

ELI WOODWARD.

In the 17th year of her age, of typhoid fever, eldest daughter of Bro. Wm. R. Smith, of Higginsport, Ohio, on the 10th of October. In her last moments she gave evidence of acceptance and peace with God.

On the 12th of November, youngest daughter of Bro. S., in the twelfth year of her age.

At the residence of this father-in-law, in Boyd county, Ky., on the 28th of September, Bro. W. G. SWINNEY. "Blessed are the dead that die in the Lord."

At his residence in Maysville, Ky., departed this life, Bro. WM. CORWINE, on the 19th of September, in the 57th year of his age. In early life he voluntarily served his country as a soldier, on the Northern Frontier. The fatigues of which made a permanent impression, in a broken constitution. He made a

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public profession of the Christian faith in March, 1828, and attached himself to the Baptist Church. Shortly after the agitation of those questions which resulted in the adoption of the principles of the current Reformation, on the part of many of the Baptists of Kentucky, he nobly espoused those principles and took his stand with the Reformers. Although always exhibiting a commendable Christian affection for the people he had left, he never swerved from the fullest confidence in the principles he had espoused. In the year 1835, he was elected elder of the church now meeting in Third street. For nearly two years he was disqualified for business by the disease (consumption) of which he died. His faculties were clear and strong to his last moments. In his own terse language, "his faith was strong;" "he was ready to depart; the sooner the better." May we all die the death of the righteous, and may our end be like his!

St. Louis, September, 1852.

It becomes my painful duty to announce to the readers of the Harbinger, the death of our beloved brother, Elder J. S. Patton, of this city. He breathed his last on the morning of the 25th of August. Well and favorably known as he was to the brotherhood, for his religious intelligence, his purity of heart, his irreproachable deportment, and his usefulness as a minister of the Cross, I need not enlarge upon the loss the church has thus sustained. His history for the last ten years is intimately blended with the progress of our cause throughout the States of Illinois and Missouri. Consecrating himself in early life to the religion of Christ, as a preacher, as the editor of a religious journal, and as a private Christian, he labored faithfully and devotedly until summoned, by his Master, to a brighter and purer sphere. During his ministerial career, he had the pastoral charge of the churches of Carrolton, Green county, and Winchester, Scott county, Ill., and St. Louis, Mo. He labored earnestly and successfully in each of these congregations about two years. During the last year, his health was so delicate as to render much preaching imprudent. His last sickness was peculiarly trying. He was at first prostrated with bilious fever. This, however, was speedily arrested, and we had strong hope of his recovery. But before he had regained sufficient strength to leave his bed, his lungs were attacked by a disease from which he had been suffering from time to time for some years. He lingered nearly nine weeks from the time of his first illness, during which he evinced a degree of patience, resignation and fortitude, that well comported with his character and life. Although we cannot but mourn his untimely death, taken from us, as he was, in the morning of a life of usefulness, yet we rejoice in the assurance that he has gone to his reward, and now wears a crown which his sufferings and his labors have won. May we imitate his virtues, and may our last hour on earth be calm, and quiet, and happy as his!

S. S. C.

THE DEATH OF MR. LEWIS STEVENS.

I saw an aged man upon his bier,
  His hair was thin and white, and on his brow
A record of the cares of many a year;
  Cares that were ended now and forgotten;
And there was sadness round, and faces bowed,
And women's tears fell fast, and children wailed aloud.

Then rose another—the man of God—and said,
  In faltering accents, to that weeping train,
"Why mourn ye that our aged friend is dead?
  Ye do not weep to see the gathered grain,
Nor are ye sad when the mellow fruits the orchards cast,
Nor yet when the yellow woods shake down the golden mast.

Ye sigh not when the sun, his course fulfilled,
  His glorious course, rejoicing earth and sky,
In the soft evening, when the winds are stilled,
  Smile where his islands of refreshment lie,
And leaves the smile of his departure spread
O'er the warm-colored heaven and ruddy mountain head.

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Why weep ye, then, for him, who, having run
The bound of man's appointed years at last,
Life's blessings all enjoyed—life's labors done,
Serenely to his final rest has passed,
While the soft memory of his virtues yet
Lingers like twi-light hues when the bright sun is set.

His youth was innocent; his riper age
Marked with some acts of goodness every day;
And watched by eyes that loved him, calm and sage,
Faded his declining years away.
Cheerfully he gave his being up, and went
To share the holy rest that waits a life *well spent*.

That life was happy; every day he gave
Thanks for the fair existence that was his;
For a sick fancy made him not her slave,
To mock him with her phantom miseries.
No chronic tortures racked his aged limbs,
For luxury and sloth had nourished none for him.

And I am glad that he has lived thus long—
Not sad that he has gone to his reward;
Think ye that kindly nature did him wrong,
Softly to disengage the vital cord?
When his weak hand grew palsied, and his
Eye dark with the mists of age,
Was it not his time to die?

BONHOMME, Mo., November 30, 1852.

PROSPECTUS OF THE CHRISTIAN BANNER.

THIS periodical work differs, in some respects, from every other religious paper in British America. It aims to plead the principles of the gospel and maintain the doctrine of the Church of Christ, as advocated by authority of the Lord, when Christianity was pure and unadulterated. It testifies against partyism. It lifts its voice for unity: unity of faith, form, and spirit. It has no preferences for any class of principles, any modes or customs, any form of doctrine, only as a "Thus saith the Lord" sanctions and approves. Its character, so far as can be specified within the limits of a Prospectus, is described in one sentence: It urges, with all the motives in its power, a thorough reformation in all things wherein the Christianity of modern times is not like the Christianity of primitive times.

There is one essential feature in the editorial management of the *Christian Banner*, universally acknowledged to be fair and equitable. It allows every professor, of whatever religious predilection, to occupy its pages, and reply to any of its positions, provided the language employed be respectful, or sufficiently decorous for publication.

The Christian Banner is published monthly at Coburg, Canada West, and St. John, New Brunswick. Its editors are D. Oliphant and W. W. Eaton. It is 32 pages large octavo. Subscription price only 5s. per annum, if paid within three months after subscribing, or 6s. 3d, after that period.

Parties not able to pay, but who desire to read, will have this paper sent to them gratuitously.

[Our good brethren, D. Oliphant and W. W. Eaton, are doing a good work in the British Province north of us. The Christian Banner is a very interesting periodical, containing many well written articles upon the important topics connected with the present religious Reformation. As the number of disciples in the British Provinces is small as yet, this paper is by no means so well sustained as its merits deserve. Our brethren in the United States would, we think, greatly promote the good cause by lending to it a helping hand, and increasing its subscription.---R. R.]

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THE

MILLENNIAL HARBINGER.

FOURTH SERIES.

VOL. III.] BETHANY, VA., *FEBRUARY*, 1853. [No. II.

THE CURRENT REFORMATION—*No. I.*

THE restoration of Original Christianity, and not the reformation of Popery or of Protestantism, is the polar star of all our aims and efforts ecclesiastic. Christianity, like every other form of knowledge influencing human action, has both its theory and its practice. It is both a science and an art. It is the science of redemption, through a Mediator, between God, the offended party, and man, the offender. It is the life, or the art of living, in harmony with God and the spiritual and moral universe. "It has God for its *author*, man for its *subject*, *salvation* for its end, and truth," *supernatural truth*, "without any admixture of error, for its matter." It is wholly a supernatural institution. Man being now in a preternatural condition, requires a supernatural interposition. It is all objectively contained and propounded in the Oracles of the New Testament. The Patriarchal Bible was oral tradition, and positive institutions adapted to families, before the age of nations began, and continued during the antediluvian and postdiluvian families, for some two thousand five hundred years.

The Jewish Bible was written by Moses, after the national era commenced. During the family age of the world, God had one family, in the line of Shem; and during the national age, he had one nation in the line of Israel, to which were committed the Oracles of God. Both these dispensations had their preachers or prophets, speaking by immediate inspiration, and confirming their mission by miracles. By prophecies fulfilled, and deliverances wrought, the faith of the righteous was confirmed.

After the epoch of the coalescence and concert of idolatrous nations, or the imperial age, provisions were made for the Christian Bible and

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the Gentile age, embracing in its broad purview the insulated Jew, the polished Greek, and the rude Barbarian. It annihilated all religious distinctions founded on blood or lineage, whether Patriarchal, National or Oecumenical, and substituted faith for blood, spirit for flesh, and a spiritual life for a carnal ritual. "So that he is not now a Jew, who is one outwardly, but he is a Jew who is one inwardly, and circumcision is not that which is outward in the flesh, but that which is inward in the spirit; whose praise is not of men, but of God."

But every form of religion ordained by God, has been corrupted by men having the form of piety, but denying the power thereof. So that an apostacy, long since predicted, has supervened, and men in the flesh have, more or less, made the word of God of none effect, by their traditions and their philosophies.

Reformations, numerous and various, have been proposed, adopted, and consummated. The polity, the faith, the doctrine, and the practice of the Church of Christ, or Christianity, has been changed times and ways without number and without name. The Greek, the Roman, the English, and the Continental polities, philosophies, rites and ceremonies, have been modified, changed, and accommodated to the impulses of passion, the caprices of imagination, the dictates of policy, and the arbitrament of states and empires, claiming the mastery of the world. Episcopacy has changed into prelacy, prelacy into patriarchy, patriarchy into popery, and popery into absolute spiritual and political despotism.

The philosophies or doctrines of Papaldom, have also undergone similar metamorphoses. The eucharist of the Greek became the transubstantiation of the Roman, the consubstantiation of the German, and the sacrament of the English Protestant. The immersion of the Hebrew and the Greek, became the pouring of the Roman, the sprinkling of the French and the wetting of the English and the American dissidents. The doctrine of Christ became the philosophy of the Calvinist, the dogmata of the Arminian, the orthodoxy of the Congregationalist, and the impulsions of the Quaker.

By the spiritual incubation of the Doctors of Divinity, broods of new opinions were hatched, and high church and low church were quickened into active life, and gave us the *subs* and the *supras* of every form of opinion—the Covenanter, the Seceder, the Unionist, the Burgher, the anti-Burgher, the Episcopal and the Protestant Methodist. These are the sample fruits of an empty and deceitful philosophy, after the doctrines and commandments of men, and of science, falsely so called.

No wise man, well read in Holy Scripture, will ever attempt a reformation or improvement of any one of these He will offer, as a

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substitute for them all, the simple facts of the Bible—its precepts and its promises—founded not upon the reasonings of men, but upon the simple authority and statements of the Author and Founder of the Christian faith. He will substitute for all philosophies the express statements of the Bible; for all theories, facts; for all inferences, precepts and palpable precedents—a "thus saith the Lord," for a thus saith the church; and hear ye him that speaketh from heaven, and who will judge the world rather than the church session, the presbytery, the synod, the general assembly, the conference, the consistory, the cardinals, the pope, or a general council.

The silly argument which caps their climax is, "In the multitude of church councils and councilors, there is more authority and reason than in your own opinion." "*Is it not better to follow a multitude than to follow your own opinion?*" But do you not follow your own opinion when you follow the decision of an œcumenical council! Is it not your opinion that the Pope is infallible? Is it not your opinion that a general council is safer than a church session or a provincial convention? On what premises do you form your opinion? Do you not judge, and reason, and form your own opinion on these assumptions? Why not, then, form your own opinion on what Paul, and Peter, and James, and John have said, or on what Christ has said, and act on that opinion or inference, as act upon your own opinion of what the bishop, the pope, the general assembly, or an universal council says? It is your own inference, opinion or reason, in any and every case. And why confide in your own opinion, in one case, and repudiate it in another? Such is the palpable sophistry of all Grecian, Roman, Anglican or American tribunals of faith or of sound doctrine, which substitute their reasonings or their own authority for the reasonings and authority of Moses, of Jesus, of Paul, or any of the Bible men, and then enact, that men should not rely upon their own conclusions upon the sayings of inspired and infallible men, but upon the conclusions of Popes, Ecclesiastic Councils or Conventions! Was ever a sophism more palpable or more dangerous, than the grand sophism of all theorists, who rely upon their own opinion of what popes, prelates and councils say, and yet repudiate themselves or others, because they act upon their own judgment or opinion of what the inspired writers of the New Testament say!! O for another Luther, to lash the popery of false Protestants, who prefer an implicit surrender of their own judgment to the decision of such pretenders to Divine wisdom and authority, rather than surrender to their own judgment of what Paul and Peter, and the great teachers sent from God, have said, commanded and enjoined, by the plenary inspiration and authority of the Lord Jesus Christ, the Author and Founder of the faith, and

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the reigning Autocrat of heaven and earth! Out of the mouth of every false Protestant who may not condemn him for the palpable sophistry by which he deludes himself into the most contemptible servility to the arrogance and assumption of any and every ecclesiastic demagogue who demands his acquiescence on such a flimsy pretence —upon such a silly assumption!

It is an oracle of reason and of common sense, if there be any such sense in the world, that every man must judge for himself, and, consequently, that it is his duty, all-important and paramount, that he endeavor to have an enlightened mind and the proper means of illumination, that he may think, and reason, and judge, and act for and from himself, in all the grand issues which involve his present safety in this life, and his eternal safety in the world to come! A. C.

NOTES OF INCIDENTS IN A TOUR THROUGH ILLINOIS AND MISSOURI—*No. II.*

From St. Louis, as before stated, we proceeded to Hannibal, and while there, made our home at Bro. Gore's residence, occasionally visiting the brethren. This town has greatly improved and grown since my first visit in 1845. It is now quite a commercial place. Our brethren have erected a very convenient and comfortable meeting-house, now-a-days commonly called a *church*. There is, indeed, a figure in our rhetoric, as well as in that of the Greeks and Romans, that justifies this license. Thus, the *family* of Jacob was called the *house* of Jacob, and the *house* of Israel indicated the *family* of Israel. The *kurioik*, or *kyrke*, or *church*, indicates, in English, *the house of God*, or rather, *the house of the Lord*. Thus, in a well known figure of rhetoric, we sometimes give the name of the *thing contained* to the *thing containing it*. Hence, the stone or brick house is called a church, and the people that meet in it are also called the church. This is in imitation of the Jews, who called their places of worship *synagogues*, although the term, properly, only applied to the people assembled. There may be no more sin nor shame in calling the house of Christian worship or of Christian assemblies, a church, than in calling the Jew's community in Nazareth, or the rulers of it, "the synagogue of Nazareth," and the house in which they meet, "the synagogue of Nazareth."

When Jacob was on his way to Haran, and came to Luz, he there tarried all night, and taking of the stones of that place, he made for himself a couch of stones, having one for his pillow. While there

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sleeping, he had a vision of angels descending to him on a ladder reaching from heaven to earth. The Lord stood at the top of it, or above it, and made a glorious proclamation of his name, as thenceforth "the Lord God of Abraham, and the God of Isaac his father," promising to give to him the land on which he had slept, and on which he had this vision, for an inheritance to him and his posterity.

The venerable Patriarch, then a pilgrim and a sojourner, rising early in the morning, took the stone that he had put for his pillow, and set it up for a pillar, and pouring oil upon it, anointed or consecrated it, calling it *Bethel*, or *the house of God*. This was probably the first house of God erected on this earth, and yet it was but a rock standing perpendicular to the earth. The Patriarch, on this occasion, vowed a solemn vow, saying, "If God will be with me and keep me in this way that I go, and will give me bread to eat and raiment to put on, then shall the Lord be my God, and this stone, which I have set for a *pillar*, shall be *God's house*, and of all that thou givest me, I will surely give the tenth to thee."

God's house, then, is really the church within the walls; but for good reason and venerable usage, the house containing it may be called the church, or house of God, just as appositely as the volume on my stand is called *the Bible*, the book of God, though a volume composed of paper and ink, of boards and leather.

From this incidental allusion to a custom, every where current, and for the sake of some brethren of tender conscience, who demur at conforming to a custom which, it is presumed, countenances error, but really does not, when properly explained, and used in this figurative way, I proceed to notice our meeting with the brethren in Hannibal.

Besides our Bro. Gore, formerly of Paris, I met with a number of my former acquaintances, chief brethren at this place. Bro. Dr. Morton is as indefatigable as ever in the building up of the church in Hannibal. The unfeigned faith of his grandmother Morton, of whom I have heard Bro. Wm. Morton, of Kentucky, speak with grateful rapture—to whose piety a large company of Mortons providentially owe theirs—seems still to flourish in Missouri as well as in Kentucky.

Bro. and Sister Hopson, now of Palmyra, are engaged in the great and good work of building up a large Female Seminary in that place, aided by Bro. Thomas Gore, a graduate of Bethany College, highly approved there, both as a student and a Christian. They were all in attendance during our meeting at Hannibal. We enjoyed much of their company at Father Gore's, and had the pleasure of hearing a very instructive and able address from Bro. Hopson, in the progress of our meeting at Hannibal, followed by three confessions of the faith by new converts, baptized Monday, by Bro. Dr. Morton. Bro. Hop-

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son is one of our most gifted speakers, and when an evangelist, was so laborious as not to lose a day in the year. We cannot but regret that such a man as he should be confined to the sphere of a preceptor in any academy, male or female. His amiable sister wife, so well accomplished for her department, would, we presume to say, under favorable circumstances, give her suffrage for his entire devotion to the work of an evangelist, for which he is so eminently qualified. It will be gratifying to many students of Bethany College, to know that Bro. Gore has quite recovered his health, and that he is doing good service in the cause of education.

Bro. A. C. Proctor, also well known and very highly appreciated at Bethany College, we were glad to meet at Hannibal, and to hear from him a very impressive and argumentative exhortation. He is every where, as I have learned, and deservedly, too, highly appreciated, not by our brethren only, but by the whole communities where he labors. His labors have much redounded to the advancement of the great cause in this State.

I delivered two discourses at Hannibal—one on Lord's day, on the Christian Religion, and one on Monday, on the great subject of Education, domestic and scholastic, with reference to the whole destiny of man, and especially in his moral and religious relations and obligations to the church and to the State.

The church of Hannibal pledged itself to raise five hundred dollars towards the endowment of a Chair in Bethany College. Considering their expenditures on a substantial and commodious meeting-house, and their other contributions to evangelical purposes, besides their ordinary charities, we regard this, in their case, as a liberal expression of their interest in the great work of raising up men to meet our own wants and the wants of the age.

From Hannibal, conducted by Bro. Proctor, in a carriage sent for us from Paris, we departed on Monday evening for that place, distant from Hannibal some 48 miles, and made that evening the distance, some 10 miles less.

On our arrival at Paris, we were hospitably received and entertained by Bro. Fox and family. We delivered two discourses to large and attentive assemblies, on the 17th and 18th days of November, speaking, in a general point of view, on Religion, Morality and Literature, which, together with politics, have, more than all other themes, engrossed the attention of mankind, and to which human civilization and elevation are more indebted than to all other causes whatsoever. These are large themes, and afford abundant material for public edification. Indeed, there is not a community amongst us that does not crave more light and knowledge on one or all of these

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subjects. Religion is transcendently the alpha and the omega of them all. Man wants it more than all the others; for without it, morality, politics and literature, have no real and enduring basis, and never can have a truly civilizing and moralizing power over man.

The Bible alone develops and discusses those topics, in their rudimental elements, as no other work in the world ever has done or can do. With it in our hands, we can strike deeper into the soil of humanity, and open its fountains of thought, feeling and action, giving them a direction that purifies, refines, and elevates the aspirations of the human race. We have always found it so, but never more manifestly demonstrated it to our own satisfaction than during our sojournings in Missouri.

It was during our public discourse on the second day, that Bro. T. M. Allen, of Boon, made his appearance in the midst of the congregation. Bro. Allen's face, as well as my own, shows a little more of the foot-prints of time, than when, seven years ago, we took the parting hand. Time is no respecter of persons or things. Its foot-prints are not only visible in the tattered robes of cheerless poverty, in the dim and faded purple that sometimes attires a fallen hero, but on the colossal statues of ancient Kings, on the mighty pyramids of Egyptian grandeur, it lays its ruthless hand. Even the cloud-capt mountains and the everlasting hills own its wasting power, and "the deep cut marble, unsteady to the steel, gives up its charge." Alas, then, for our fading faces, our furrowed cheeks, and our gray hairs! But our Bro. Allen is in fine health, and time treads with as much caution on his noble front as on that of any brother who labors as hard as he has done during the last seven years, Still, we are never to be again what we once were. The inward man may grow, but the outer man must daily and constantly decay, till we have shuffled off these mortal coils, and are clothed upon with a house which is of heavenly mould and temper.

The Convention at Glasgow very kindly selected for the campaign, Bros. Allen and Proctor, to accompany me through the State—in doing which, they made my labors successful in accomplishing the Endowment of the Chair of Natural Philosophy in Bethany College. Co-operation is as mighty as the drops of water that swell the flood—as the grains of sand that build the mountains. Without it, nothing great has ever been, or ever can be, achieved. Still, generals do not make an army, nor apostles convert the world. They need other co-operants. It is the soldiers that do the fighting, and myriads of evangelists, pastors, teachers and disciples, that fill the ranks and extend the conquests of the reign of Heaven.

The church at Paris will do her part in this great work, and gave

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an earnest of it before we left. We expect from the churches of Paris and Palmyra (which we could not visit) their full share in this endowment. We rank them with Hannibal, who guarantees her five hundred dollars. Such men as Bro. Dr. Hopson, of Palmyra, and Bro. Dr. Morton, of Hannibal, are not to be defeated in any scheme they undertake, so full of promise of good for coming time to the great cause for which we all do live and dare to die. So long as it is a truth, not to be contested, that educated mind governs the universe, both church and state must have their adequate shares of educated men, fully qualified for their respective places in the great family of man.

Having partaken of the Christian hospitalities of Bro. Fox and Bro. Howels, after our second discourse we departed for Savannah, distant some 200 miles—the most western county in the State. The first night we tarried with Capt. Swindle; dined the next day with Bro. Allen, Huntsville; lodged that night with Mr. Russel, near Keetsville; next day dined with D. Price, Brunswick, and spent a very interesting and happy night with Bro. Darr, eight miles from Carlton.

In this Christian family we enjoyed much comfort, though a very inclement night. I was called upon for a sample of primitive preaching, and yielded to the importunity. Sitting round the social hearth, we spoke familiarly on the difference between our preaching faith and repentance, between descanting upon the terminology of Christian and modern doctrine, and simply stating the gospel facts, embracing the life, teachings, sufferings and death of the Lord Jesus. We were all edified with the plain story of what he said, did, and suffered for us—developing his precepts and promises, and the difference between confiding in a doctrine and trusting in a living person; between an assent of the understanding to certain clear and comprehensive propositions, and loving, admiring, and adoring a Divine Redeemer; between contending for a formula of sound doctrine and living a new life—a life of active Christian benevolence, a life of prayer and praise, enjoying unbroken communion with God our Father, through our Lord and Saviour Jesus Christ. We thus demonstrated that Christianity was a new life, and not a new theory or formula of doctrine, but a life of spiritual communion with the Father, and with his Son Jesus Christ our Lord. The preacher and the congregation were, we believe, all more happy and more refreshed in this familiar sermon, than in any one delivered on the whole tour.

Next morning we left in a snow storm, with the hope of preaching that evening in Richmond, but only reached the village in time to sup and lodge with Bro. W. Martin. We renewed our acquaintance with the old brother and his aged consort; and having enjoyed his Chris-

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tian hospitality, next morning we left for Haynesville, 25 miles distant, over a rough road. We arrived sometime before night, and immediately proposed gathering the brethren and citizens for a sermon. We despatched runners in all directions round the environs, and at 7 o'clock had, in the meeting-house belonging to our brethren, a respectable congregation, whom we addressed for an hour and a half on the great salvation, and the danger of neglecting it. We enjoyed the Christian hospitalities of Bros. Parks and Hubbard, and early next morning hasted away for Savannah. We reached the residence of Mr. Bagley, six miles from St. Joseph, and met our appointment in Savannah after dinner. Brethren Proctor and Allen addressed them that afternoon. Fatigued with the journey, I did not meet the citizens and brethren till the next day, the 25th of November. We took up our abode with Bro. Prince L. Hudgens, and made his residence our home during our sojourn.

I did not, at first, appreciate the philosophy of six consecutive days' traveling, through rain and snow, to reach this extreme point, and that, too, through vast prairies, covered first with snow and then flooded with water, under a bleak sky, and cold, damp winds, occasionally, too, in our face, and always frowning upon our endeavors. But the sequel proved it to be both discreet and fortunate.

There is a great deal in knowing men as well as things. Bro. Allen knows both, and so do the leading spirits of this great community. They imagined that I would move homeward, from an extreme point, with more facility of soul, than to be daily stopping to deliver addresses and still going farther from home. But this was only a part of the scheme. They knew Bro. Hudgens and some other princely men of that far western region, and calculated largely upon their rich soil and their richer liberality. The sequel proved that their premises were sound, and their logic relevant and conclusive.

After I had delivered three discourses in this new and flourishing county-seat, and spoken freely on the subject of education, as essentially auxiliary to the spread of Christianity, and especially to the progress and prosperity of that reformation of society which we contemplate, and for which we plead, a call was made upon the liberality of the congregation in attendance. It was immediately responded to, by a subscription of $1,097 50. Besides this, other sums were promised in behalf of the absent. In this liberal subscription, on the part of an infant church in an infant community, that had just about finished a capacious brick meeting-house, (the whole county and its capital having been in the woods some dozen of years since,) the sisters displayed their liberality through the efforts of Sister Huldah Allen, who waited upon them in the church, with her subscription in hand, calling

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upon them for aid in the great enterprise of educating men for the service of the Lord and their country.

This county and its capital, and, indeed, the whole Platte country, is the most advanced in social improvement, and possesses a larger share of all the elements of social comfort and prosperity, than any new country I have seen.

Bro. Hudgens is both a lawyer and a preacher, and unites in himself these two relations to society without the least apparent incompatibility. He is an eminent member of the bar, and an eminent evangelist, and alike successful in both professions. His example is, however, a dangerous precedent. Others, not possessing his judgment, his sense of propriety, and his immutable fixedness of purpose, never to violate law, gospel, nor a good conscience, may be encouraged or stimulated by his reputation and success to undertake both professions, and in so doing, may disgrace both themselves and both professions.

It was by a mere contingency that I learned the grand secret of his success. On being asked my opinion of the compatibility of the two offices in one person, I responded to the following effect, if not in the following words: Stating that I had been frequently interrogated by young men—students and others—touching the moral and religious propriety of Christian men engaging in the practice of law. To such interrogatories I uniformly answered to the following effect: That a Christian man or minister may practice law with a good conscience and a good character, provided only *that he will never knowingly and wittingly defend a villain or a law-breaker, nor make the worse appear the better reason.* Therefore, in undertaking a case that may occasion a doubt that his client is guilty, and seeking to secure his services by either a misstatement of the case, or by a suppression of evidence to be alleged against him, or any other oblique artifice that may delude his counsel into an opinion of his innocence, where a doubt is created, and yet not such a one as to assure him of his guilt, an intelligent and conscientious lawyer should say: 'Sir, if the case be as you represent it, I will undertake for you; but should you deceive me, or fail to adduce the evidence you allege, I will, on the detection of any such imposition on your part, immediately abandon you to your fate.'

To assert the rights of the oppressed, to defend the innocent, and to convict and punish the lawless and the wicked, are, and should ever constitute the duties of a Christian lawyer, leaving it to the unrighteous and the wicked to sustain each other from a vicious sympathy, or for the sake of fee and reward of unrighteousness.

To this effect I spake. Whereupon our brother responded: "Such, in fact, have been the rules I have prescribed to myself, and have not

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allowed myself to depart from them." Then, I rejoined, you must be successful in the practice of law; for I must, *a priori*, conclude, that so soon as an attorney gives satisfactory evidence that he never appears but on the side of righteousness and justice, he will gain almost every cause. His success with a jury will be inevitable.

I afterwards learned that he had refused large fees, in cases which he would not undertake; and yet he had, in the practice of a few years, accumulated what many would call a fortune. Still, I subscribe to the well sustained dogma, that one profession is enough for one man. No man can be as eminent in two professions as in one. A monopoly of professions is rarely expedient in this our day. I heard of another lawyer who conscientiously and uniformly pursued this course. He, too, made a large fortune, after his reputation had been established, gaining every cause in which he appeared. There are, I doubt not, many such in the aggregate, but a very few of them come within the knowledge of any one individual.

Our meeting at Savannah closed with the baptism of a youg man, who had been, if I mistake not, in training for a Presbyterian minister. He was baptized in the environs, by Bro. Hudgens, on our way next morning to fill an appointment at St. Joseph. It was a cold morning—the ice was broken—the scene was solemn, among the stately oaks that covered the pool, and the young man went on his way rejoicing.

During our sojourn at Savannah, we partook of the Christian hospitalities of Elder Hudgens, Dr. Allen and Dr. Holt, and parted with our many excellent brethren and sisters in the pleasing hope of meeting them in the better world, "where congregations ne'er break up, and Sabbaths never end."

We had an appointment for St. Joseph. Accompanied by Bro. Hudgens, Bro. O. C. Steele, formerly of Kentucky, and some others, we arrived at St. Joe's at 11 o'clock, and addressed a large and waiting assembly, in the Presbyterian Church of that city. Our theme was: Other foundation can no man lay—for the church or for heaven—than that which is laid in the Christian Scriptures. We were heard with profound attention, and were obliged to hasten on to the residence of Mr. R. S. Jenkins, twelve miles south of St. Joseph, whose hospitalities we enjoyed that night; so, dining with our Bro. B. F. Northcut, of St. Joseph, we departed, after surveying, with our eye, the Missouri and the Indian Territory, on the other side. Indeed, we had many opportunities of becoming acquainted with this turbid and eccentric river, but at no two points more favorable for surveying the territory beyond the United States than at this place and Camden Point, to which we were directing our way.

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Next day (December 27th) we arrived at Camden Point, at the residence of Bro. H. B. Todd and the Camden Point Female Seminary. Here, on the frontiers of American civilization, with only the Missouri between it and the Indian nations and their unsurveyed territory, rich as the Platte purchase itself, and richer land than that I have never seen in any latitude; here, I say, where the last wave of American population and civilization breaks upon the wild forest, stands a female seminary, which, in the size, neatness, and good taste of its buildings, and in its apartments, furniture, and general comfort, as well as in the beauty of its environs, rivals in comfort and convenience similar institutions in the vicinities of New York, Philadelphia or Boston. What a contrast with the Indian wigwams on the other side of the river, or with the early frontier cabin, and the round log school house, with its paper windows and its squalid urchins, grinning over their monotonous or uprorious A, B, C!

Within this spacious building daily convene some hundred and forty young ladies, who, for personal beauty, neatness and taste, are seldom equaled, and still seldomer surpassed, in any seminary east or west. Some eighty of them board within its walls, and the remainder in its vicinity. Here is an oasis—a green spot in the wilderness—luxuriant in promise of a country's destiny.

Though we had not the pleasure of hearing any of their recitations, we enjoyed, during Saturday evening, a rare display of their attainments in the department of music, especially sacred music, and of witnessing their order and deportment, both in the school rooms, at table, and at church, and certainly these were as near an approach to perfection as any display of order, good taste, and good manners, that I have ever witnessed in any latitude. These, too, are essential elements of female education, and are the best evidences of a good Christian discipline on the part of preceptors.

Immediately on my arrival, on Saturday evening, I received a very beautifully written note, requesting from me a special address before leaving. I promised to address them that same evening, after addressing a congregation then in the act of convening at the meeting-house in sight.

After tea we all went to the meeting. A large congregation was in attendance. I addressed it on some Christian topic, of which I have now no minute.

I had the pleasure of meeting here our Bro. Pettigrew, from Clay county, Bro. Henderson, of Bethany College, and Bro. Baldwin, also, both graduates of the institution. We had a very grateful and happy meeting. Bro. Pettigrew's praise is in all the churches, as a faithful, able, and eloquent preacher and teacher of the Christian Religion.

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He is doing good service to the churches in upper Missouri. Bro. Henderson and Bro. Baldwin are also doing good service in the church, and in conducting classic and scientific schools. They are both usefully, honorably and happily employed, and their labors will doubtless tell well in time to come.

On returning from meeting, to Camden Point Seminary, the young ladies were assembled in a large room, appositely arranged for recitations and musical performances. They gave us fine specimens of their musical powers in singing certain hymns. After which I rose, and happening to think of Solomon's dissertation upon an elegant and accomplished lady, I drew from it an address of some half hour. My motto was—"Favor," or flattery, "is deceitful, and beauty is vain, but a woman that fears the Lord shall be praised," a theme so essentially eloquent could not fail to be acceptable and entertaining to young ladies of such good sense as those I had the honor to address.

Lord's day morning we addressed a very large assemblage of brethren and citizens. Our subject was the *neglecting* and the *despising* the great salvation. We assumed the positions, that none but professors could *neglect* it, and none but non-professors could *despise* it. These topics were elaborated at considerable length, and, we think, with good effect, as the sequel showed. Some came forward to make the good confession; and in the evening some ten or twelve more, chiefly young ladies, became candidates for baptism. After our discourse a subscription, amounting to $1552, was raised for Bethany College.

We had an urgent request to deliver a lecture, that same evening, in another part of that county, and hastened away for *Weston*, some ten miles distant. We there spoke in the Presbyterian meeting-house, and afterwards enjoyed a very agreeable conversation with Mr. Starr, the liberal minister of that church, at the house of Bro. Railey and his sister wife, the daughter of Bro. O. C. Steel, with whom we sojourned. Next day we delivered a discourse in Platte City, on our way, ten miles towards Liberty, Clay county. Here, too, we received subscriptions, amounting to $265, and at Salem, in the same county of Platte, $435. From the church at De Kalb, $125, also, from Bethel, in Buchanan county, $210.

After our discourse, at Platte City, I rode some four and twenty miles and enjoyed the christian hospitalities of Bro. Thomason and his aged consort, formerly of Kentucky. The tediousness and fatigue of this journey were much alleviated by the excellent company of Bro. Augustus Payne and Bro. Hudgens, whose horse, the best I ever rode, carried me, with all conceivable ease, over a very unsightly road.

Bro. Augustus Payne, one of the old pioneers in the field of Reformation, is, like myself, the worse of the wear of time. He has done

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good service in the county of Clay, when, as yet, the cause was young and feeble. He fell in with us at Camden Point, and continued with us to Fayette. He is as zealous as ever; but does not labor so much in the word and teaching. There is not, however, so much need for his labors abroad; and his domestic duties increase with years, and demand more of his personal attention. Besides others younger and more able to bear the burthen and the heat of the day are doing good service in the regions round about him. Bro. Pettigrew and Bro. Lard, in the prime and vigor of life, and having had more leisure and means of improvement, are at work, and ably sustaining the cause of redemption, in large circuits, in the surrounding counties. We were delighted to witness the fraternal spirit that animates the co-operation of these able heralds of the original institutions of our most holy religion. Envy and jealousy, the attributes of feeble minds, are aliens from their hearts. With Moses, they say, "Would to God, that all the Lord's people were prophets."

I have some times fearfully witnessed indications of the spirit of Eldad and Medad amongst the professed heralds of the gospel. It is akin to the strife that once appeared amongst certain apostles, before they received the full unction of their mission. The contention was, *who shall be greatest!* This is wholly of the flesh.

The mother of Zebedee's sons is an instructive example of a certain class, of whom I have seen, or thought that I saw, certain fair specimens. But our Saviour's judgment of such cases is final on their demerits. It is, indeed, an infirmity of old Adam, which comparatively few of his sons ever wholly overcome. But it is more generally the misfortune of little men. It is a plant that luxuriates most in sterile soils, and in the coldest climes.

On my arrival at Liberty, the capital of Clay county, I was conducted to the residence of Bro. and Sister Lightburn .They have long been zealously and benevolently addicted to the ministry of the saints, and are forward in every good work. The brethren bear ample testimony to their work of faith and their labor of love in the service of the Lord.

I sojourned one night with Bro. Dr. Morton. He is as full of zeal, piety and humanity as ever. I also spent one evening with Bro. and Sister Berry, whose only son lies interred in Bethany church yard. Having, in cholera times, on his way to Bethany College, caught a disease, on the river, which he feared might terminate that way, by an injudicious use of medicine, on his own judgment, he fell a victim to death, shortly after his arrival. But such was his character that his parents and friends sorrow in hope, that they will meet him at the resurrection of the just.

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The town of Liberty is about to become the theatre of the William Jewel College. The building, large and beautiful, was being covered in during my sojourn in that place. It is not, however, masons and carpenters, nor brick and mortar, that make a college. It is to be under Baptist control and patronage, and if they can raise the men they will have the building. College buildings are already more numerous than colleges, in more sections than one, in the west. Still, we have a rising and a rapidly growing population, and it is prudent to have a hive for every new swarm of bees before they begin to migrate in quest of more spacious halls. We, too, are for laying new foundations before the buildings in progress are roofed. This is, indeed, an age of progress; but there is a retrogressive, as well as a progressive, movement. "One thing at a time," is yet a safe maxim; and "what is worth doing at all is worth doing well, ' is its constant hand-maid.

England has but three great Universities, and Scotland three, well supplied with students. But we, her more progressive sons, have, in the United States, some 120 colleges. We are, therefore, a liberal, literary and scientific people; but not, perhaps, exactly in the ratio of our literary institutions. Colleges, like religious parties, are often founded upon a metaphysico theological opinion, as inoperative as fluxions in husbandry, or traverse sailing in botany. But learning is, nevertheless, power, and yet, without sound theology and sound morality, it is a power to blight rather than a power to bless.

We delivered two lectures in Liberty, to large and interested auditories. The pecuniary result was a subscription of $1486 to Bethany College. The church, called Mt. Gilead, some miles distant, did not participate in this contribution, as she, through her representatives, promised $1000. We expect from the county of Clay some $3000. The brethren here are rich, liberal and generous to a proverb. We spent a very pleasant evening at Sister Lincoln's, in the environs of Liberty, with whom Bro. Pettigrew and his excellent lady sojourn. It was one of our most pleasant evenings. We conversed on themes ancient and modern, and on things in the old world and in the new. Next day Col. Donophon and lady, with some others of our friends from Liberty, added new attractions to our interview, and called out sundry topics of conversation. After an early dinner, accompanied with Bro. Pettigrew, we set out for Independence, and though we had to cross the turbid and furious Missouri, we arrived in Independence, the residence of Bro. Lard, in the twilight of the evening. We found him and his interesting little family enjoying excellent health. Bro. Lard had been with us at Liberty, and were discoursed there very ably, and successfully presented the claims of Bethany College upon the citizens and brethren of Clay county. A. C.

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DR. CHALMERS ON BAPTISM.

DR. CHALMERS, the founder and oracle of the Free Church of Scotland, was, in fact, a believer in immersion, as the beginning of a new life. The following testimony is copied from the Christian Intelligencer, edited by our excellent and eloquent Bro. R. L. Coleman, of Virginia.

"We have some D. D.'s in these last days, who ridicule immersion, and would have persons think that it is a human invention, an indecent rite, practised by those who are too ignorant to see that baptizo means to sprinkle or pour. Do these modern wise ones imagine that they are the superiors of Chalmers, and a host of Pedobaptist divines, who candidly admit, notwithstanding their practice to the contrary, that immersion dates from the days of the Apostles, and that they cannot interpret the word of the Lord, without proceeding upon that admission?

"It is mortifying to see the puerile efforts of some of our contemporaries, to explain away the meaning of the word of God, and try to make it harmonize with their practice of sprinking a few drops of water upon the forehead of an individual. The sixth chapter of Romans is very much in their way, and they frequently betray their ignorance in their hostile attacks upon it.

"We should feel profoundly thankful to the Author of the Christian religion that the spirit of inspiration led the writers of the New Testament to employ such figures as are calculated to lead even the unlearned student of Holy Scripture, to understand what the Lord requires, when he commands him to be baptized. Buried with Christ in baptism—raised up with Christ. These expressions will not admit any idea short of immersion. One cannot be buried by having a few drops of water sprinkled upon him. This is obvious to every mind. By transferring, instead of translating, baptize, the mere English scholar might be embarrassed with reference to its meaning, if there were no circumstances by which he might be guided into the meaning of the Holy Spirit; but when it is evident that the administrator and the subject went down into the water—that the administrator chose a place because there was much water there—that persons were baptized in the river Jordan—that at the hour of midnight Paul goes out of the house to baptize the jailor and his family; and when in an allusion to baptism, the Apostle calls it a burial, how well satisfied is the mere English scholar, that he has obeyed the Lord, when he is immersed into the name of the Father, and of the Son, and of the Holy Spirit.

"It is also a matter for sincere thanksgiving, that though the ordinance has been perverted, and though Protestant churches of different countries practice sprinkling and pouring instead of baptism, that the Heavenly Father has led the most learned and pious in these different denominations, candidly to bear testimony in favor of his truth, though they thereby testify against themselves. Chalmers is one of the most distinguished names in the religious annals of the present or past century. Read what he says in his commentary upon the 6th ch. of Romans:

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"'The original meaning of the word baptism, is immersion, and though we regard it as a point of indifferency, whether the ordinance so named be performed in this way or by sprinkling—yet we doubt not, that the prevalent style of the administration in the Apostles' days, was by an actual submerging of the whole body under water. We advert to this, for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ by death underwent this sort of baptism—even immersion under the surface of the ground, whence he soon emerged again by His resurrection. We, by being baptized into His death, are conceived to have made a similar translation. In the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending to emerge into a second or new life—along the course of which it is our part to maintain a strenuous avoidance of that sin, which as good as expunged the being that we had formerly: and a strenuous prosecution of that holiness, which should begin with the first moment that we were ushered into our present being, and be perpetuated and make progress toward the perfection of full and ripened immortality.' Rom. vi. 3-7.

"It will be observed that Chalmers says he regards it as a point of indifferency, whether the ordinance so named, be performed in this way, or by sprinkling. And therefore we suppose, he contented himself with sprinkling, a point of indifferency!!! This is his opinion—and one about which we could not be certain. We would have our readers distinguish between Chalmers' opinion and Chalmers' criticism—or interpretations. He was a learned man, and, therefore, can speak positively with reference to the meaning of a Greek word; but he was a mere man, and therefore it was highly presumptuous, in him to give an opinion about the indifferency of doing what the word meant, or something else. We suppose but few would contend that the Lord commanded the Apostles to go and teach all nations, sprinkling or pouring water upon the people, or immersing, either as the people preferred. And if Christ commanded the Apostles to immerse, they could not obey that command by sprinkling water upon them."

On turning over to the passage quoted from Dr. Chalmers in his lectures, on the Epistle to the Romans, we find the following words concerning the bearings of this baptism into Christ, or its being *our entrance* "through the strait gate of acceptance," to "travel along the narrow way of duty and discipline." "It is true, that all who are really partakers with Christ in his death have got over a mighty barrier that lay between this terrestrial Egypt and the Jerusalem that is above."

In these allusions to the baptism of Israel in the cloud and in the sea, and to their passing from Egypt and the wilderness of sin, on their way to Jordan and Canaan, he stereotypes his conception of Christian baptism as administered by the Apostles, and justifies the common sense view of Paul's affirmation, "that all our fathers were baptized *into* Moses in the cloud and in the sea."

What a pity that his opinions of *expediency* should have triumphed over his conceptions and convictions of Divine Law, and that, too, in

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reference to a *positive* institution! His example in this case may, in the Free Church of Scotland, do more harm than can be counteracted by his whole commentary on the Epistle to the Romans. The greatest of men have their little points; the strongest of men their weak points; and any man who allows his opinions of expediency to triumph over his convictions of Divine precept, or approved example, is a dangerous prop and bulwark of a party or a church.

That immersion was "the *prevalent* style" of administering baptism, or immersion, in the Apostles' days, is a singular concession of a learned and talented theologian who all his life sprinkled babies. How strong the evidence that drew from him such a concession, condemnatory of himself! Why was it not his "*prevalent* style" of administering baptism? And stranger still to hear him say—"that Jesus Christ by death underwent this sort of baptism—*immersion under the surface of the ground.*" Jesus was, according to Dr. Chalmers, twice baptized; once in the Jordan, and once in the earth. And yet the Doctor enthroned sprinkling, the authority and example of Christ to the contrary notwithstanding!!!

In baptism, he says, we resign an old life and emerge into a new life. This looks like "baptismal regeneration!" One life ends in immersion, and another begins in emersion. Was he not a Campbellite!! "This is the head and front of my offending. It has this extent, no more." He was, however, a Campbellite only in theory. I will not, therefore, acknowledge him as a brother. Our theory is that a man is begotten by the Spirit, and only born of water. Hence God is his father, and water his mother. This is the poles apart from baptismal regeneration as taught at Rome and Westminster. We believe and teach, as we have always done since our editorial birth, that unless a man be born of mother and father he cannot enter into this world: and unless born again of the Holy Spirit and of water he cannot enter into Christ's Church; but he may enter into the Roman, or English, or French, or American church without being born of either water or spirit, in virtue of a godfather, a sponsor, a parson's fingers and a cup of cold water.

As a matter of justice to myself, and to the editors of the New York Recorder, and the St. Louis Watchman, I would ask them to copy into their respective journals this brief refutation of their unwarranted and unwarrantable misconceptions of my views of Evangelical regeneration, or of the difference between being begotten by the Holy Spirit and born of the water, and why it was that Jesus said to Nicodemus that unless born of water and of the Spirit he could not enter into that Kingdom of Heaven which he preached as at the door, and immediately to commence. But from all that they have printed

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on this subject, I presume they dare not permit their readers to read any defence we could offer against their gratuitous calumnies and unchristian reproaches.

I have never said that a person could not enter into their particular churches without being born of the water and of the Spirit, because many such have entered into all communities of immersionists and of non-immersionists; but I do say, and they can never successfully controvert it, that unless a person be quickened by the Spirit and born of water he cannot enter into the Kingdom of Heaven which Jesus, his Harbinger, and the Holy Twelve, during his personal ministry, announced as coming, or just at hand. It is just as true, that no ruler of the Jews, nor of a party press, secular or ecclesiastic, can enter into Christ's Church unless begotten by the Holy Spirit and born of water, as it was for Nicodemus or any of his contemporaries, though quite as orthodox as Mr. Anderson or Mr. Crowells: provided only that Jesus meant what he said when he told the ruler of the Jews that unless a man was born of the water and of the Spirit, he could not enter into that "kingdom of heaven" of which he spoke. A. C.

THE RESPONSIBILITY OF THE DISCIPLES OF CHRIST AS STEWARDS OF GOD.*

BY P. S. FALL.

"THE FELLOWSHIP."

This word occurs several times in the New Testament; but it is necessary to study it only in the peculiar sense imparted by the definite article. It is found in Acts ii, 42, "And they continued steadfastly in the apostles' doctrine, in "*the fellowship*," &c. In another passage it is still more definite, because a particular direction is given to the use of the term; namely, in 2d Cor. viii, 4, "The fellowship of the ministering to the saints." In Hebrews xiii, 16, the same style is observed, "Of the *communication* [the fellowship] be not forgetful, for with such sacrifices God is well pleased."

These passages are referred to but for the purpose of showing that by the definite manner in which the "fellowship" is employed synonymously with "ministering to the saints," "communication," "contribution," "distribution," &c., it is distinguished from other modes of using it. Sometimes it denotes an "association," as in 1 Cor. i, 9; Ephesians iii, 9; 1 John i. 3, &c.; or "sympathy," as in 2 Cor. vi, 14: Eph. v, 11; Phil. ii, 1, and iii, 3; 1 John vi, 7; or "union," as Ps. xciv, 20; 1 Cor. x, 24; Gal. ii, 9.

In the sense in question, it denotes a particular act performed with an especial design, and importing more than many of us imagine. It

* Continued from page 38.

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may be considered as portrayed in a proper form, when Paul says, "Upon the first day of every week let each of you lay somewhat by itself, putting it into the treasury." 1 Corinthians xvi, 2. *McKnight's version.*

It has been remarked, that Christianity would have been incomplete without an institution for regulating the benevolent spirit it engenders. This intimates that the institution is permanent. Our Lord said, "The poor you shall always have amongst you, and whensoever you will you can do them good." As if he had said, "You love me, and, therefore, you minister to me; but you will not always have me with you. The 'poor of the people' are those whom I regard with especial favor; and if you would show your love to me, *minister to them.*" "*I require humanity rather than sacrifice.*"

This permanent institution, in the house of God, for regulating the benevolence of its members, I propose to consider in some points of view that may lead us to a better understanding concerning it; and first,

As an act of Divine worship.

The worship of God by his people, is intended, as its great object, to "declare his perfections." 1 Peter ii, 10. The world is dependent on the Church for the knowledge of God. Christianity was established that that knowledge might be perpetuated. And it is, by significant acts, performed by persons who sympathize therein that this end is to be attained. When, therefore, the Church comes together in one place, on the Lord's day, "to declare the perfections of him who has called it out of darkness into his marvelous light," it engages, among other things, *in placing money in the treasury.*

If it be asked what Divine perfection this act displays, the answer is, "You know the *grace* of our Lord Jesus Christ, who, though he was rich, yet, for your sakes, he became poor, that you, through his poverty, might be rich." And his argument is, if this be so, let your grace also be seen in impoverishing yourselves that others may be enriched. It is by being like the Head of the Church; by exhibiting in actions the same moral traits, that the world is to be taught the character of God. Christians are "partakers of the Divine nature;" and as God manifested himself in the flesh, so must they, while in the flesh, and by suitable means, not by talking merely, but by acting, exhibit that nature. Thus, by studying those who are epistles concerning Christ, men learn Christ—"God with us."

The Fellowship is to be regarded as an act of worship, to be performed by the whole congregation with as much solemnity and as much sensibility as the Lord's supper. It cannot be performed when a hat, or a bag, or a box is thrust before an individual in his seat while the rest are singing. The fitness of things indicates that it should be attended to by itself, and that each individual, for himself, should approach that table on which the symbols of the Lord's body lay broken, and should deposit thereon that *sacrifice* with which the Lord is well pleased. This can be done by a large assembly in a few minutes, when each one is thinking what he is about, with the most perfect order. And no sight is more affecting to the heart that understands the meaning of the institution when, in a proper spirit, the act is properly performed. Each one seems to say, as he lays upon the table a portion of what God has given him, "Thanks be unto God for his unspeakable gift."

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The fellowship, then, is a contribution made in money on every Lord's day for the poor.

It is properly called "the fellowship," because, in contributing to the relief of the poor we show our fellowship—our sympathy—in their necessities. We are told to "bear one another's burdens, and thus fulfill the law of Christ." That is, he took upon himself our nature—placed himself in our condition, that he might realize our wants and know how to relieve them. We, then, are to suppose ourselves to be poor, or sick, or suffering in any way, as others are—to place ourselves in their condition, that we may know how much relief, or aid, or sympathy they need, by ascertaining how much we should need in similar circumstances. He that is never amongst the poor or afflicted, cannot value his religion as he should do, nor can he appreciate the blessings he possesses. The house of mourning is said to be better than the house of feasting; but few believe this, if their actions indicate their state of mind. Yet it is true, since there the living feel their own possible condition, and by the sadness of the countenance the heart is made better, while, by continual mirthfulness, it is hardened—ossified.

"Ah! little think the gay, licentious proud,
Whom pleasure, power, and affluence surround;
They who their thoughtless hours in giddy mirth,
And wanton—often cruel—riot waste;
Ah! little think they, while they dance along,
How many feel, this very moment, death,
And all the sad variety of pain.
* * * How many pine in want—
How many drink the cup of baleful grief,
Or eat the bitter bread of misery.
Think, fond man,
Of these and all the thousand nameless ills,
That one incessant struggle render life
One scene of toil, of suffering, and of fate;
Vice, in his high career, would stand appal'd,
And heedless, rambling impulse learn to think.
The conscious heart of charity would warm,
And her wide wish, benevolence dilate;
The social tear would rise, the social sigh,
And into clear perfection, gradual bliss,
Refining still, the social passions work."

The *contribution* has its origin, then, not only in a divine command, but in the genius of our religion. Hence it is considered as an indication of our "subjection to the gospel of Christ," 2 Cor. ix. 13. As if it had been said, He that does not know how to feel for others, has never felt for himself. And for him the Christian Religion, which is the perfection of God's love to man, has no charms. Had he known the depth of his own misery and degradation, he would have appreciated the sympathy of the Son of God, who suffered all that he could suffer on account of that degradation, and to carry off that misery. But as his heart has not been unlocked—as all his doings terminate upon himself—he has never yet placed his neck under the yoke of Christ. The great lesson of the gospel is, "we, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves." "Look not every man on his own things only,

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but also on the things of others. Let this mind be in you, as it was also in Christ Jesus." But let me inquire, in the next place,

By what rule is the church to contribute?

It is hardly to be supposed, that in a matter of so much significance, the sacred writers would have left us without precept or example. Hence, in the famous sentence already quoted, the rule is expressed in the words, "*As God has prospered him.*"

Now, let it be remarked that this language fixes upon no definite sum that a Christian is to give on "the first day of every week;" but he is to give as "God has prospered him" in the preceding week.

This is in accordance with the genius of our religion. God is dealing, not with slaves, but with sons. Under the law, the amount of time, and labor, and money demanded, was definitely stated, and the requirement proved to be a burden which the Jews were not able to bear. The sons of God, on the other hand, are left to decide for themselves in all these things. Give they must, if they would show their subjection to the gospel; but how much they are not told. They are reminded, indeed, that if there be first a willing mind, "a man is accepted according to what he hath, and not according to what he hath not;" that is, a man is neither accepted if he gives less than his prosperity indicates, nor if, ostentatiously, he gives more. He is told, "Every man as he purposeth in his heart, so let him give," and it is added, "God loves a cheerful giver."

Jesus said, "It is more blessed to give than to receive." Hence, "he that giveth to the poor lendeth to the Lord." And no man ever lent to him without a most abundant return. None can be distinguished for liberality without prospering; for he that soweth sparingly shall also reap sparingly, and he that soweth liberally shall also so reap. It is well, too, that the reaping is not confined to this life; for he that has dispersed abroad, and given to the poor, provides for himself a bag that waxes not old, a treasure in the heavens that fadeth not—his righteousness remaineth forever. It were well for us all to remember, that of all the wealth that may have been placed in our hands *we shall save not one dollar that has not been invested in some way under the control of the Christian Religion, and for its promotion.* The rest has all been wasted, or worse, as we may find to our cost, when we have to give an account of our stewardship.

But it must not be forgotten, that whilst a definite sum is not prescribed as a weekly sacrifice, the giver will be judged, at the last day, by the rule, "*according as he may have prospered.*" It is a perfect burlesque upon this institution for certain officials to carry round hats or bags, receiving from those who may have been prospered to the amount of hundreds during the week a *half dime*, or a *dime*, as a constant offering. Some persons give as definitely as if the law had said, "thou shalt put into the treasury, every Lord's day, one dime." "ACCORDING AS GOD HAS PROSPERED HIM," is language without power now; but how terribly will it ring in the ears of this money-loving and selfish generation at the dread day of account. "According as he may have prospered." These words ought to be written, not only on our hearts, but in our counting-rooms, and over our front doors, if we cannot otherwise remember and abide by them.

Again: this language intimates that we should know the exact

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state of our business, otherwise how can we tell whether we have prospered? And without this we cannot give.

If it be said that this is impossible in many occupations, the answer is, many occupations are not in accordance with our religion. And let every man take heed how he engages in any such, if he desires to be saved. Any business that supplies the wants—the necessities and comforts of the human race—any pursuit that ministers to its happiness and virtue, and not to its luxuries and vices, is lawful. The rule on this subject is, "Let every one of us please his own neighbor *for his good*, and to his edification"—his building up—in holiness, of course. From this decision there is no appeal. Two ends may be lawfully had in view in any calling; first, to minister to our own necessities and those of our families; and secondly, "to have to give to him that needeth."

Now, any such business can be so managed as that a person can tell at the ending of any week what he has made during that week. If nothing, then he is not only not required to give, but he may not be at liberty to give any thing. If much, let him give accordingly. That all should give alike is preposterous; yet, as none but God ought to know how much a prosperous rich man gives, it is as if the poor had given as much as he in the esteem of those who are relieved by the fellowship of the church.

It is scarcely necessary to add, that no religious man should pursue a business that he cannot control, or that speculations, involving the possibility of heavy losses, are not consistent with this rule. What a spectacle does it present to the eyes that from above are looking on the sons of God, when these are in pursuit of immense masses of wealth, are receiving their thousands, or tens of thousands annually, and while they spend these thousands in gratifying themselves, their ambitious wives, or ungodly children, have but a dime, or even a dollar left, on those Lords' days on which it is perfectly convenient for them to "attend church," to put into the treasury of heaven.

It may be urged that many wealthy individuals are very liberal, and distribute thousands annually. Admit this, but then another question arises. Do they put into the treasury of the Lord, on each Lord's day, what they find, upon an examination, as in God's presence, their prosperity enables them to give? This is a question of no trifling importance, since it involves an inquiry into the lawfulness of the public and private charities of the world.

When I speak of the *lawfulness* of any thing, I mean its conformity to the law laid down in the case. What, then, is the law for controlling the benevolence of the church? It has been already stated: "Upon the first day of every week let every one of you lay somewhat by itself, according as he may have prospered, putting it into the treasury."

If it be said that this is addressed to Christians, *as members of the church*, I ask, what other characters do such persons sustain? They have been taken out of the kingdom of Satan, and have been translated into that of God's dear Son; they have been baptized into death—into a separation from this world; they are dead as to this world, and their lives are hid with Christ in God. They have, then, no worldly characters to maintain. They are not of this world, even as Christ is not of this world. Christianity knows no man after the flesh, not

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even the Messiah. If any man be in Christ, he is a new creature; old things have passed away, and *all things* have become new. Hence, *whatever* he does must be done in the name of the Messiah, which name alone a Christian wears. He is not his own any more than he is Satan's. Now, if this be all true—and who questions it?—can a Christian give any thing as a matter of benevolence in any other character than *as a Christian?* Let him who affirms that he can, prove it.

It follows, then, that the lawfulness of every gift must be measured by the conformity of such gift to the rule. Has the amount given been the result of a conscientious examination into the prosperity of the week? Was it placed in the Lord's treasury on the Lord's day? Was this done as an act of faith and of gratitude, to show forth the perfection of that benevolence, by which He that was rich became poor, that we might be rich?

It has been already remarked that "a man is accepted according to what he hath, and not according to what he hath not." Of course, then, the members of the church will give different sums. It would be wrong were it otherwise. If a poor man gives more than his prosperity justifies, he acts unlawfully; so does the rich man if he give less. And yet every member of the church ought to be alike honored by those who receive the bounty. The spirit of Christianity is benevolence itself. It embraces the brethren—especially the poor brethren—as well as the world. The rich, then, ought to desire that the poor, who are fellow-heirs of the grace of life with them, shall be equally honored. "Let no man seek his own welfare only, but every man his brother's also. In this case the injunction is observed by putting all we have to give into the treasury of the church, so that the left hand knows not what the right hand does, and that our alms may be in secret; so that, in other words, no one member knows what another gives.

Suppose, for illustration, that a poor man, not of the church, is relieved by the church, does not every man in the church receive his gratitude as much as any rich man? And thus are all the members honored alike. But this cannot be, when the rich man gives not as a Christian; that is, not as a member of the body of Christ. The poor is not exalted, neither is the rich made low. The ostentation of a millionare may be gratified in the same manner as was the pride of the Corinthians, when they sent to the place of meeting their costly viands; but the poor man feels lowered still more, and is tempted to repine at the unequal distribution of this world's goods, which forbids him to distinguish himself likewise. Christian benevolence ought to make a rich man anxious to seize upon opportunities for elevating a poor man, for whom Christ died, to a higher level in the esteem of others, so far, at least, as usefulness to them is concerned. Let it be understood that the *church*, in such a place, has given so much, for such a purpose, and that every member of that church contributed to the sum given, and this is, thus far, effected. In the grave, the rich and the poor meet together; in heaven the poor will have the ascendency greatly, and in the church the distinction between them should be obliterated. But this cannot be, unless the rich give as the poor, and both as members of the church, to any object calling for the exercise of benevolence.

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Perhaps it will be said that there are many other objects to be promoted beside feeding the hungry and clothing the naked. We must have colleges for males and females. These must be endowed to render them permanent. And would it be proper to exclude from the privilege of endowing them those who are not members of the church, or should we prevent such as are from giving money for this especial purpose?

What may be done by one, who claims not the Christian character, I may not now examine. It may be remarked, however, that "without faith it is impossible to please God;" for "whatever is not of faith is sin." A man may give all his goods to feed the poor, or to endow a college, thinking to buy eternal life thus, and yet be without that charity which is the bond of perfection. And although the poor may be benefitted by his gift, *it avails him nothing.*

But why should not that be placed in the treasury of the Lord, which is to be given for the endowment of a college or an orphan school, as well as for the relief of an individual? Because, it is said, endowing a college is something different from giving to the poor, or lending to the Lord, even if there be nothing different from it in establishing an orphan school.

Without discussing the question, "whether colleges ought to be endowed at all," I may remark by the way, that no Christian certainly will desire to render permanent any school for males or females, in which there is no religion, or where, while professedly the Bible is taught, its teachings are neutralized by its discipline or its indulgences. *It is useless to put the Bible into the head if it be shaken out at the heels.*

But let me ask, are colleges to be endowed for the rich; that is, for those who do not need that they shall be endowed at all? The objects of an endowment are, to render an institution independent of the fluctuations arising from the whims of the rich, and by securing for its professors an adequate support, to enable them to teach without money and without price, those who have nothing to pay: in other words, endowed schools should belong to the poor. And why, if this were the case, should not a church give any sum to endow it as well as an individual? She would be giving to the poor, and that, too, out of a fund belonging peculiarly to them.

The Bible, also, might be thus distributed; for why should not a church, as such, contribute to this as well as to the preaching of the gospel? The same may be said of Sunday Schools. All are intended for the poor, who can neither buy the Bible, nor go far to hear the word, nor send their children to any other schools. The fund for the poor may, therefore, be lawfully applied to these great purposes, as well as for building houses of worship. In these room should be made for the poor. And why should not any Christian having much to give, place it in the treasury of the Lord's house, that provision may thus be made for the spiritual food of the poor? Indeed, I can hardly suppose a case in which that treasury should not furnish the means of supplying the poor, in any and in every way that the benevolence of Christianity requires.

Our religion was intended to make "the man of God perfect—thoroughly furnished unto all good works." While this is admitted, we are sometimes told that the church is not thus perfect; that it neglects

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the poor; that it does not relieve the fatherless and the widow, nor educate the orphan. This is her reproach; but it comes with a bad grace from those of her members who, instead of adhering to a divine institution, have diverted their means into other channels—channels, by the way, which yield *them* or *theirs* a rich return *in this world*. And how justly soever the reproach may apply, this proves not that our religion wants an institution for doing all the good, concerning giving and receiving, that can be properly, and with divine approbation, done. It proves only that the church is derelict, either through ignorance or some worse cause. True, Christianity feels the wound inflicted by her professed friends, since many persons, naturally benevolent, confounding a defective church with Christianity—that is, a bad picture with a perfect original—will have nothing to do with the matter. They think themselves much better, indeed, than members of the church—with what reason I do not say—and thus while they may be really doing good, are doing it in an unlawful way, and ruining their own prospects for the future. I regard this as one of the most successful delusions of Satan; and am persuaded, that every God-fearing man, who understands Christianity, will rejoice that its Author has left an institution as part and parcel thereof, that renders all other ways of ministering to the world unnecessary if not sinful.

Why should not a church—every church—be a Bible society, auxiliary, if you please, to the American Bible Union? Why should it not be a temperance society; upon the principle that a weak brother may be led to violate his conscience through the liberty of the strong, and thus that we may destroy him with our drink for whom Christ died? In short, why should not every church be perfect in every good work and every good word, and be an example in all things of all that is wise, and great, and noble, and good? Would the word of God be then blasphemed? Would the church then be evil spoken of? Or would any reason exist for calling in auxiliaries in the work of faith and labor of love?

It strikes me, then, very forcibly, that if the Author of our religion had designed to leave a rule for management of his disciples in the use of their means, in such a way as to enable them to give a good report concerning their stewardship, he could not have given one fraught more fully with wisdom, better adapted to human wants, or calculated to yield a richer reward in this or in another world, than is "*The Fellowship.*" But, then, the brethren must take up the matter in earnest. They must think more of providing "bags that wax not old," than they do of making cotton bags; more of laying up treasures in heaven, that fadeth not, than of heaping together here the glittering dust that thieves may steal, and which badly educated children will certainly squander. And this can be done alone by dispersing abroad—by giving to the poor as the Lord has directed. Were all the brotherhood laboring for this—and all the sisterhood, too—would not the solitary place be glad? Would not the desert rejoice and blossom as the rose? How many multitudes would arise to call the church "blessed?" What peace on earth, what good will amongst men would be enjoyed and displayed! The churches might *all* be supplied with thousands per annum, if their members obeyed the law regulating their means. The poor might be rendered comfortable, and their children be well taught. The gospel might be every where

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proclaimed, and the Bible distributed in all the earth. Houses of worship might be every where built, and means provided for establishing free schools by permanent endowments.

And why is not this done? *The church does not understand the fellowship, or does not care for it.* Hence, many well-meaning Christians, with a multitude of selfish and ambitious professors, have been carried away with the dissimulation of such as have wanted the countenance of the church to justify their refusal to obey its Head, and in their machinations against its integrity, if not her very existence. Hence, also, the necessity of constant urgings upon the brethren of what they should regard as their highest honor and greatest privilege. The "forwardness" of the early Christians, who understood and loved this test of covetousness, is a strong rebuke to us, who, with much greater means, do so much less.

Let me add, in conclusion, it is my strong impression that every member of the church ought to place with the church *all* that he has to give for benevolent purposes; and that he is at liberty to give any thing *as an individual*, or *except as a member of the Church of Christ*, is yet to be proved.

Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance amongst the sanctified. May we all stand perfect and complete in all his holy will, working that which is well-pleasing in his sight, and we shall join the general assembly of the church of the first born, in ascribing to Him that hath loved us, and hath given himself for us; hath washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, all glory, and honor, and praise, and blessing, and power, forever and ever!

THE AMERICAN BIBLE UNION AND NEW VERSION.

Among the accumulated piles of documents found in my study on my return from my tour in Missouri, I find the third Annual Report of the American Bible Union. I have glanced over this very interesting document, and have read with care and with great pleasure, the opening address of President Cone, and that of Dr. Lynd, of Kentucky. They are most valuable documents in the history of the American Bible Union; the first, for its graphic review of the past year, and its plea for the great object of the Bible Union; the second, that of Dr. Lynd, President of the Western Theological Institute, Ky., for the chasteness of its style, the elegance of its diction, and the great logical and moral force of its arguments. We shall lay them both before our readers, and probably some of the others. Indeed, they are all good, very good, in the different attitudes in which they view and present the subject. I wish that every Bible Union man, and, indeed, every opponent of the cause, had a copy of the third Annual Report, and that he give it a careful perusal. I only except three men

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in all my horizon. They are the *Reverend* Mr. Anderson, editor of the New York Recorder, the Rev. Mr. Crowel, editor of the St. Louis Watchman, and the editor that I made a Doctor of Divinity—the *Reverend* Dr. Rice, editor of the Presbyterian of the West. It is out of kind feelings for these editors that I except them, for they have already sinned so much against light, that I would not enhance their condemnation by sending them a copy of them, if I had a million of them at my command. A. C.

PRESIDENT'S ADDRESS.

BRETHREN AND FRIENDS: We bid a hearty welcome to the third anniversary of the American Bible Union; an institution that rests upon plain and simple principles, easily understood, and readily expressed. Our platform is broad as the world, and unobstructed by human device; and yet no one can consistently stand upon it, who does not love the pure Word of God, UNMUTILATED AND UNDISGUISED, and desire sincerely its universal circulation. A brief synopsis of OUR PRINCIPLES may not be unsuitable on the present occasion.

As believers in divine revelation and human responsibility, we feel ourselves bound—

1. To sanction nothing as *the Word of God*, which we do not conscientiously believe to be such.

2. To do all in our power to procure and circulate pure and faithful versions of that WORD, at home and abroad.

3. To heed not the voice of prejudice, nor be influenced, directed, or arrested in our work of faith and labor of love, by any appeals either to self or denominational interests. *We are doing a great work, and cannot come down.*

For adhering to these principles we have suffered reproach, and still suffer. We are accused of abandoning Baptist ground, because we have declared our purpose to stand by the truth, the whole truth, and nothing but the truth—THE REVEALED TRUTH OF GOD—even if, in so doing, we must abandon denominational tenets, or a denominational name. This we always supposed to be the Scriptural ground, and, therefore, the true Baptist ground; and certainly the only foundation on which we ever expected or professed to prosper.

We delight to welcome you on the present occasion, because we have nothing to communicate which is not pleasant and encouraging. Your Managers have conducted the current business of the year with persevering industry and fidelity, and have not only felt increasing interest in their work, but its magnitude and important bearing upon the cause of Christ have been continually expanding to their view.

Our finances are in a prosperous condition—receipts are increasing and resources enlarging—and the assurances and pledges already given by good men and true, are amply sufficient to ensure the revision and correction of the English New Testament. *The Lord hath done great things for us, whereof we are glad.*

The cause of faithful versions for all lands, especially for our own beloved country, is growing in favor with the people of God. On every side we hear of victories won by the truth. Ignorance is being

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enlightened, error exploded, and bigotry and prejudice are either overcome or exposed. The number of our friends has greatly increased, and that of our opponents has proportionately diminished. So, then, if our ways please the Lord, we have scriptural ground of hope that sooner or later, *He will make even our enemies to be at peace with us.*

We cannot, indeed, inform you that *opposition has* ceased; but its inherent weakness is manifested by its frequent changes and shiftings of position. At present, so far as the press is concerned, it is chiefly confined to feeble endeavors to pick flaws in our proceedings, rather than make any decided attempt to meet our arguments, or contradict our principles.

The effects of the opposition which the American Bible Union has hitherto sustained, have been like those of the wind and the storm upon the growing oak, to give vigor to its stock, and to drive its roots more deeply and firmly into the fructifying earth. The advantages already derived from it have been ably set forth by Dr. Lynd, in an article published in April last, in the *N. Y. Chronicle.* He has therein shown, in a mode of reasoning peculiarly lucid and irresistible, that—

1. This opposition has led to a more perfect understanding of the whole matter involved in the question of revision.

2. That it has given rise to measures on the part of the friends of revision, which will issue in a more faithful version, and one less liable to objections, than could be procured under other circumstances.

3. That it has strengthened and confirmed the friends of revision in the righteousness of their cause, and greatly contributed to their efficiency.

These points are elaborated and established with a completeness and precision of argument that leave

"No hinge nor loop to hang a doubt upon."

The most portentous and formidable array of *strong reasons* that the Bible Union has ever been compelled to encounter, is to be found in the Letter of the Amity Street Baptist Church, written by Dr. Williams, their pastor. Brethren Eleazer Parmly and Orrin B. Judd, with the President, were appointed a committee to reply to it; and the correspondence has been printed and widely circulated. In reading the *objections* advanced in this document to a revision of the English Scriptures, we have been reminded of their strong resemblance to the Strictures of the *British Critic* upon the translation of the New Covenant, by Granville Penn. As Dr. Williams, in his Pastoral Letter of 1850, has endorsed those strictures, and thus united with their author in holding up Mr. Penn to public view as a vain pretender to scholarship, guilty of "startling innovation—deviations on the side of rashness—the labyrinth of confusion opened—astounding novelty, &c," it really seems to be the part of fairness to hear a little of what this rash man has to say for himself. Allow me, then, to read a few quotations from the preface to the third volume of his "Annotations," published in London in 1841; for they are appropriate to the objections made against revision here, as well as elsewhere.

Mr. Penn remarks: "When I said, in my former preface, that we can sensibly discern, in the present state of the text and interpretations of the evangelical Scriptures, evidence of the continued opera-

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tion of a moral cause analogous to the *vis inertiæ* in physics, I had my eye on that particular section of the Christian community, of which my reverend opponent has appointed himself the *Oracle and Champion*. If this Champion had been born to flourish in 1537, it is evident that he would have been a zealous and active adherent to (what Hume called) the *Ancient religion;* and that he would have advocated as *canonical*, the *Apocryphal* writings of the Old Scriptures; but having been reserved for the late period of 1837, and having been habituated to regard those *Apocrypha* as spurious, there remain none to obtain the benefit of his protection and advocacy, but the *Apocrypha and interpolations of the New Scriptures;* towards which he displays the most filial reverence and attachment. In fact, he regards them, not as extraneous impurities which have invaded and attached themselves to the native record; but, as *affections of the record itself*, and therefore claiming his most reverential *tenderness:* 'We should approach *its very defects*,' he says, '*as a son would approach the infirmities of a parent.*' I thank him for this illustration. Fortunately we have an example at hand, by which to try the wisdom of this comparison. The example is afforded in the conduct of the sons of Noah, on occasion of the infirmity of their venerated parent: '*they took a garment, and went backward, and covered the nakedness of their father.*' But, if they had found that some mischievous persons had bemired and disfigured their aged parent during his *infirmity*, would they have merely *gone back and covered him* as he was? Would not their filial indignation have been roused; and would they not have employed immediate and effectual *ablution* of his person before they covered it and left it? Not so the pious *Reviewer;* to judge by the analogy he has himself proposed and authorised, he would have regarded the *defilement* as *sanctified* by the contact, *identified* with the person, and forming a *part of the defects and infirmities of the parent*, which ought to be studiously concealed. Such is the confusion of ideas, which *inertial prejudice* has effected in the mind of the *Theological Reviewer*.

But, if purgation of a corrupted text were granted to be requisite and desirable, the *Reviewer* contends that '*the temper of the times is not propitious to the safe accomplishment of such a work.*' This wary critic is a nice *timist;* and recalls the Abbot of St. Godwin, who, pressed for charity by a hungry and houseless pilgrim, while he was spurring homeward for shelter from a storm of rain and thunder, deemed it *no time for charity*.

> 'An alms, Sir Priest!—the droppynge pilgrim said:
> Varlet! replyed the Abbotte, cease your dinne!
> *This is no season* almes and prayers to give!'

It is quite a new suggestion that *safety* is to be a governing condition, in diffusing the lights which are continually accruing to illuminate the obscurities induced by man, on the original lucidity of the gospel text. The *Reviewer* must, consistently, think that the '*temper of the time*' in the reigns of Augustus and Tiberius Cæsar, was by no means '*propitious to the safe promulgation of the gospel*,' nor *that*, in the reign of Henry VIII., '*to the safe reformation of the Christian Church;*' and certainly he is fully borne out by history.

I have always thought that the proper *time* for increasing *light*, is when the *candles want snuffing;* even if we should risk the *burning our fingers in the operation*. The *Reviewer*, on the contrary, would

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have us patiently wait, in the hope or expectation that the candles may, somehow or other, snuff themselves; and thus he would wait, '*dum defluit amnis*,' till the stream of time has entirely run itself out. As, however, we have now waited above *two hundred years*, there can be no just impeachment of *precipitancy*, if we at length take up the snuffers for ourselves.

Does the *Theological Reviewer* think that King James' revision was, by its nature, *a final measure*, with respect to any further emendation or elucidation of the sacred text? If he does, he betrays a dullness below *zero* in the scale of judgment; if he does not, I leave to him to give a name to the desire and effort to impress so false an opinion on the unlearned majority of English readers. It would be, strictly, *to take away the key of knowledge;* not to enter in *one's self, and not to suffer those who are willing to enter*, TO GO IN."

We might make many other valuable selections from this well written preface, but we have given enough already, we apprehend, to convince the unprejudiced and candid mind, that it is much easier to *sneer* at such arguments as Mr. Penn has presented, than it is to *refute* them.

Uncommon attention has lately been paid to the surpassing excellencies of the ENGLISH TONGUE; especially its richness and copiousness of expression. Dr. Williams has more than once alluded to this subject in his Pastoral Letter, and the Correspondence of Amity Street Church with the Bible Union. Not to mention many others, let it suffice for the present to give the philosophical and discriminating view of Professor Grimm, one of the most eminent continental philologists, in a treatise on the origin of languages read before the Royal Academy, Berlin. "The English language," says the Professor, "possesses, through its abundance of free medial tones, which may be learned, indeed, but which no rules can teach, the power of expression such as never, perhaps, was attained by any human tongue. It's altogether intellectual and singularly happy foundation and development, have arisen from a surprising alliance between the two noblest languages of antiquity—the German and the Romanesque—the relation of which to each other is well known to be such, that the former supplies the material foundation, the latter the abstract notions. Yes, truly, the English language may with good reason call itself A UNIVERSAL LANGUAGE, and seems chosen, like the people, to rule in future times in a still greater degree in all the corners of the earth. In richness, sound reason and flexibility, no modern tongue can be compared with it—not even the German, which must shake off many a weakness before it can enter the lists with the English."

Making no pretensions to scholarship ourselves, may we not with all humility be permitted to inquire of THE LEARNED, whether in this English tongue, so distinguished for its *richness*, and *copiousness*, and *flexibility*—this tongue of "Fashion, Commerce, and Philosophy"—and of *Evangelical religion*, we may add; is it possible, is it conceivable, that in the English language, in which the Holy Scriptures are read more extensively than in any other, no word can be found, clearly and definitely to express the meaning of βαπτιζω? Is such a language incapable of expressing the duty of a believer? Is it *true* that a command of Christ, enjoining the first act of obedience after the cordial reception of THE TRUTH as it is in Jesus, cannot be *translated* into ver-

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nacular English? Our Saviour is believed to have employed what is called in Scripture the Hebrew tongue. The evangelists and apostles, in *translating* his words into Greek, employed the word βαπτιζω to express the sense of the Hebrew *taval*. Would it not be a most unaccountable phenomenon if no word, plain and intelligible to the common people, could be discovered in the English language to convey the same idea? It is admitted that the English word BAPTIZE does not express it; for *that* has significations as *various* as the customs of different denominations in admitting candidates. Now, can any one imagine that Christ commanded believers to be immersed, *or* sprinkled, *or* poured, *or* signed with the sign of the cross, *or* oiled and wafered? Is it written—"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was immersed, *or* poured, *or* sprinkled, *or* oiled, *or* wafered by John in Jordan?"

Something was evidently done to Christ in the river Jordan, by the hands of John the Baptist; and it passes the bounds of human belief that the English language is not capable of telling us what that *something* was.

For this, then, we contend, that we should have the English Bible plain and intelligible, UPON THIS AND UPON EVERY OTHER POINT, where the original is plain and intelligible. Here permit me to make an extract from the Address of Rev. O. B. Judd, delivered by him at the great Convention of the friends of Revision, at Memphis, in April last.

"The word used by Jesus Christ to describe the act which he enjoined, as the initiatory rite of his religion, signifies something more than sprinkling or even washing; and that his command, in which that word is used, cannot be obeyed without the voluntary submission of a believer to an *immersion* in water.

"The following examples, while they signify *immersion* as *a* meaning, which βαπτιζω *may* have, go much farther; proving *that* to be the meaning which it *must* have in the Greek language, as used by Christ and the Apostles.

"Lucian, who wrote in that language about the middle of the second century, in the second book of his "True Narrative," mentions, among other wonders of a sea voyage, a multitude of men running upon the water, who were in all respects like other people, except their feet, which were of cork. He says: 'We were astonished to see that they were not *baptized* οὐ βαπτιζομενους, but ran over the waves without fear.

"Pindar, writing some 450 years before the Christian era, (Pyth. 2: 46,) describing the impotent malice of his enemies, compares himself to a cork on a net in the sea, which, on account of buoyancy, will not sink. He says: 'As when a net is cast into the sea, the cork swims above, so I am *unbaptized* (ἀβαπτιστος.') The Greek Scholiast on this passage says, by way of explanation: 'Like the cork of a net in the sea, *I am not baptized* (οὐ βαπτιζομαι) As the cork *does* not sink (οὐ δυνει,) so I am unbaptized (ἀβαπτιστος.) The cork remains unbaptized (ἀβαπτιστος), and swims on the surface of the sea, being of a nature which is *unbaptizable;* in like manner I am unbaptized (ἀβαπτιστος.)'

"And Strabo, who lived at the same time with the Apostles, and who must be supposed to have used the Greek language in the same sense as they were accustomed to use it, (L. 6.) speaking of a lake

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near Agrigentum, in Sicily, says: 'Things that usually do not swim, are not *baptized* (βαπτιζεσθαι) in the waters of this lake, but float like wood.'

"These examples of βαπτιζω prove beyond the possibility of a reasonable doubt, that the word was in no case capable of the simple meaning of *sprinkling*, *wetting*, *drenching*, or any other application of water short of total *immersion*. The persons who are represented by Lucian as running on the water with cork feet, were in all probability somewhat *wet* or *sprinkled*: the corks that are said by Pindar, and his Greek Scholiast, to be fastened to the net, in order to keep it from sinking, must have been *wet* and saturated with water; and the things spoken of by Strabo, as floating upon the surface of a lake were necessarily in immediate contact with the water, which was beneath and around them; they must have been *sprinkled*, *poured*, *wet*, *saturated*, and *drenched* with water. Yet in relation to all these, it is positively asserted by Greeks, who knew their vernacular tongue most perfectly, that they were not *baptized*; which proves that βαπτιζω *is not capable of signifying simply to sprinkle or wet*; in other words, that no *sprinkling*, *pouring*, *wetting*, or *washing* of an object, not buried in the liquid, could be commensurate with the *essential* and necessary meaning of βαπτιζω. For if the act of *sprinkling* or *wetting* could, in any instance, be properly expressed by βαπτιζω, then it could not be truly said that they were not baptized. But it is here said of things which were *sprinkled* and *wet*, that they were not *baptized*; therefore, the act *sprinkling* or *wetting* cannot be in any case properly expressed by the Greek βαπτιζω: that is to say, this term signified *immersion*, and could not be used in the Greek language to denote simply the act of *sprinkling* or *wetting*.

"The conclusion is, therefore legitimate, inevitable and irresistible, that the word used by Christ to designate that ordinance signified IMMERSION; nothing less and nothing more. And the only question for Christians to determine is, whether they will do just what Jesus Christ commanded them to do?"

We adduce only one more witness—the Rev. C. Stovel, of London. In his celebrated baptismal controversy with Dr. Halley, he says, in reference to King James' Bible, "It is to this neglect in the *translators*, of that precision which is observed in the original, that most of the great practical errors which prevail in the church in modern times, must be ascribed. In ancient churches, error grew up from the want of Scripture; but Christians are now showing how the same errors may be fostered and perfected by its perversion. If the New Testament were in the hands of Englishmen perfectly translated, before the judgment of its godly readers, and the Spirit that is in them, imaginations which now command reverence, would fall like monsters frightened into apoplexy."

With reference to the meaning of βαπτιζω, he shows that it means to *immerse*—nothing more and nothing less. This he proves to the mere English reader, by showing that if you traslate it, *sprinkle*, *pour*, *wash*, *purify*, *&c.*, you will have expressions that have no meaning at all, or a meaning quite opposed to that of the Holy Spirit. *Sprinkled* into Christ; *washed* into his death; *pouring* them in Jordan, &c. To go through the trial of these words is dreadful. With the following schedule of literal renderings, the English reader may test any of the

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Greek, Semi-Greek or Anti-Greek coinages that have been forced on public attention. If they pass in one clause, they will not pass in the other. Like counterfeit coins, they are detected either by their bulk or weight, and generally by both. It is not to be borne, that such things should pass current through boastful declarations, that the learned cannot settle the question; it is, therefore, the more important, that common sense should be placed in requisition before public confidence is gone forever. While the one word IMMERSE passes through the schedule of literal translations, according with each passage, and requiring change in nothing, its claim to adoption as a current coin of the Saviour's kingdom is indubitable. With this word, but with none besides, all the forms of speech can be harmonized with the known arrangements of our Lord. Other words change the subject of the action, for the element in which the action is performed, and produce untruths in the supposed words of the Spirit.

[Here follows an induction of twenty-six literal renderings of *baptizo* by *immerse*.]

It is here seen, that after all the controversy maintained in its resistance, *one argument* by which it is shown that *immersion* is obligatory, is founded on the meaning and use of a Greek verb, which, when its connexions are *literally translated*, conveys its import with such precision and obviousness, that a mere English reader can scarcely misunderstand it.

We conclude, then, that if the simple desire be to express the meaning of God's word plainly and definitely, there cannot be a moment's hesitation as to the best *English word*, especially among Baptists: having directed their missionaries among the heathen to translate βαπτίζω and its cognates by words signifying *immerse, immersion, &c., they* cannot long continue to be so inconsistent as to despise or reject *immersion* in their own vernacular tongue. Uniting with the *Southern Baptist Publication Society* in the printing and circulation of Dr. Howell's book on the EVILS OF INFANT BAPTISM, *Baptists* surely will not still cleave to the fascinating Latin Vulgate BAPTIZARE, "clipped," as Stovel says, "to suit the Saxon taste, as given in the word BAPTIZE, crawling like a lizard from the Papal swamp;" when it is obvious, too, that under cover of *that* word, INFANT SPRINKLING has been defended and perpetuated.

That you may have some idea of the *evils* of infant baptism, permit me to quote a paragraph or two from the closing address.

"The evils of infant baptism have now, in most of their forms, passed successively in review. They have been considered calmly, dispassionately, but faithfully, and as demanded by the truth of our Lord Jesus Christ. If I have 'nothing extenuated,' neither have I 'set down aught in malice.' Let them be here briefly recapitulated.

"Infant baptism is an evil, because its practice is unsupported by the word of God; because its defence leads to most injurious perversions of Scripture; because it engrafts Judaism upon the gospel of Christ; because it falsifies the doctrine of universal depravity; because it contradicts the great fundamental principle of justification by faith; because it is in direct conflict with the doctrine of the work of the Holy Spirit in regeneration; because it despoils the church of those peculiar qualities which are essential to the Church of Christ; because its practice perpetuates the superstitions that originally produced it;

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because it subverts the scripture doctrine of infant salvation; because it leads its advocates into rebellion against the authority of Christ; because of the connection it assumes with the moral and religious training of children; because it is the grand foundation upon which rests the union of church and state; because it leads to religious persecutions; because it is contrary to the principles of civil and religious freedom; because it enfeebles the power of the church to combat error; because it injures the credit of religion with reflecting men of the world; because it is the great barrier to Christian union; because it prevents the salutary impression which baptism was designed to make upon the minds both of those who receive it, and of those who witness its administration; and because it retards the designs of Christ in the conversion of the word. These, mainly, are the charges I prefer against infant baptism, and I believe that I have proved each one of them conclusively. If so, it is a great and unmitigated evil. It not only does no good, but it does evil, immense evil, and only evil.

"And now, my beloved Baptist brethren, you must not only enlighten and guide the heathen and Mohammedan nations to Christ, but you must also purify christendom, papal and protestant, nor will you find the latter achievment less difficult than the former. How exalted is the mission assigned you from on high! How gloriously it is to effect the destinies of the world!" Thus writes Dr. Howell, of Richmond, Va.

We ask, *are such some of the evils of Infant Baptism?* Believing that we "ought to do good to all men as we have opportunity, especially to them that are of the household of faith," ought we not to remove from our English Scriptures that Popish word BAPTIZE, and so bear witness for Christ that IMMERSION is the divine ordinance enjoined by Zion's King upon his faithful followers? Is the meaning of the word still '*an open question?*' Hundreds of learned Pedobaptists, and thousands of Baptists, have published to the world their opinion that it means to IMMERSE; and Professor Hackett, D. D., authorizes us to say, 'that the opinion that infant baptism has any legitimate sanction from any passage in the New Testament, is no longer a tenable opinion at the bar of Biblical Criticism.' If the meaning of βαπτιζω, then, is not settled by competent authority, it is not possible to settle the meaning of any other Greek verb in the New Testament.

Brethren and friends, our path of duty is made plain by the light from Heaven. Our enterprize is THE GREAT ENTERPRIZE OF THE AGE; it is to procure and circulate the most faithful versions of the Sacred Scriptures *in all languages* throughout the world—THE ENGLISH FIRST, AND CHIEF, AND MOST IMPORTANT OF ALL! Trusting in the God of the Bible, we need not tremble at the opposition of men; and *even* though we may be threatened with another Amity Street Church Epistle,

LET US RATE NO JOT OF HEART NOR HOPE,
BUT ONLY PRESS RIGHT ON.

THE more tender and delicate the blossoms of joy, the purer must be the hand that will cull them.

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ROMANISM IN THE UNITED STATES—*No. I.*

Bishop PURCELL—I beg his Lordship's pardon, ARCHBISHOP Purcell—is indebted to me for his Papal *Arch* prefix, in consequence of my condescending to debate with him years since, on the body, soul and spirit of Romanism. But with characteristic ingratitude to me, he has been tampering with, mutilating, and re-vamping the authentic copy of said Debate, for Roman consumption. In the true spirit and character of Loyola, he purchased from a Methodist community the meeting-house in which said discussion was held, it being on a lot adjoining his Papal College, and is now vaporing in sundry parts of his Ohio State Bishopric about this matter, as a glorious trophy—an unfading laurel gained by him—as proof strong as Holy Writ, that Romanism is triumphing in Ohio. There is quite as much logic in this position, as there is in the argument—Luther bought a convent adjoing the University of Wittemberg; therefore, Lutheranism triumphed over the popedom. Such is the bald logic, the balder morality, and the piebald pietism of this papal dignitary.

But I have not time to read the Archbishop a lecture just at this crisis. But as prefatory to it, I have a few articles to which I wish his special attention, and on a graver subject to all the American people. One of these is very familiar to him, having been long since attempting something of the same kind in his large diocese. I have resolved to serve up a few courses on the present attitude of Romanism in our own country and its Jesuitical aggressions upon political and religious liberty. Christians, patriots, philanthropists, read the following expose of the encroachments upon your highly appreciated and blood-bought liberties. A. C.

TO HIS EXCELLENCY, WILLIAM BIGLER,

Governor of the State of Pennsylvania:

SIR: Your worthy zeal for the perfecting of our Public School System, as exhibited in your annual message, has drawn forth a notable manifesto from the Roman Catholic Bishop in this city. I make no apology for this counter address. The subject is momentous. It is not too much to say, that the proverbial sophistry of the school of Loyola appears in this new device, and entitles it to public examination. And it is not to inform yourself, be assured, but to reach the community for whom "the letter" is specially framed, that I undertake this running review.

The "Letter" is, in substance, a *protest*, a *plea*, and a *plan*. The protest is against our noble and universal school system. The plea is for Roman Catholics alone, who are alone aggrieved. The plan is, not to remove public burdens and promote the general weal, but, as is

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frankly avowed in the concluding paragraph, to redress the grievances referred to in the protest. We look, then, in the protest, for the burdens complained of. Is it that the Romanists, being the wealthiest and most numerous class, are paying the largest tax, and virtually providing for the education of Protestants in our land? No. For the very opposite is the well known fact. And on this score, the heavy burden is upon Protestants to provide the means of education for Roman Catholic children. This—*however the boon may be rejected*—is the *intent* of our Public School System—to offer to a class, not over-wealthy nor over-numerous, except in children, the benefit from tax on Protestants. How is it, then, that what was meant for a favor, and works as a favor, in every other case, proves with these a grievance? This question is a grave one, and affects the whole subject, and must throw light on all the sequel. Whence is it, that a system of free principles which enfranchises all others, *disfranchises*—as the Bishop declares—*every Roman Catholic?* It is worthy the attention of our legislators, how far this difficulty must keep up a steady and incessant war upon all our free institutions. There is no disguise here. The Roman Catholic religion is here confessed to be that very unique, peculiar, implacable thing, which is not suited by our freest institutions. But this admission absolves the State; nay, it *warns* against legislation on such grounds. For the moment you legislate for any one religion—to suit *its* interests and plans alone—that moment the most sacred principles of our Government are violated. That *the plan of the Roman Catholic Bishop proposes this special legislation, under the guise of a most general system*, will be shown.

But first observe, our Public School System, which is the pride, not of Pennsylvania alone, but of our whole land, is a truly AMERICAN system. It is framed for the masses. Its kind and wise object is to amalgamate from such various elements all national interests, and to run into the new mould of our institutions the children of all others *with our own*. A vital condition of our liberties is, that all must be American—must be trained to the same sense of individual responsibility, and to the same freedom of conscience—as *freemen* fitted for free institutions. Hence, it has been held worthy the highest care and most liberal expenditure of the State. To this same end all our institutions bear. And the fostering of national, sectional, or sectarian prejudices, is counted hostile to the public interest. But this plan is essentially ANTI-AMERICAN. It stands in the way of this very working—opposes any such fusion of all varieties into this mould of our free principles, and aims *to wall and hedge around this Roman Catholic body in our bosom, as an empire of its own.* Can we pay a *bonus* for this? Can we legislate on such behalf and for such an end? It comes forward, even in open protest, against the institutions which are our pride and boast. Our motto of "equal rights" is complained of as *inequality* to them. And where, as in this case, they have the same vote in the choice of the Public School officers as any, the grievance is, that—*somehow, and how is not said*—our popular plan does not suit *them.* And we are gravely called upon to break up our whole system of popular education, and conform it to the demand of the Roman Catholic hierarchy among us.

But let us examine, 1st, the planning; 2d, the plan.

1st. We see in this an ingenious attempt to get *indirectly* what has

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been so often applied for *directly* in vain—*sectarian legislation*. This it is the just and peculiar policy of our American government to refuse, however covertly brought forward. And here, by a plausible device, worthy of Antonelli, we are called to break in upon this first principle of our religious liberties, "*protection for all, provision for none.*" The aim is to open a way for Roman Catholic recognition and discrimination in our statutes—to begin at the beginning, and where a plea of religion and conscience can be made—so as to have Roman Catholic employees, as such, in the pay of the State. It is an easy step from school teachers to other officials, till this very precedent be pleaded for Roman Catholic judges and justices, on the plea of properly guaranteeing Roman Catholic oaths! The principle once conceded, and we have it carried into all State and national affairs. And the plan is in effect, to open the way for a reunion of Church and State, however remotely connected with this beginning. This measure would give them their first finger in the public purse.

The planning aims, as will be seen, 2dly, to accomplish *indirectly* what cannot be done *directly—the control of our public education*. According to the present system, this is made impossible. Hence it must be demolished, as in the change they could not be losers, and in the new arrangements their tactics might work great gains. Jesuit education, with all its complicated apparatus, has been the curse of all other lands, politically and morally, and to open the door to it has been the ruin of governments. The Jesuit reasoning here, is plainly in the face of their well known principles, and therefore is only a device. In all Papal countries the position is, that the *State* is bound to control public education. Witness the demands to this effect now making in France, and in all Papal quarters. But what if the State be Protestant? Then, indeed, they can do better by having the field open for competition. And at once education is *not* a social thing, but an individual matter—*not* for the State, but for the parent! Mark the concerted movement to this end in these United States. To-day Roman Catholic Bishops are reported as "log-rolling" in the Legislature of Michigan. The war has been raging in Ohio, and after many a battle and defeat has broken out afresh in New York. And the Bishop of Pittsburgh, in his measure, *works at the same wheel*, taking his cue from the editor of the Freeman's Journal, of January 3d. Something is hoped for, from this lose and wide open plan, echoed by the Bishop from his head-quarters.

Let us see—"every one setting up a school" would draw *per capita* from the State fund. At once, from the over-running foreign supply, these Jesuit *solitaires* would swarm among us. There would soon be a dozen schools where there should be one, and all located so as best to serve the plans of the Roman Catholic Church.

"*The working*" is, that easily our American children are drawn in, and obtain a Roman Catholic education. The plea of economy or convenience of location, will avail with many. Indifference will rule with more. And the competition, which in commercial things are equal, becomes here, in ecclesiastical things, vastly unequal, by *their better tactics, more numerous ecclesiastics, and more determined sectarian aims*.

This measure, *which could not be at all reached without State funds*, would thus be fostered by our own Protestant taxation, and by our

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own Government patronage. And whilst there is the faintest remembrance of our freedom from Popish rule, as our choicest birthright, the State will sooner be dissolved in anarchy, than this will be conceded.

But the planning is, 3dly, *to increase the forces of Popery among us, and the power and agencies of the hierarchy.* We can see "the working" in other lands. Where the State sustains, in any way, this Jesuit system, they defy competition—make headway against all resistance, and soon become the organized police of the Pope—the spies in every district—the *gen. d'armerie* of this church despotism. We have reason to know that it is not the Roman Catholic PEOPLE, but the PRIESTS, who are at work against our school system. They refuse to the parents the privilege of sending their childen to any other than their own schools, and to this end they control them by all the terrors of excommunication and perdition. This is, therefore, a movement of the hierarchy, and we should first ask, are not these the functionaries of the Pope, under oath to him as a temporal sovereign?

But yet further, the planning is to do, *indirectly*, what has been attempted *directly* in vain—*to drive the Bible from our Common Schools.* This scheme hints boldly of this. It can be in this, only, that their religion is interfered with, except as it is negatively opposed by preventing its positive inculcation. The Bible, which all other denominations tolerate, because each claims to find its own religion there, and which only Romanists and infidels so attack—this is to be driven out by the scheme! Or, rather, the scheme is secretly to *head off* what cannot openly be proscribed among us. Yet the State is no less to be the patron or supporter of the schools. It is to be drawn into a measure so decidedly infidel—*a la Girard*—while the Bishop is crying out against infidel indifferentism! Let us see the *working.* The Roman Catholic schools, we know, would set aside even their own Bible, for it is against their system to have it *vulgarly* read. The other schools would be on the footing of our select and private schools, with no guaranty for the use of the Bible, and under no regulation to that effect. It would be left, except in mere denominational schools, to the taste or policy of the teacher, and at least the State would abandon the great principle. And this is a leading object that is aimed at by all the new schemes of the Papacy for regulating our public education. Here, observe the attack is not directly upon the Bible. This has been tried in New York, and has signally failed. And now, under a guise of facilitating the legislation, simplifying the machinery, economising the offices, &c., a blow is struck at the root of our free institutions, by disowning and discarding the word of God!

Let us note, then, some of the more practical objections to the plan itself, and to its workings:

1st. Its effect would be to *create a warring of religious sects*—to array every district of the community into such divisions—even the children "hailing" as Methodist, Presbyterian, Episcopalian, or Protestant and Roman Catholic—with all the party strifes growing into maturity, widening into families, stretching into politics, reaching into State finances, and subverting the fair fabric of our society by sectarian feuds, far worse than sectional dissentions. It is a plan for relieving the Bishop of *heartburnings*, and increasing them everywhere else.

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The schools themselves would thus degenerate into *nurseries for polemics*, as Roman Catholic schools are now, from the Propaganda down, discarding "the sciences as heathenish," and teaching nothing so much as Romanism. And thus, a proper education would be lost.

2d. The effect would be, to *destroy the public schools entirely, with all its peculiar advantages*. Breaking up the well appointed system into fragments, what have we? A host of petty private schools, kept alive only by this State patronage, without any State system or supervision—nothing left for the State, on the Bishop's plan, but taxing and disbursing, which had as soon be abandoned also. Will the Bishop propose to give up the whole State system, tax fund and all? There will be no controversy, be sure, *if there is no money to distribute*. But the question will yet remain, whether the State does not owe this boon of general education to the rising masses? Though the pretence is, to favor the freest action under the State patronage, the effect is to destroy popular education.

Parents would find Roman Catholic schools always at hand, but not always others, of any kind. Now, the State secures these to every district. This is at least "the *perfecting* of the plan" which would be "the perfecting of oppression" to the Bishop. In many quarters, the difficulty of "getting up" a school and maintaining it, would discourage education with multitudes, and the poor, especially, would go often unprovided for and untaught.

The "COMPETITION" which is urged by the Bishop as so advantageous, would be most disastrous. It would lead to such a splitting up of every district as to make teaching no longer respectable nor profitable. And this the rather, as the competition would be with men who lead a solitary life, can live on nothing, and whose chief aim it would be to step in, every where, and by such rivalry, underbidding, &c., to break down or crowd out all Protestant schools. With grants from Propagandas in Lyons and Vienna, we have enough of this foreign competition. IF THE BISHOP SEES NO DIFFERENCE BETWEEN EMPLOYING A TAILOR, A BUTCHER, OR A SCHOOL TEACHER, WE DO. The "monopoly"—which the Bishop speaks of as he would of the most odious commercial establishments, with exclusive vested rights—is a *necessary* monopoly, like our city Water Works, employing a large capital, to do for the multitude what private enterprise could not reach—supplying by convenient conduits through every house, and to all the rooms, if you please, and for the poor, too—what your private pumps and cisterns could never do. The State resources are requisite to build school-houses—convenient ones—no cellars of Roman Catholic churches—to provide suitable furniture, necessary apparatus, valuable libraries, &c. This can be done on our public school plan, just because there can be consolidation, (misnamed monopoly,) by which there can be compassed what would be impossible to the hundred petty schools of the Bishop. The new plan, by splitting, scattering, dividing, would be fatal to popular education in any large and liberal sense. It would answer the Roman Catholic aim of teaching *Ave Marias*. But look at the noble district school-houses, upon which the Bishop looks out with such discomfort, and see the well appointed rooms, desks, libraries, maps, philosophical apparatus, and see how utterly all the splendid advantages would be

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sacrificed, where 600 children would be separated and scattered into fifty puny schools.

And does he tell us that his plan would secure greater efficiency? Or that it would be any advantage to parents to be left to find their own teacher? How absurd! The poor have commonly not the time to examine the teacher, if they could, as the State arrangement does. Usually, the laborer can only know that his children go to school. But alas! he cannot, in most cases, attend either to comparing teachers, or books, if he were competent. This, therefore, knowing the case, the State does for him.

With many, too, who are careless of their children's education, the school-house, with all its perfected plans, needs to be brought to their door, at the smallest cost, and with least trouble. The Bishop's plan would be void for the multitude, as too expensive, except for Roman Catholics, who could either retain the advantages of a large District School, as they could gather all in one, or could get their teachers for the smallest pay. And were all parents left to get up a school, as must often be done, how many would fail of an education who now crowd into these nurseries of knowledge, and who come out, well furnished for the walks of life, in general information! In scattered districts, too, how expensive would this become, and how grievously would it bear upon the poor.

Besides, another grievance of such a system for the masses, would be the vast variety of class books in use, for lack of system, among these scattered schools. Now, in our cities, where families are moving often from one district to another, the children are not compelled, at every new school, to be furnished with a whole set of class books anew. But under the same system, the pupils enter the same *curriculum* and only in a different district, goes on with his course of study the same.

This difficulty of the Bishop's plan, again, would not bear upon Roman Catholics. They would have their general system under the Bishop's control. But Protestants have no such headship for all. And here, again, the scheme that boasts such equality would be all unequal to us.

But further. The effect of the Bishop's plan is to make Protestants pay for Roman Catholic education. We make no objection to be taxed, as now, for Roman Catholic pauperism, which might be urged as a serious grievance, if we chose. We cheerfully pay a large proportion of all the tax for the public institutions—educational and charitable—to which Romanists have as free access as ourselves. But we will never consent to be taxed a dollar for Roman Catholic training. We are willing that sectarian teaching be excluded from the Public Schools, in order that no conscience may be reasonably offended. In all this we make an open and united testimony against that oppression of conscience which so characterises Roman Catholic lands. We are willing to be taxed for Roman Catholics, but not for Roman Catholicism. And the moment they turn away from our free system, and must be taught Popery, that moment we protest against being taxed a farthing for their establishments. If we wish our children educated in our Catechisms—and we have many parochial schools, of the different denominations—we cheerfully sustain them, and sustain, in our measure, the Public Schools, besides, for the

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masses, who care not for church schools, or come not within their reach. So let the Roman Catholics do!

But finally. Why does the Bishop propose a plan which is every way the most seemingly equal, but the most really unequal? He would have all receive, *per capita*, for their scholars according to the number taught in the district. Here, again, it would be all in their favor, because they do not bear an equal share with Protestants in the amount of tax. The scrabble then would be for scholars—by arts and traps, to which sensible men would not descend—and merely for the public bonus. And they who pay the least and work no more—where twenty can be taught as well as ten—would often reap the most of the State fund. Why not propose that Roman Catholics receive according to their ratio of taxes paid to the State, deducting the State expenses for pauperism?

This, if the exclusiveness is to be pressed, would keep a separate and strict account with them, to the oppression of none, on their sectarian behalf. The Bishop's plan, at best, would, in effect, make them a PRIVILEGED CLASS, having their sectarian and devisive plans sustained, as others do not ask.

But one thing is plain, that unless the State is willing to succumb to the plans of Rome, as lately received and delivered, they can never give up the Bible from any system of public education. And we doubt not, that to require the present regulation for the use of God's word in the schools, as a condition of receiving the public fund, would most effectually spoil the plan for the Bishop. At once all the beauty of its working, as simplifying the machinery, relieving the State, giving efficiency to the work by a healthful competition, and so every way promoting the public good, would vanish into thin air!

GOVERNOR: I would respectfully urge, that before any concession is made by the State to the plans of Roman Catholic Bishops, a commission be instituted to make earnest inquiry into their relations to the State, and to take evidence of their being *functionaries of a foreign political power*. Yours, faithfully,

Pittsburgh, January 27, 1853. M. W. JACOBUS.

JOHN RANDOLPH, OF ROANOKE.

AN ARGUMENT FOR THE BIBLE.

MANY of our political stars—brilliant constellations in our national horizon—have, within a few years, set never to rise again. They have given evidence of their faith and repentance at the eleventh hour. We, unfortunately, never had much faith in death-bed repentance. With us, the question is not, *how did he die*, but *how did he live?* They are, however, in the presence of the King of Terrors and the Judge of all, good evidence of the truth of the gospel. The testimony of a Webster, a Calhoun, a Clay, a Randolph, in the prospect of their last account, as to the omnipotence of its evidence, weighs incom-

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parably more than the prosing lives of myriads of common-place professors.

I always suspected that John Randolph, Henry Clay and Daniel Webster, were leading lives which they did not approve, and of which they repented. We do not send every death-bed penitent to heaven or to hell. We remember the thief on the cross. Still, his case, and that of millions who take comfort from it, are the poles apart. Their opportunities and his were wide as the extremes of North and South. Still, the dying testimony of such men is worth more to Christianity than that of all the speculative Humes, florid Gibbons, plausible Spinozas, and garulous Shaftberrys, Paynes and Owens, that ever insinuated a doubt, or alleged an argument, against Moses or Elijah, Paul or Peter, the son of Elizabeth, or the son of Mary and the Son of God. We commend Mr. Randolph's letter to Henry St. George Tucker, as worth a volume to every one that doubts the claims of Jesus of Nazareth on the understanding, the conscience, or the heart of man. A. C.

THE LETTER.

May *He* who has the power, and always the will, when earnestly, humbly, and devotedly entreated, support and comfort you, my brother. I shall not point to the treasures that remain to you in your surviving children, and their mother, dearer than all these put together. No; I have felt too deeply how little power have words that play round the head to reach the heart, when it is sorely wounded. The commonplaces of consolation are at the tongue's end of all the self-complacent and satisfied, from the pedant priest to the washerwoman. (They who don't feel can talk.) I abjure them all. The father of Lord John Russel, when condoled with according to form, by the book, replied—"I would not give my dead son for any other man's living." May this thought come home to your bosom, too, but not on the same occasion. May the Spirit of God—which is not the chimera of heated brains, nor a device of artful men to frighten and cajole the credulous, but is as much an existence that can be felt and understood, as the whisperings of your own heart, or the love you bore to him you have lost—may that Spirit, which is the Comforter, shed His influence upon your soul and incline your heart and understanding to the only right way, which is that of life eternal? Did you ever read Bishop Butler's Analogy? If not, I will send it to you. Have you read THE BOOK! What I say upon this subject I not only believe, but I know to be true—that the *Bible*, studied with an humble and contrite heart, never yet failed to do its work, even with those who, from idiosyncracy or disordered minds, have conceived that they were cut off from the promises of a life to come.

"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." This was my only support and stay during years of misery and darkness; and just as I had almost begun to despair, after more than ten years of penitence and prayer, it pleased

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God to enable me to see the truth, to which, until then, my eyes had been sealed. To this vouchsafement I have made the most ungrateful returns. But I would not give up my slender portion of the price paid for our redemption—yes, my brother, our redemption—the ransom of sinners—of all who do not hug their chains and refuse to come out of the house of bondage—I say that I would not exchange my little portion in the Son of David for the power and glory of the Parthian or Roman Empires, as described by Milton, in the temptation of our Lord and Saviour; not for all with which the enemy tempted the Saviour of man.

This is the secret of the change of my spirits, which all who know me must have observed within a few years past. After years spent in humble and contrite entreaty that the tremendous sacrifice on Mount Calvary might not have been made in vain for me, the chiefest of sinners, it pleased God to speak his peace into my heart—the peace of God, which passeth all understanding to them that know it not, and even to them that do. And although I have now, as then, to reproach myself with time misspent and faculties misemployed; although my condition has, on more than one occasion, resembled that of him who, having one evil spirit cast out, was taken possession of by seven other spirits more wicked than the first, and the first also; yet I trust that they, too, by the power and mercy of God, may be, if they are not, vanquished.

But where am I running to? On this subject more hereafter. Meanwhile, assure yourself of what is of small value, compared with that of those who are a piece of yourself—of the unchanged regard and sympathy of your mother's son. Ah, my God! I remember to have seen her die, to have followed her to her grave, to have wondered that the sun continued to rise and set, and the order of nature to go on. Ignorant of true religion, but not an atheist, I remember with horror my impious expostulations with God upon this bereavement—"but not yet an atheist." The existence of atheism has been denied; but I was an honest one. Hume began and Hobbs finished me. I read Spinoza and all the tribe. Surely I fell by no ignoble hand. And the very man (———) who gave me Hume's "Essay upon Human Nature" to read, administered "Beattie upon Truth" as the antidote, Venice treacle against arsenic and the essential oil of bitter almonds—a bread and milk poultice for the bite of the cobra capello.

Had I remained a successful political leader, I might never have been a Christian. But it pleased God that my pride should be mortified; that by death and desertion I should lose my friends; that, except in the veins of a maniac, and he, too, possessed "of a child by a deaf and dumb spirit," there should not run one drop of my father's blood in any living creature besides myself. The death of Tudor finished my humiliation. I had tried all things but the refuge to Christ, and to that, with parental stripes, was I driven. Often did I cry out with the father of that wretched boy, "Lord! I believe—help thou mine unbelief;" and the gracious mercy of our Lord to this wavering faith, I humbly hoped would, in his good time, be extended to me also.—(St. Mark vii. 17–29.)

Throw Revelation aside, and I can drive any man, by irresistible induction, to atheism. John Marshall could not resist me. When I say any man, I mean a man capable of logical and consequential

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reasoning. Deism is the refuge of those that startle at atheism, and can't believe Revelation; and my ——, (may God have forgiven us both,) and myself, used, with Diderot & Co., to laugh at the deistical bigots who must have milk, not being able to digest meat. All atheism is derived from Revelation—that of the laws confessedly. Our own is from the same source—so is the false revelation of Mohammed; and I can't much blame the Turks for considering the Franks and Greeks to be idolaters. Every other idea of *one God* that floats in the world, is derived from the tradition of the sons of Noah, handed down to their posterity.

But enough, and more than enough; I can scarcely guide my pen. I will, however, add, that no lukewarm seeker ever became a real Christian; for, "from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force;" a text which I read five hundred times before I had the slightest conception of its true application. Your brother,

To *H. St. G. Tucker, Esq.* J. R., of Roanoke.

PERIODICAL CONVENTIONS.

The abuse of any thing, is neither a logical nor a Scriptural objection against the thing itself. Were it so, alas for the Bible, matrimony, the Lord's day, or Christian Sabbath, freedom of speech, popular elections, &c., &c.!

The Christian kingdom, as well as the Jewish theocracy, has its conventions, though not doctrinally of the same type and import. Under the Reign of Heaven, we have no succession of Kings, Apostles or Prophets. We have *one* King, even Jesus, the son of David, the son of Abraham, the son of Shem, the son of Seth, the son of Adam, *the Son of God*. His Apostles, like himself, finished the work given them to do. They were his plenipotentiaries, and fulfilled their commission. Therefore, though dead, they still speak with authority. They held one great convention in Jerusalem, and finally and forever adjudicated an appealed case, establishing the equal rights of Gentiles and Jews to an equal participation of all the rights, titles, honors and institutions of Christ's kingdom, without any regard to national institutions or fleshly peculiarities. The apostles and elders discussed and decided this matter of debate.

The communion and co-operation of churches, in objects of general interest, is set forth in the following cases:

1. "All the churches of the Gentiles" united in a vote of thanksgiving to Priscilla and Aquila, for their intervention, at great personal hazards, to save Paul. (Rom. xvi. 4.)

2. The Church of Christ united in a general salutation tendered by

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Paul to the church in Rome. (Rom. xvi. 16.) Also, the churches of Asia co-operated or united in a similar salutation to the church of Corinth. (1st Epistle xvi. 19.)

3. Paul commanded all the churches in Galatia and those in Corinth, to make a general collection of money for the brethren in Judea, especially those in the metropolis. (1 Cor. xvi. 1.)

4. The churches in Macedonia co-operated in a liberal contribution to the church or brethren in Jerusalem.

5. The churches chose, as their representative, a brother, probably Luke, to accompany Titus. (2 Cor. viii. 18–19.)

6. Others, with him, were also chosen by the churches, called "the *messengers*" or missionaries—"the *apostles*"* of the *churches*. (2 Cor. viii. 23.) Consequently, the church co-operated in their mission.

7. To say nothing especially of the great convention in Jerusalem, when the apostles, the elders, and the whole church in Jerusalem, assembled to decide an existing strife between Jewish and Gentile churches. In these instances have we not abundant evidence of the co-operative spirit, character and proceedings of the primitive churches, in having a full co-operation in things spiritual and temporal; in one sentence, in all things affecting the condition, the communion, and the efforts of the whole brotherhood, in the common interests of the Kingdom of Jesus Christ?

But do not the name *kingdom* and the name *church*, in the singular number, as used in the Christian Scriptures, fully evince and demonstrate that *conventional co-operation* is characteristic of the Christian institution, and essential to its mission in the world? This is a question for form's sake, rather than a question to be argued or decided by an appeal to the Christian Scriptures. There is but one real Kingdom of Christ in the world, and that is equivalent to affirming that there is but one Church of Christ in the world. As to an invisible church in a visible world, schoolmen may debate about it till doom's day, but we know nothing of an invisible church in our portion of creation.

Paul said that Jesus was constituted "head over all things for *the church*, which is his body"—not his churches nor his bodies. Again: he loved *the church*, and gave himself for it.

The first time the word is found in the Christian Scriptures, incontrovertibly indicates this idea. "On this rock I will build my church, and the gates of hell," or death, "shall not prevail against it."

It is, then, a fixed fact in Christianity, that Jesus Christ has but one church, or kingdom, in this world, and that this church is

* In the Greek text they are called Apostoloi *Toon Ecclesioon*—Apostles or Missionaries of the Churches.

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composed of all the communities properly called the Church of Christ.

But this Church of Christ, found in many nations, is never, in Holy Writ, called his church in any nation or province, nor is it ever designated as the church of any nation or province. In such cases it is uniformly found in the plural number. Thus we read, (Acts ix. 31,) Then had the *churches* rest throughout all Judea, and Galatia, and Samaria. Again we read, (Acts xv. 41) that Paul went through Syria and Cilicia, confirming *the churches*. To the Romans (chap. xvi. 4) Paul speaks of all *the churches* of the Gentiles. In his Epistles we read of *the churches* of Galatia, *the churches* of Asia, *the churches* of Macedonia, *the churches* of Judea.

It is, indeed, a remarkable fact, that in no place we read of a plurality of churches in any one city. While we read of the seven churches in Asia, we have in detail the church of Ephesus, of Smyrna, of Pergamos, of Thyatira, of Sardis, of Philadelphia and of Laodicea, just as we have of the church of Jerusalem. This is an argument against papacy and prelacy which I should like to see fairly met by some of the master-spirits of these institutions. The church of a city is of common occurrence in the Sacred Writings; but the church of a province, a nation, an empire, is as destitute of Scriptural precedent as the official patriarch of Constantinople or the Pope of Rome. Alas for the ignorance and recklessness of the times! Amongst all the Apocalyptic Visions of John, he did not see a Roman Pope, a Grecian Patriarch, nor an Anglican Archbishop, in heaven. I do not say that there never was one there. I only say he never saw one in heaven, else he would have faithfully reported him.

But there is at least one convention reported in the Acts of the Apostles, which a crisis demanded. Then *the apostles* and *the elders* came together in the presence of the whole congregation, and discussed and decided the question. This was a very special occasion, and involved some of the elements of the Christian Institution. The ancient Scriptures were cited, the question debated, and the decision reported in the name of "the apostles and elders." The authority in this case was paramount, and, therefore, the decision was religiously binding on all the churches.

From this precedent, too, much has been assumed by all the clergy of the papacy and the episcopacy. The moral is all that this meeting furnishes for common use. The faith is now defined; the mode of the Christian Church is given, and the Christian ministry located in its own province. Religious faith, Christian piety, and Christian morality, are all established, not by synods or councils, but by those who spake as they were guided by plenary inspiration.

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But there is *the administration* of the gospel and its institutions; there are emergencies ordinary and extraordinary; there are the judicial and executive departments essential to the times and the seasons —the crises within and without the church, that require consultation and co-operation. The legislative department was given to inspired men, just as much as the first dispensation of the gospel was given to the twelve Apostles. Co-operative assemblies, meetings or conventions, executive of the precepts of Christ in the public co-operation of the churches, adapted to the times and the seasons for the maintenance of the faith, the discipline of the church, the spread of the gospel, the conversion of the world, and the ways and means by which the world around us is to be converted, were, one and all, necessarily left with the church, to whom are committed the Oracles of God. The church is to be, in all time, the light of the world and the salt of the earth. From the church the gospel is to resound from pole to pole—from Jerusalem to the ends of the earth. For this purpose a gospel ministry must be raised up, and the gift of tongues acquired. To this end, contributions of ways and means are indispensable.

In the absence of spiritual gifts extraordinary; in the absence of miraculous power to feed and clothe the body; in the personal absence of the Head of the Church, this is delegated to the church, with this command, "occupy till I return." Pastors or elders, evangelists or preachers, as well as deacons, and "helps" as well as tongues, are all requisite to the church.

Schools of literature, science, and religious instruction, are indispensable. Doctors or teachers for these schools of prophets, are also prerequisites. Jesus Christ had a school, both public and private, during his personal ministry. He was literally a *peripatetic*. His lyceum covered Judea, Samaria and Galilee. His pulpit was a mount or a synagogue; his private study the desert; his resort the temple; his privacy the mountain top and the oratory; his excursions the wilderness, the Jordan, and the sea of Galilee.

His example and his personal teaching are models of Christian eloquence, taste and wisdom—of true learning, morality and religion. His parables are exquisite portraits of Christian doctrine, and his debates and public controversies are the finest models of the *suaviter in modo* and *the fortiter in re*, of firmness and suavity. Never man spake like this man, was the concession of the wisdom and learning of that day.

His Apostles, from Peter to Paul, were well educated men—not in the schools of ancient or modern science, sometimes falsely so called, but of the true science of God and man. They were workmen that

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needed not to be ashamed, rightly dividing and developing the secrets of the kingdom of heaven. These are our models, our beau ideals of what is fitting in a truly Christian ministry. But in what fearful contrast do they stand with our prosing textuaries, and our stiff and formal sermonizers!

Now, need we not schools for the prophets, and conventional meetings, as committees of ways and means, to accomplish our mission as a people, to whom are committed the defence of the gospel and the restoration of the original institutions of the Christian dispensation! In fleeing from Babylon, must we run past Jerusalem? Do we Christians, of all mankind, need no conferences, no consultations, no co-operative efforts to accomplish any thing, domestic or foreign. No one assumes this, and, therefore, we will not discuss it as a doubtful question. As to articles of faith, terms of communion, or doctrinal expositions, we do not settle these matters by votes nor general assemblies. But need we not to co-operate in all public concerns beyond the limits of a particular church? Have we a Bible or a Missionary Society; a seminary of learning, claiming patronage and aid beyond a single church; and if so, are they to be originated, conducted and sustained, by individual impulse, influence and direction?

Some things begin by miracle; others by extraordinary effort. New societies occasionally originate by individual enterprise. But they cannot continue without conjoint counsel, co-operation and government. Without these, what would Lutheranism, Calvinism, or Methodism, &c., &c., have now been? Creation, Providence and Redemption, are good illustrations of the varied means by which human society exists. Religious, moral, literary, political institutions, harmonize in all the elements and details of their origin, progress and consummation. Order, economy, co-operation, are alike essential to them all. Physical nature was once the discordant elements of things en masse or in chaos. God organized these elements into a beautiful universe.

The Christian institution and church began in miracle. The elements were first created, then associated, then disciplined, and finally consummated with its apostles, evangelists, pastors, teachers, and stated and occasional conventions.

As a religious community, we have been in a transition state, and are yet only partially organized. We have no co-operative system perfected We have grown and spread with unprecedented activity, energy and success. But a period has arrived when individual enterprise must yield to public concert and organized effort. We shall have to meet the exigencies of the church, the times and the seasons, with deliberation, watchfulness, and well concerted action. It will

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not suit the age nor human nature, for A, B or C, to project a public scheme and call upon every one to come to his aid. It will not satisfy the wants of society, nor promote its advancement, for A to project a missionary society, B a Bible society, C an educational society, D a college, E a theological school, or a school for the prophets, and W a publication society, and then call all the world to carry it out and sustain it.

Nor will the matter be greatly improved by a duality, a plurality, or a single church, or a dozen of churches, to concert any public project or enterprise, and then call upon all the world to aid them in it.

We have many good models in this country, of all forms and proceedings, of a public and social character. We have towns, cities, boroughs, counties, States, and the Federal Union, as models. Provinces, kingdoms and empires, were in the world when Christianity began, and churches located in these were economically affected by them. The churches in Judea, Samaria, Galilee, Galatia, Capadocia, Asia and Bythinia, had their peculiar destinies, emergencies, and corresponding duties. We resemble these in part sufficient to afford us instruction, if not perfect models.

It is decided, that representation and taxation are correlate, not in civil rights and privileges only, but in all corporations, literary, scientific, moral, religious and pecuniary. I offer these suggestions freely, without any special reference to any scheme, persons or projects, now before us, but in reference to them all, and will add a few words hereafter. A. C.

A SPECIAL PROVIDENCE.

I CONGRATULATE, not only the beloved Bro. Perky, on his remarkable recovery from the loss of reason, as the consequence of physical derangement of a very peculiar character, but also his family, and all the brethren in Ohio that knew him, admired him, and loved him, and they are not a few. Their prayers have been heard and answered, and he is himself again.

I heard Bro. Perky at four great meetings on the Western Reserve, in 1851, with the greatest satisfaction and delight. I regarded him as a great master-spirit in the midst of a great congregation, and in the same ratio I was afflicted in his affliction, and grieved at what I fearfully anticipated a great loss to his family and friends, and to the cause of our Great Redeemer. But the Lord has been very merciful to him and to the people, in his truly remarkable restoration. His disease was purely physical in its incipiency and general character;

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but its seat being in the head, suddenly involved the brain, and deprived him of all its healthy functions, so that his mind and body were, for months, a perfect wreck. But by the science, the skill, and the care of the officers and superintendents of the Ohio State Asylum, and especially by the grace and mercy of God, he has been restored. How true the Sunday School verse:

A fever or a blow may shake
Our wisdom's boasted rule,
And of the brightest genius make
A madman or a fool.

The following narrative will afford such interest and information as will more than pay for the space which it occupies and the time spent in reading it. A. C.

NEWTON FALLS, O., January 19, 1853.

MY VENERABLE BROTHER: Permit me to say to you, and, through the Harbinger, to many anxious friends, that, in the good Providence of God, I am restored to my full measure of physical and mental health, and hail, with inexpressible delight and gratitude, the privilege of mingling with my brethren once more in the social circles and in the great congregation.

Long and intense, indeed, have been my physical sufferings, and deep and impenetrable the gloom which for months surrounded me. But the

——————————long dark, *dark* night,
Which seemed to have no noon beyond it, and no star,

has at length been gilded by the mild radiance of Bethlehem's Star, and its gloom entirely dissipated by the rising of the full-orbed Sun of Righteousness. A serener sky, a lovelier landscape, and more widely extended horizon, breaks upon my view, than at any former time. The distant hills of Canaan, whose loftiest summit is crowned with the city which "hath foundations," are full in view, and the rich light of the walls of jasper and foundations of sapphire, revealed through the telescope of Faith, brings the land of promise near at hand.

In view of all the mercies of our God, I feel like saying from the depths of my heart, "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquitirs, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things, so that thy strength is renewed like the eagles."

There is, my dear brother, no hand of correction like the chastening

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hand of our God. There is no discipline like the discipline of the school of affliction. Its severe lessons are necessary to fit our eyes to look upon the splendors of the "great white throne," and our feet to walk upon the "sea of glass, mingled with fire." In this school all the truly illustrious of earth's millions have learned their most valuable lessons. In it Noah, Job and Daniel, whose names head the list of immortal fame, took their degree ere they entered the university of the spirit land. In it, too, you have had many trying lessons and much profitable experience; and in its severe ordeals have I learned to know more of God, and far better how to sympathize with the children of affliction, than I could have done had prosperity always attended my steps.

But it is most consolatory to know that our Heavenly Father, at the same time that he chastens us with the *left hand of his providence, sustains us by the right hand of his grace.* He is with us while passing through the deep waters and the flames, and *because* he is with us, we are ever safe. The fullness of earth's woes and privations, the machinations of fallen angels and malignant demons, nor the swellings of Jordan, can separate him from us, or quench the flame of his undying love.

It is with heartfelt satisfaction and profound gratitude I record the fact, that during my long separation from my family, their wants were kindly cared for by the brotherhood from Allegheny City, Pa., to Ashland, Ohio. The "cruise of oil and barrel of meal" were not allowed to become exhausted during a protracted illness of nearly one year. In addition to material aid from numerous congregations and individuals, letters of condolence and sympathy, emanating from the purest hearts and ablest pens, besides visits in person from those who knew how to sympathize with the sorely stricken, contributed much towards mitigating the sorrows of my deeply afflicted companion and children, and the perpetuation of the life of the best of wives, and the most tender and prudent of mothers. And though poor in this world's wealth, I can truly say that I have happiness in the realization of his promise, who "setteth the poor on high from affliction, and maketh him families like a flock," which the righteous seeing shall rejoice "and all iniquity shall stop her mouth."

Were it not for consuming too much of your space, gladly would I here insert the names of all the congregations and individuals who sent to the relief of my family during my long indisposition, but I feel assured that all that has been done has been the spontaneous fruit of unostentatious benevolence, and the donors are, no doubt, content to know that their names are written in the Book of Life, and to await their reward at the resurrection of the just. I cannot, however, for-

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bear doing partial justice to my own feelings, by mentioning the names of Bros. Dr. H. Earle, A. Wardman, Elder E. H. Hawley, H. Taylor, E. Austin, and, indeed, all the congregation at Newton Falls, and Samuel Henry and David Robins, and their wives, of the Windham Church, who found no pains too great to be endured, no labor too hard to be performed, and no gift too precious to be parted with, that might contribute to the comfort of my family. Nor can I omit, in this connection, to mention the warm-hearted brotherhood of the Bedford Church, who, besides sending $14 to my wife during my absence, *sensibly* testified their gratitude to God for my recovery, by sending me $46 since my return. Such acts of kindness as these, performed in the true spirit of Christian benevolence, free from the *ostentatious* display of *secret*, voluntary associations, have produced in my heart vibrations which I trust will not cease their music till they charm the dull ear of the last evening, and reach on and on beyond the death-stream.

My dear brother, as there is no God like our God, so there is no brotherhood like ours—sympathetic, benevolent and kind. How feeble are all the *chains* which bind sectarians together, compared with the mighty drawings of the magnet of Eternal Love, which attracts and binds to each other and to the moral centre of the universe, all the children of the kingdom. I can never be sufficiently grateful to the Father of Mercies for such a brotherhood as the Disciples in this 19th century, with whom, for the last twenty-one years, I have been identified. It shall be my highest ambition, while on earth, to be counted worthy of a place in their assemblies, and my highest honor to have a name among that self-sacrificing, intelligent and noble phalanx, who, in Northern Ohio, have stood, and still stand, in the front rank of the army of our King. A nobler band, characterized by intelligence, zeal, devotion, sympathy, benevolence, piety, courage, and good cheer, I am inclined to think, have not been seen since first the law went forth from Zion and the word of the Lord from Jerusalem. May Heaven continue them all to be honored with gray hairs in the service, and fill their places when in the arms of victory they fall in the field of battle.

I should be doing violence to every feeling of my heart, not to record the very kind attentions of Dr. Kendrick, formerly of Cincinnati, Superintendent of the Asylum; Dr. Pierce, formerly of Hudson, O., attendant physicians for the male department; and Mr. H. Ransdell, my faithful attendant. Every thing that intelligence and skill, united with kindness, firmness, and untiring devotion to the patients could suggest, was by these gentlemen, at all times, most promptly and cheerfully done for me. Highly favored the State which has

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such gifts as these, and fortunate any great State institution, like that at Columbus, which can command their services. The kindness of a father and brothers, marks all the treatment of these gentlemen; and the friends of the unfortunate may rest assured, that so long as the two Kendricks and Dr. Pierce have the charge of the institution, that every thing in the compass of human means and human skill, will be faithfully called into requisition for the benefit of those entrusted to their care.

Nor can I omit to mention the kind attentions of Bro. A. Pardee, of the Ohio Senate, and his truly Christian daughter, Sister Almyra Pardee, and her amiable cousin, Miss Jane Pardee, (at whose father's house, in Wadsworth, you may recollect to have spent an evening very pleasantly in the autumn of 1833.) All of whose cheerful conversations and kind offices did very much, indeed, to restore to that confidence in my fellow-men, the loss of which I so deeply felt and so deeply deplored.

In conclusion let me say, that it shall be my constant effort to evidence my gratitude to God for his mercies, and to my brethren and friends for all the interest which, in an hour of deep affliction, they have taken in the welfare of me and mine, by an entire devotion to the calling in which, in the Providence of God, and at the solicitation of many brethren, I have for nine years been engaged. And now, after a silence of almost one year, on the altar of His love who hath heard me from the depths of sorrow, and

——— "brought me through scenes dark and drear,"

and turned the shadow of death into the morning of a glorious day, made radiant with hope, do I lay my heart and intellect, with all I am, and have, and ever hope to possess, to be sacredly devoted to his service and praise, through time and in eternity. And that I may be strengthened to the performance of this my promise, I humbly bespeak, as I deeply feel the need of, the co-operation and prayers of all the children of God.

My wife sends much love to Sister Campbell. With much affection, I have the honor to be your brother in tribulation, and in the kingdom and patience of Jesus Christ, and in the hope of Israel.

B. F. Perry.

Equal laws are essential to liberty. Where there is no law, there can be no liberty; and nothing deserves the name of law, but that which is *certain* and *universal* in its opererations upon *all* the members of the community.—*Dr. Rush.*

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THE MILLENNIAL HARBINGER.

We have, as we conceive, much improved the outside, and, in some respects, the inside of the Harbinger. It now contains the matter in twelve numbers, which constituted thirteen numbers of last volume. So far as we know the prices of periodicals, taking in size, paper, execution, and printed matter, original and selected, it is the cheapest religious paper published in the Union, with or without advertisements. It ought to have, at present rates, twice the number of readers. We and the brotherhood are indebted to some hundred individuals for its steady annual increase. Another hundred such men might, in one year, double its circulation. We have never practised all that we know, and we are but novices, compared with some editors, in the science and art of augmenting our subscription list. We must issue a new prospectus shortly. The January and February numbers are always latest in being issued, because of the changes incident to our present system of filling our lists of subscribers. This may hereafter be remedied. Meanwhile, we make no invidious comparisons with other publications. We do not say any thing on our claims, or the claims of other periodicals for public support. Still, we think we ought to have double our present number of readers, and that it is in the power of its friends to accomplish this. A. C.

A HEBREW CHAIR AND SACRED LITERATURE.

We wish to have a Hebrew Chair added to Bethany College. The Hebrew has been occasionally taught here, but we desire to have a Hebrew Chair, and its appurtenances, firmly established; of which I may hereafter speak more particularly. I have a little more faith in an educated, than in an uneducated ministry. We disparage neither, in certain circumstances; but when it can be had, we certainly prefer a pious, well-educated ministry, to a pious, yet illiterate ministry. No man can well teach what he does not well understand.

We have as much faith in schools for the church as in schools for the State; and for as high scholarship in the church as out of it. For thirty thousand dollars endowment, we could have every essential element of a Christian ministerial education connected with our College. I know sixty men (two of which I will find in one person, the Lord willing) who can, in one year, endow two chairs devoted to Bible literature and Bible science. These would increase the means of furnishing a Christian ministry, without any cost to young men worthy of it, except their own board.

I am, as yet, the largest contributer to Bethany College. One brother, deceased, will, when his estate is settled up, some years hence, be a larger contributer, should I live till then. But I know of one whom no one else knows, because he will not have it known, who will himself endow a Chair in Bethany College. We must have men—workmen that need not to be ashamed, nor of whom we would not be ashamed in London, or Oxford, or Cambridge, or Edinburgh: and if we will, we can have them.

Brethren, we are all *stewards*—some of learning, science, religion, and of

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manifold gifts and graces. I am weekly reading of benevolent men, and some of them only political philanthropists, willing and bequeathing their tens of thousands, and their twenties of thousands, to the cause of humanity and religion. And shall we not have one, or five, or ten such, amongst 200,000 brethren!! Apella the *Jew*, may believe it, not I. But a modest hint is all that I can now give, and I pray that I may not give it in vain. You old bachelors, you old maids, you rich fathers and mothers, think of this, and think betimes; and if the Lord has bought you, and you believe that he is yours and you are his, I know you will act nobly.

But the Lord, who once borrowed an ass and made his triumphal entry into the metropolis of Judea upon it, and who made himself so poor that he might make us rich in reversion for ever, can, and I hope will, put it into your hearts so to think and so to act. A. C.

LOCATION OF BETHANY COLLEGE.

There is not in my horizon, a more delightful location of a College, East, West, North or South, than that of Bethany College. In regard to climate, it is the healthiest climate that I have visited any where in the Union, so far as endemic or epidemic diseases are considered. I have never seen, in more than forty years' residence, a case of even ague and fever, or a case of bilious fever, originating here. I have never seen a case of cholera, and unless two deaths of doubtful character, there never has been one reported or known to me in this county. Hereditary diseases, such as consumption, have occurred in my own family, and in some others in this county, but I have no evidence that there is any more liability to this complaint here than in any other section, East or West of us. We live in a land of hills and valleys, and springs of water in the greatest abundance. The best grasses are the spontaneous or indigenous grasses of our county—blue grass every where abundant.

As to its propinquity to our great thoroughfares, it is peculiarly convenient—7 miles from the Ohio river, 16 from Wheeling and the Baltimore and Ohio Railroad, connecting us with Baltimore, Richmond, Philadelphia and New York, from 15 to 30 hours' travel. There is also the Pittsburgh and Cleavland Railroad, with its branch to Wellsville, 30 miles above, already completed, and one about to be made to Wellsburg immediately, and another east of us not more than ten or twelve miles, called the Hempfield and Wheeling Railroad, now in progress. Thus Bethany College is, in a year or two, to be surrounded with railroads—almost at the focus of Eastern and Western, Northern and Southern railways. A more moral community than that in Brooke County, I know not any where in America. I should not have been so explicit in this statement, had not a brother, who found his way to this "inaccessible place," said at the late Annual Convention in Lexington, Ky., when the subject of colleges was before that meeting, by way of inducement to concentrate the bretherhood of Kentucky in behalf of Bacon College, "That as for Bethany, it was out of the question—it was so out of the way, that one could scarcely find it out, and that any how, its years were numbered with the years of my life."

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Well, in that he may be a prophet; but I confess my lack of faith. He is, however, a very fluent brother, and frequently goes off at half cock, and, when on foot and his imagination on wing, he has visions and inspirations over which he has no control, and, therefore, of him it cannot be said that "the spirit of the prophet is subject to the prophet"—rather the prophet is subject to the spirit of the occasion.

As to the perpetuity of Bethany College, it is dependent on no one man living, or to live hereafter. It is wholly in the power of the brotherhood and its own faculty. It is men, and not a man, but a faculty and the church, that perpetuates any thing worthy of public patronage. I do not think, however, that the aforesaid brother has any intention to labor with the public, in order to verify his prophesy. He is, I hope, too good a man to do that. A. C.

PRINCIPLES AND OBJECTS OF THE REFORMATION.

The Principles and Objects of the Religious Reformation urged by A. Campbell and others, by R. RICHARDSON.

THE above is the title of an essay from Professor Richardson, of Bethany College. It is a concentrated view of the distinguishing traits and objects of the great work in which many of us have been engaged for many years. The author of this essay has himself been connected with it for almost a quarter of a century, and is well posted in its history from the beginning. This tract gives a well proportioned miniature view of it in a lucid and chaste style, and is worthy of himself and the cause. It ought to be circulated, not only among our brethren, but the religious and reflecting of all Protestant Christians. He is about having it stereotyped in Philadelphia, that it may be cheaply and extensively circulated through the country. A. C.

AN APOLOGY.

MY absence from home, on a protracted tour through Missouri, has caused such a mass of business—such piles of letters and communications, as almost to discourage me. I am gradually progressing through them. It requires some time to read and consider from 75 to over 100 letters a week, many of which are yet on file for my consideration. I must say with the unfortunate debtor in the parable, "have patience with me and I will pay you all." This is, however, but one item of my business and duties. The college and the press, to say nothing of my preachings and teachings, are constantly levying contributions, and making large demands upon my time. With Cowper I sometimes say,

> "O for a lodge in some vast wilderness! some boundless contiguity of shade,
> Where rumor, with her thousand tongues, might never reach me more."

But there is, not far off, that resting place where the wicked cease from troubling and the weary are at rest. A. C.

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"OUR FAMILY DOCTOR."

A CORRESPONDENT of the *New York Recorder*, whom, it seems, Bro. Anderson had engaged to write for his paper against "Campbellism," congratulates the editor, whom he styles "our family doctor," in the following language:

"If, according to Dr. Malcolm's illustration, (given by Dr. Dowling,) you had given up your patients for a time to Mr. Campbell, they would, before this, have been pretty thoroughly dosed. We thank you, as our family doctor, for compassionately sparing us from such empiricism."

This illustration is too ridiculous to occupy our attention or the time of our readers. But we have a few words to offer respecting the practice of "our family doctor." He has opened his columns, and, as it appears, invited correspondents, opposed to Alexander Campbell, to write for his paper. He has repeatedly published the most offensive personalities against Mr. Campbell, both from correspondents and from his own pen, charging him, among other things, with holding and teaching the doctrine of "baptismal regeneration," and with denying the divinity of Jesus Christ. The alleged truth and justness of these charges Mr. Campbell denied. He wrote a kind and candid statement of his views on "regeneration," for the *N. Y. Recorder* to correct what he considered the misrepresentation of that paper. But this article was rejected, and he was denied the opportunity to speak for himself on the subject which the editor himself had introduced. And after the explicit declaration of Mr. Campbell, that he does not hold the doctrine of "baptismal regeneration," "doctor" Anderson continues to charge it upon him, both in the Recorder and in the pulpit, before those to whom Mr. Campbell has no access. Now, Alexander Campbell may be considered a dangerous quack, and Mr. Anderson a skillful physician; but we pray to be delivered from *practice* like this. We want no "family doctor" who has not sufficient self-respect and regard for other's rights to treat even a *quack* with civility, and some degree of justice.

How it is that Bro. Anderson should be regarded such a judicious "family doctor," after dealing out to his suffering patients that pill recently prepared by Dr. Dowling, the reader must judge.—*N. Y. Chronicle.*

DR. ACHILLI.

FATHER G. ACHILLI, the Italian reformer, whose lectures upon Papacy recently created so great a sensation in London, has become a permanent correspondent of the New York Eco d'Italia. The New York Mirror translates from his first letter the following paragraph on the progress of Protestantism in Italy:

"We have extended religious ramifications and established secret societies all over Italy, even in spite of the persecutions of our tyrannical governments. In Tuscany they had imprisoned several priests, and more are condemned to perpetual banishment. In Venice there

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are five priests locked up in dungeons of the State, for having become converted to the principles of the reformation. In the kingdom of Naples you will find more than three hundred ecclesiastics in the galleys for having dared to oppose themselves to the supremacy of the Pope.

"We Italians do not pretend to belong to any special sect or denomination, but we will follow the doctrine of the gospel as in the primitive ages of the Holy Church of the Apostles."

CREATION.

BY WILLIAM BAXTER.

God spake! at his awful word,
Which broke upon eternal night,
The depths of the abyss were stirred,
And from its gloom uprose the light;
Type of the power that gave it birth,
To bless and gladden all the earth.

God spake! the glorious arch of heaven
Spread its blue canopy on high;
Ere stars, like pearly isles were given,
To float in that bright sapphire sky;
Yet all that vast expanse above,
Is not more boundless than his love.

God spake! earth sprang from out the deep,
Eager to see the joyous light,
While ocean wakened from its sleep,
Flung high its waves, which flash so bright;
And its hoarse murmurs on the strand,
Proclaimed God's wonder-working hand.

God spake! the azure vault on high
Received the sun's first cheering light;
And full orbed in the evening sky,
Arose the moon, fair queen of night;
And like a host through heaven's blue arch,
The stars began their glorious march.

God spake! and lo! the lifeless deep,
Then teemed with life in every wave,
Where'er the winds its waters sweep,
Life thronged each secret coral cave;
Then, too, the birds from every tree,
Poured forth their God-taught melody.

God spake! behold that form of clay,
He breathes, it rises, lo! it lives,
God's crowning work is done to-day,
For he to man his image gives;
Here centres all creation's plan,
Its great design made known in man.

God spake! and lo! the angel throng
Which gazed upon the new-born earth,
Joined their glad voices in the song,
The morning stars wake at its birth;
Perfect the whole creation stood,
And God pronounced his works all good.

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HISTORY OF ALL NATIONS, BY S. C. GOODRICH.

THE reputation of Mr. Goodrich, author of the Pictorial Geography of the world, and of Parley's Cabinet Library, is a passport to public favor, in advance of the merits of this beautiful and splendid work on the History of all Nations. It is illustrated by 70 stylographic maps and 700 engravings. It will doubtless pay well to every reader of it, if it be all in good keeping with the chapters I have read. In view of its merits, I cannot but commend it to the favorable regard of all students of history. A. C.

☞ Progress of Reform, Obituaries, and numerous items are, with sundry valuable communications, reluctantly deferred till next month. Our absence has occasioned a large accumulation of documents. They will, however, be in season, if not in as good season, next month. A. C.

OBITUARY NOTICES.

JACKSON COUNTY, IA., September 9, 1852.

Brother Campbell: It is with feelings of inexpressible sorrow, that I have to announce the departure of my dearly beloved companion, MARY PLUMMER. She fell asleep in Jesus on the evening of the 28th of August, 1852, aged 47 years, 9 months, and 1 day. She was confined to her bed most of the time for ten months. She bore her illness with all the patience and resignation peculiar to a Christian. She has left behind her thirteen children and many dear friends, to mourn her loss. We were both baptized upon a profession of our faith in the Lord Jesus, by Bro. M. Cole, July 4th, 1830. My dear wife ever proved faithful. She was never heard to murmur, but waited her appointed time till her change came. She breathed her last surrounded by her family and friends, commending them to God and the study of his word. She called her children to her bed side, and gave them all some good advice—told them to live in obedience to their father, and prepare to meet her in heaven. She took me in her arms as I stood by her bed, and told me never to forsake the good cause. She soon after resigned her spirit to God, who gave it. Her death has caused a vacuum in society which cannot easily be filled; and her family and friends have sustained a loss which to them is irreparable; and though they mourn at being separated from one endeared to them by so many ties, yet they mourn not as those without hope, and feel assured that their loss is her eternal gain, and that her immortal spirit has been wafted to the mansions of eternal bliss. May my last end be like hers! THOS. J. PLUMMER.

Died, at her residence in Johnson county, Mo., on the 22d of November, 1852, after a protracted illness of over two years, Mrs. LUCY HUFF, consort of Dr. William Huff, in the 62d year of her age.

Mrs. Huff was a native of Kentucky, and, with her husband, emigrated to Missouri in 1837. Her kindness, benevolence, piety and social virtues, made her universally esteemed and beloved. For the last 30 years she had been an exemplary and devoted member of the Christian Church, and in the full triumph of a Christian's faith, urging her weeping relatives and friends to prepare to meet her in that "better land," where the "wicked cease from troubling and the weary are at rest," calmly breathed her last. A touchingly beautiful evidence that the terrors of the grave vanish when the dying hour is soothed by the Saviour's promise.

Though bereavement hangs heavy upon the aged companion she has left, the golden chain of a mother's tender love is broken, and a void, which is irreparably felt, exists in the neighborhood circle; yet the pleasing testimony of her dying words, though not expected to stay the tear of sorrow, should soften the grief of those who so deeply mourn and feel her loss. H.

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THE

MILLENNIAL HARBINGER.

FOURTH SERIES.

VOL. III.] BETHANY, VA., *MARCH*, 1853. [No. III.

CHURCH ORGANIZATION—*No. I.*

CHURCH ORGANIZATION is an interesting theme. It occupies, however, a narrow niche in the great temple of Christian revelation. It is not once named in the Christian Scriptures. But it is implied in the Apostolic Epistles.

The first church ever instituted on earth, was that of Jerusalem, on the day of Pentecost. The Apostles were all present at its commencement. The Holy Spirit of the church was not till then and there given, because till then Jesus was not glorified. When he entered the heavens, a temple of God was then immediately erected on earth, as an habitation of God through the Holy Guest. Having received of his Father the crown and the rod of universal empire, all things in heaven, earth and hell—all angels, authorities, principalities and powers, were subjected to him. With these instrumentalities, he quarried out of the rock of our fallen humanity, stones which he animated by his breath, as God animated Adam—by the breath of his mouth. With the venerable Job, I therefore say, "The hand of the Lord has made me; the Spirit of the Almighty has given me life."

The Apostles, animated and guided by the Holy Spirit, created, organized, and presided, for a time, over the first church, which, during their presidency, was the whole Church of Christ upon the whole earth. That church was, after a short time, persecuted and dispersed over Judea and Samaria. A multitude of preachers from Jerusalem went abroad every where, preaching the word. Philip preached in Samaria, and many men and women were baptized. Two Apostles from Jerusalem made them a visit, and prayed for them, that they, too, might receive the Holy Spirit; and laying their hands upon

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them, they received the Holy Spirit. Thus they became another habitation of God through the Spirit.

After this church had been instituted, Philip made a tour to the South; and on his journey, providentially fell in with the arch treasurer of Queen Candice's empire. He preached to him the gospel, baptized him, and sent by his hand the Word of Life into Ethiopia. Thus Ethiopia stretched out her hand to the church in Jerusalem. Philip lost little time by this occurrence. The Spirit of the Lord, now the Guest of the church, caught him away, as he did Elijah, and, therefore, he suddenly found himself at Gaza, or Azotus.

Meantime, Saul of Tarsus, a Pharisaic Jew, was converted; and having seen Jesus, received from him, in person, a commission. He had been a celebrated bigot, and an intolerant persecuter of the church; but after his conversion, the *churches* of Judea, Samaria and Galatia, had rest. There was a great calm after this tempest.

Soon after, Paul leaving Damascus, goes up to Jerusalem, and is introduced to the brethren by Barnabas. He is there fully inducted into the details of the Christian history and of the Christian Church. He spake boldly in the name of the Lord Jesus, and debated with the Hellenistic, or Grecian Jews. He suffered persecution such as he himself had before inflicted upon others; and so boldly preached and debated the Christian facts, as to oblige his friends to ship him to Cesarea, and send him home to his native Tarsus.

Not long after, Peter becomes a missionary, and, in his itineracy, visits the church or the saints at Lydia, heals the paralytic Eneas, and thereby converts all the people of Lydia and Saron to the Lord. He next raises from the dead Tabitha, of Joppa; and thus, again, added a multitude to the Lord. He sojourns there for a considerable time, enjoying the hospitalities of Bro. Simon, a tanner. As yet the church at Jerusalem, the churches in Judea, Samaria, Galatia, and wherever located, consisted exclusively of Jews and Samaritans, or of Jews and proselytes, not a single Pagan, as yet, had embraced the Christian religion.

Next the Gentiles are, through the preaching of Peter, introduced into the Christian Church, and invested with all the honors and privileges of citizenship in the Kingdom of God. Their conversion was an important event in the Christian Church. It became a new epoch. Not long after, a question of much difficulty and debate arose on the question, whether the Gentile, without circumcision, and the Jew with it, could cordially become one great ecclesiastic community.

This was a question reaching beyond the confines of a single church, and remotely affecting the whole Christian community. The favorite dogma of the Jewish branch of the whole Christian Church,

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collectively contemplated, was a dogma brought from Judea, recorded in these words, "*Except you be circumcised after the manner of Moses, you cannot be saved.*"

Before this time Paul, accompanied by Barnabas, had returned from Jerusalem to Antioch; and they two, while tarrying in the church at Antioch, by the suggestion of the Holy Spirit, were solemnly set apart, by *fasting, prayer, and the imposition of hands*, to accomplish the work of evangelizing, to which they were Providentially called.

The Jews, it is said, ordained their elders and teachers by the imposition of the hands of three elders. It so happens in this case, that, notwithstanding the extraordinary call of Saul of Tarsus, and the oral commission that the Lord himself gave him, he must be solemnly set apart, or ordained, to do the work of an evangelist, by the imposition of the hands of three persons, all preachers and teachers themselves—viz: Simeon Niger, a colored man, Lucius, a Cyrenian, and Manaen. These three prophets or teachers laid their hands on the head of Paul and Barnabas, to consecrate them to the work of an evangelist, under the Divine protection and guidance. This is a clear case, and unassailable from any battery of tradition or of Neologism. But let no one confound this with modern classic Presbyterianism, composed of lay and clerical presbyters, culled out of three or more different and distinct churches. This is Scotch or Geneva, not Christian nor Apostolic Presbyterianism.

But, at present, we are merely collecting the facts and events reported to us in the Christian Scriptures, involving and indicating the constitution, government, and discipline of the Christian institution. These are to be found in the Acts of the Apostles and in their epistolary communications, and not in politico-ecclesiastic institutions of modern existence and origin.

The Apostles ordained elders in every city where there was a church, and, as before observed, there was not a city in the Apostolic age that had a plurality of churches, so far as the New Testament indicates. Their government was Episcopal, Presbyterian and Congregational, all three—bishops and elders, are but two names for the same office. Hence, we are informed that the elders ordained over the Christian Church are called bishops by Paul. When Paul called together the elders of the great church of Epheans, he styled them officially *bishops*. Take heed, elders, said he, "to yourselves and to the whole flock, over which the Holy Spirit has constituted you overseers"—*episcopoi*—bishops. With regard to office, they were *overseers;* with regard to age and authority, they were *elders.*

The word *elders* (*presbuteroi*) occurs in the whole New Testament, in reference to Jews and Christians, *as indicative of a class of governors,*

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in all, forty-six times. Of these, twenty-eight times it represents the Jewish officials. Associated with the Apostles in the Acts, it occurs five times. And without the Apostles, as indicative of church officers, it occurs eight times—in all, forty-one times. *Episcopee*, as denoting an office of oversight, it is found twice; and *episcopos*, as indicative of an officer, five times. Such are its appropriations in the New Testament.

In order properly to understand the elder's office and the Christian institution, it is expedient to appreciate its nature, character and object, in the Jewish institution, from which we derive the Christian terminology, as well as all our rudimental conceptions of true religion and of the gospel dispensation. It is evident that the Jews were placed under a Theocracy, and that all state and religious institutions partook of that spirit and character. As evident it is. that we are placed under a *Christocracy*, and that all Christian institutions partake of this spirit and character.

Social and congregational order is, however, in every variety of it, essentially the same, just as all human bodies are, and human corporations are, notwithstanding their peculiar features, essentially the same.

For this purpose we ought, before presuming to understand the Christocracy, be assured that we understand the Theocracy. No man can understand the priesthood of Christ, unless he understand that of Melchisedek and that of Aaron. No one can understand Christianity, in its doctrine, its laws and its ordinances, without a previous acquaintance with Moses, the Prophets, and ancient Judaism. This is one of the reasons that the Christian Church was first set in order amongst the Jews, before the calling of the Gentiles. How dry soever the labor to any mind, the investigation of the Jewish presbytery will amply reward the toil. We will, therefore, prepare our way through a sketch of it.

The first time the word elders, without any prefix or affix, is used in Holy Writ, will be found in Leviticus iv. 15. It is associated with a congregational sin, committed through ignorance, and the manner in which it might be expiated and forgiven. While the priesthood alone, according to law, could make an atonement for it, other persons, called the seniors or "*elders of the congregation*," as civil officers and representatives of the people, must *lay their hands upon the head of a bullock* standing before the sanctuary of the Lord; and then, having doomed it, it was slain. The priest was to use this blood for expiation, and make an atonement for the nation.

But the "*Elders of Israel*" are of a higher antiquity. Exodus iii. 16. While Israel were yet in Egypt, during their hard bondage, there

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were *officers* amongst them who had authority. and to these Moses, by a Divine oracle, is directed as his coadjutors in the moral and political attitudes in which the Israelites stood to God and Pharaoh. *This is their official origin as a distinct class.* The passage reads: "The Lord God of Abraham, of Isaac, and of Jacob, has sent me to you"—Israelites—"saying, The Lord God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, has sent me to you;—this is my name for ever, and my memorial to all generations. Go and gather *the Elders of Israel together, and say to them,* The Lord God of your fathers, the God of Abraham, Isaac and Jacob, appeared to me, saying, I have surely visited you, and seen that which is done to you," &c.; "and they shall hearken to thy voice; and you shall come, *you and the Elders of Israel,* to the King of Egypt, and you shall say to them, *The Lord God of the Hebrews has met with us, and now let us go, we beseech thee, that we may sacrifice to the Lord our God.*"

God sends Aaron to Moses, his brother, and they meet on the mount of God, and embrace each other. Moses rehearses to him his commission. Then Moses and Aaron immediately assembled "*all the elders of the children of Israel.*" Aaron delivers them a speech, which he had learned from Moses, and substantiated it by the miracles which he performed in the presence of the people. The people then believe, and accredit their mission.

Thus was the government of Moses, Aaron, and the Elders of Israel, introduced and authenticated.

But as soon as the nation grew into a great community, and even before they reached the Canaan of their inheritance, while yet in the wilderness, Jethro, who brought back Zipporah, while they were encamped at the base of Mount Sinai, being invited to a dinner with Moses, Aaron and the Elders of Israel made them a speech.

The occasion of this speech was the personal presence of Jethro at one of the courts held by Moses, during which he sat on the tribunal judging cases from morning to evening. The purport of it was, that a new court should be constituted, and the present court, over which Moses presided, should be converted into a high court of judgment and appeals. He draws a beautiful character of the men who should be appointed to this office—"*men that feared God and hated covetousness.*" The jurisdiction of these courts extended in a scale of tribunals reaching from tens to thousands. The commission and character of this court is fully delineated by Moses, Deuteronomy i. 12–18: "How can I myself alone bear your cumbrance, and your burden, and your strife? Take ye wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me and said, The thing which thou hast spoken, is good for

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us to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged you Judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but you shall hear the small as well as the great; you shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do." This is the constitution of the oldest court in the world's history, and its distinguishing characteristics should be printed in gold, or engraven on all the tribunals of truth and justice in the land. It was composed of wise men and approved elders, having jurisdiction in all temporalities. For neither Jews nor Christians are permitted to go to law with one another, before unbelieving Pagans.

But even this court, failing to give full satisfaction amongst a secular people, it became expedient in the eyes of God to establish another court, as the wants and the character of the people became more fully developed.

The Jews' council was called the *Sanhedrim*, not because of its number, but from the Greek Sunhedrion, from *sun*, together, and *hedra*, a seat. They sat together to adjudicate such causes of the nation as came before them. Their jurisdiction was both civil and religious. All causes affecting the political and religious relations of the people, came before them. When a Jew appeared in a Pagan court, it was by compulsion of the Pagan power; not of choice, but of necessity. And so should it be among Christians. All their misunderstandings and controversies about *meum* and *tuum*, should be settled before brethren, and not before aliens. The Sanhedrim continued to the end of the Jewish nation. Its jurisdiction extended over kings, priests, and people.

There were several small Sanhedrims, or courts, in the Jewish territory, all subordinate to the Sanhedrim. It is supposed that our Saviour alludes to these in his Sermon on the Mount. This great tribunal was that, however, before which our Saviour was condemned and given to the fury of a Roman soldiery.

From the data before us, we have all the premises necessary to our purpose. There was a government of elders from the days of Moses to the end of the Jewish dispensation, originated by Divine authority; and in this institution of the elders that governed Israel, we have at

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least the prototype of that senatorial government developed in the New Testament.

At this stand-point we may see how inapposite it is to the nature, condition, and circumstances of the church, to be without a competent eldership; and how absurd to call young men, without years, experience, or approved judgment, to manage the affairs of a Christian community. To preach, teach, exhort, and preside over a Christian community, is too much for the wisest and most gifted man in the land. There is always need for government and discipline in the Church of Christ. Its presence is indispensable to good Christian order. If the Apostles Paul and Barnabas, ordained elders in every church, which, in one of their excursions, they are reported (Act xiv. 23) to have done, ought not those who plant and water churches, with the concurrence and selection of the brethren, also ordain them elders in every church; and if they cannot find them at once, continue with them till they are fit to take care of themselves?

Still, all this is but a part of the Christian system. And when we have ascertained all the elements, relations, duties and privileges of a Christian community, properly constituted and in successful operation, we have but one house of God developed;—*a* Church of Christ, not *the* Church of Christ, save in one place. Our Christian knowledge, duties, privileges, honors and happiness, are not all enjoyed, engrossed, and absorbed in one single community. There is a city of God containing many houses, and a kingdom of God containing many cities. Without a figure, *the church* of Jesus Christ is not the Church of England, Scotland, or America, nor all the separate Christian communities in these realms, although they were all founded on the rock Christ. His church extends to the last Christian domicil on the green earth, and embraces every true Christian community, large or small, in the four great quarters of the globe. Hence the large chapter of items to be considered in our premises, before we understand Christian doctrine, discipline and government. A. C.

NOTES OF INCIDENTS IN A TOUR THROUGH ILLINOIS AND MISSOURI—*No. III.*

I HAD contracted so severe a cold in journeying in the bleak, moist winds of that week, that on my arrival in Independence, my voice was completely taken away, so as not to be able to articulate or clearly enunciate a single sentence. I had the pleasure of hearing Bro. Proctor deliver a full lecture. Suffice it to say, it was a good

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one; and so edifying and impressive, as to leave me nothing to regret because of my hoarseness, so far as public interest and public edification were concerned. I had heard him on another occasion, and was now satisfied that his reputation amongst the brethren was not exaggerated. His delivery is too laborious and exhausting, but I trust that time, and a little more experience, will impart to him a more self-saving knowledge, and an utterance less laborious.

By the philosophy of a sound sleep, after a two hours' bath in a wet sheet, my voice was restored so that I was enabled, next day, to deliver a discourse in Independence. After this discoure, and a few apposite words commendatory of the object, on the part of Elder F. K. Palmer and Bro. Lard, a subscription of $1,610 was immediately made, ten persons promising one hundred each.

In the evening of the same day, arrived Bro. D. W. Simpson, from West Port, who gave for himself $100, for his lady $50, for each of his minor children (two sons and two daughters) $5; his step-son also gave $25—in all, $195. This he came from home determined to do, without hearing a speech or an argument on the premises. This increased the subscription at Independence to $1,805.

During our sojourn at Independence, we enjoyed the hospitality of Bro. Lard, at his neat and comfortable residence in the environs of Independence, in the midst of a rich and beautiful country, the great thoroughfare of the California visitants and adventurers. The counties around Jackson are much enriched by the California trade, as, indeed, the whole State of Missouri more or less is. The currency here is not only good, but abundant, having, at this time, the best market for stock and bread stuffs, of any Western State in the Union.

On riding out to dine with Bro. Palmer, some two miles from Independence, and also, on traveling from Independence sixteen miles to Bro. Cogswell's, and thence to Lexington, we had a fine view of the country. Moreover, through the want of a proper index on a certain tree, Bro. Pettigrew and myself, mounted on horseback, went several miles astray through the prairies, and, consequently, we explored more of the country than we either intended or desired. Still, on reflection, we were recompensed for our toils, in a more thorough and satisfactory geographical view of the country, and in a better knowledge of its luxuriant soil and products.

We eat our last supper at Independence with Dr. Cunningham and family, and lodged the last night with Bro. B. W. Todd, hotel keeper, and our next night with Bro. Cogswell, some twenty miles from Lexington. The hospitality of Bro. Cogswell, and the society of his good family, after the wanderings and fatigues of the day, made our evening's sojourn more than agreeable—indeed, exceedingly pleas-

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ant—and the good brother gave us an early breakfast and a timous start, to reach our appointment at Lexington in due time.

On arriving at Lexington, we made our abode with our estimable Bro. Porter, and, at the hour appointed, found our meeting-house so crowded that we could scarcely make our way into the pulpit. We delivered one discourse in the day, and Bro. Allen addressed the citizens in the evening. My indisposition forbade the pleasure of hearing him. Next day we had a fine congregation; and after our address, a subscription of $2,200 was received. This was the largest subscription received at any one point in our tour. Fourteen brethren and citizens subscribed $100 each. And yet there were some liberal brethren in town absent from our meeting, and some that were present, from whom we cannot but expect that they will yet have their names enrolled among the benefactors of Bethany College.

After sermon, we dined with our Bro. Wenwag and his excellent lady, who subscribed her $100. We had the pleasure of meeting here several of our Lexington, Ky., brethren, long and favorably known to us as pillars in the cause of Reformation, as well as some from other parts of that generous and magnanimous State. They are nothing the worse from being transplanted to a richer soil than even that of Old Kentucky, where both hemp and corn aspire to a higher growth than either in Bourbon or Fayette.

From Lexington we hasted to Dover, on the 8th of December, after bidding an affecting adieu to many brethren, amongst whom were Bros. Lard and Pettigrew, who accompanied me thus far. They are severally a host in themselves, in defence of the great principles of Primitive Christianity; and what is most admirable and agreeable amongst such brethren, is, that each esteems the other greater and better than himself. Man cannot look upon his fellow-man but with some comparison with himself; but he who has deeply drunk into the spirit of the Author and Founder of the Christian Faith, can view himself just at the right angle, and appreciate a brother's good and evil qualities just as he does his own. 'Tis only he that views his brother's virtues in a plane mirror, that can appreciate them as they are. But alas! most men see their own virtues in a concave mirror, and their brother's in a convex one. Hence, their own are exaggerated and their brother's diminished.

At Dover, we met with as large a congregation as could have been expected on one day's notice. We addressed them on the great salvation, and concluded with some remarks on education, as subordinate to its able proclamation. Our appeal was responded to, by a subscription of $725—five of these $100 each. The brethren have got a very convenient and comfortable meeting-house, and seem to appre-

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ciate their gospel privileges. We dined with our cousins, Bro. and Sister Carter, and were obliged to hasten on, that same evening, to Waverly, on the banks of the Missouri, and spent a very comfortable evening at the residence of Dr. Vivion, who had, in advance of us, gone on to our meeting at Marshall. Next morning, breakfasting early, we were able to reach Marshall, some twenty miles distant, in due time, and immediately hasted to the meeting-house, where we found a congregation anxiously awaiting our arrival. The population is sparse, and our audience commanded a large area. We addressed them twice, Bros. Allen and Proctor addressing them at night. We abode with our kind and hospitable Bro. Harris and his excellent family during our sojourn, and received, at the meeting, the liberal subscription of $1,140.

From Marshall we directed our course to Howard county, via Arrow Rock and the Missouri river. We lodged the first night with Bro. P. W. Thompson, at his fine mansion and farm, distant some two miles from Arrow Rock—a spot celebrated for its ancient manufacture of Indian arrows and darts, time out of mind. We delivered an unexpected address to a small congregation in this village; after which we received $5 for the College, from an affluent brother. After dining with Bro. Noble, we crossed the river and lodged next evening with our old Bro. Vivion, the venerable father of Dr. Vivion. Thence to our appointment at Fayette, Howard county, where, after a few minutes, we repaired to the Methodist College Hall, generously tendered to us by its owners. While here, we made our home with our hospitable Bro. T. N. Gaines—highly appreciated in all the churches as a brother and an able minister of the word—enjoying, at different places, the hospitality of the brethren. On the Lord's day and Monday, we had a very large assemblage of Christians and citizens, to whom we spoke with freedom on Original Christianity, and on the nature, character, and dignity of man.

On Lord's day evening we lodged with Sister Saltonstall, the relict of the most liberal patron of Bethany College, who, in his last will and testament, constituted it one of the heirs of his estate. His son James, a lawyer of fine reputation for talent and learning, and great energy of character, attends to the business of his father's estate, and is laying the foundation for future eminence and success in his profession. Amongst our graduates, he left College with a high reputation for industry, talent and learning, and will, no doubt, bring them all to a good market. His brother, J. W. M'Garvey, is, however, as we are assured, devoting his life to a higher usefulness, and a more honorable rank in the Christian army. He was also one of our best and most gifted students, and no one left the College, during his years

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there, with a higher or a more enviable reputation, for all the elements essential to a learned, useful, and exemplary man. He has not disappointed the expectations of his *Alma Mater* or his friends, but is yearly growing in favor with the church and all the people of his acquaintance.

Our success in raising funds for the Endowment of Bethany College, was greatly owing to the fact, that the graduates of Bethany College, now laboring in the gospel field, as I learned from all quarters, are doing eminent service in the advocacy of the cause of Original Christianity. The most efficient men of the old and long-tried veterans of the cause, with one consent, concur in the opinion, that were it not for the *alumni* of Bethany College, the cause would have stood still, or retrogressed from its former position. But in the fields which they cultivate, there is a constant and a healthful growth.

Our Bro. J. P. Henderson, for moving the passions of the softer sex—matrons and their daughters—is justly celebrated, for rapid and large accessions to certain churches in certain regions. It may be the frailty of some, but it is an incurable one, that they have only one way of getting to the heart of the people, and that is *via the understanding and the conscience*. Hence they preach and pray that God "may open the understanding of the people, convict them of sin, of righteousness, and of judgment, and subdue their souls to the obedience of faith," while they preach to them the original apostolic gospel—the words of Eternal Life. Bros. Lard, Proctor, M'Garvey, N. Miller, Henderson, and other young men that did not graduate at our College, but spent a portion of their accademic days within its halls, are also doing some good service in the cause. I regretted to find in the Halls of the Legislature of Missouri, one who came, as I thought, to Bethany to prepare for the ministry, while his brother is traveling and preaching the gospel, and acting as agent for a new college, called "the Christian University," to be located at Canton, Missouri, prospective of the future wants of our brethren, on certain pending contingencies. These, of course, await the revelations of time, and it would be impolitic to pry into its sealed folios.

After dining with Bro. Shirley at Fayette, we left for Columbia, Boon county. Before leaving Howard, we must not omit to state the fact, that our discourses in Fayette were responded to by the liberal subscription of $1,798 50. Of this sum, eleven persons subscribed $1,100; $200 of these were from one family—Bro. and Sister Boon. There were also eight subscriptions of $50, three of which were from three graduates of Bethany College, all preachers, too—Bros. N. W. Miller, Proctor and M'Garvey.

We progressed eight miles on our way to Columbia, on the even-

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ing of the 13th December, and enjoyed the hospitalities of Bro. Carson, who, I fear, from all the symptoms of wasting disease, is soon to pass over the Jordan and bid adieu, a long adieu, to earth and all its concerns.

On our arrival at Columbia, we took up our abode with Bro. W. Y. Hitt, who now occupies the premises on which I sojourned on my former visit. We found the large court-house so crowded, that with difficulty we made our entrance. We could not send such a multitude away without a long speech. We had a patient hearing of some two hours, and received a subscription of some $340. This was more than we expected at Columbia, as the citizens here had mainly builded the State University, giving some $100,000 to that institution, and recently were building or purchasing a female college, called the Christian College, for young ladies.

Next morning, I had the honor to receive a very polite invitation from the young ladies and the Principal of the College, to visit it and to address the students; to which I consented. It is a beautiful location, in the environs of this most beautiful of all the towns in the interior of the State. The edifice is neat and tasteful, but rather too small for such an institution. Its learned and popular President, Bro. J. A. Williams, and Faculty, stand high in this enlightened community, and are doing good service in this most important and useful field of labor. Some sixty young ladies heard my extemporaneous address on the great elements of female education and its transcendent importance, both to the church and the world.

We hasted from Christian College to the Christian Church, filled with a waiting auditory, whom we addressed for more than an hour, with some thoughts on the great Commission to convert the world. After dining with Bro. Shannon and family, the President of the University of Missouri—under whose auspices it has doubled its quondam complement of students—we hasted away to Fulton, sojourning that night with the very interesting family of Judge Freeland, whose amiable lady is the sister of Elder T. M. Allen. We had, indeed, a very pleasant evening, after a severe ride of some 13 miles, over a rough road. Next morning we arrived at Fulton at the hour appointed, and found a great concourse in attendance, whom we addressed on the 16th and 17th of December, on the Christian Religion in general, and on the dignity of man. While here, we enjoyed the hospitalities of Bros. Hockaday, Stone and Jones. We dined with the first, and sojourned the first night with Bro. W. B. Stone, and the second with Bro. J. F. Jones.

Our visit to Fulton was a very pleasant one. We met with sundry old brethren, with whom we had a former acquaintance, and our enter-

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prising and faithful agent, Bro. Absalom Rice, through whose agency the Harbinger had circulated freely through Callaway county and its environs. We also renewed our acquaintance with Bro. Jameson, a veteran of much influence amongst the brotherhood, and the special aid of Bro. D. P. Henderson in his Christian University project. We also renewed our acquaintance with the accomplished Dr. Smith, Superintendent of the Insane Hospital, located at Fulton. It is a splendid edifice and institution, and does great honor to the State.

We visited it at the suggestion of Dr. Smith, and spent a very interesting hour or two in passing through its well adapted rooms and halls, noting the wise and benevolent provisions made for the benefit and recovery of that most unfortunate class of mankind bereft, in whole or in part, of reason. We were more than pleased with the details of the evening, meeting there, also, the Superintendent of the Deaf and Dumb Asylum. From Dr. Smith, the distinguished son of Elder Thomas Smith, of Lexington, Ky., we learned that a very great proportion of those who had been its inmates, had been perfectly restored to the use of reason; more especially, of that class sent there in the early and incipient stages of insanity. Some eight or nine-tenths of those sent immediately after the attack, have been restored—a very valuable fact, and full of admonition to those having the care of such invalids. Chronic cases are but seldom essentially benefitted; yet of these, there is an occasional recovery.

After spending a very pleasant night with Dr. Stone, the son of the much beloved and venerated Elder Barton W. Stone, and one with Lawyer Jones—men of great zeal and energy of character, respectable and valuable citizens, in church and State—we turned our course to Jefferson City, on a very special invitation received from the Legislature, then in session, and all departments of the government in that city.

It was with the greatest difficulty, and after much reasoning *pro* and *con*, that we consented to yield to the solicitations to visit Jefferson City. We had stipulated to form ten stations, as centres of attraction, in Missouri, in that portion of it in which we had the largest number of churches. Another, at Louisville, Mo., had been added by the brethren. I had also announced it in the Harbinger. The conflict, then, was between the two claims; and ultimately, on Bros. Allen and Proctor's proposal to visit Louisville, when the weather and the roads would be more agreeable, we decided to address the whole State, in the persons of its representatives, and accordingly decided to visit Jefferson City. On reflecting on the matter afterwards, and especially after learning the great disappointment, I have concluded to visit the brethren at Lewisville and make amends, as

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soon as I visit Illinois, on the proposition now before me, of their agreeing to endow a Chair in the College, which they are now purposing to do. I have never made such a disappointment during my whole ministry, as I now learn from letters from that region. Have patience with me and I will, brethren of Louisville, pay you all a special visit, and thence return to Illinois.

On our way from Fulton to Jefferson City, we dined at New Bloomfield, with Bro. W. D. Whyte, and lodged that same night on the bank of the Missouri, with Mr. John Chappell and lady, at the Hibernia Hotel.

With some hazard and much labor of the oars, we made our way next morning, through the ice, to Jefferson City; and after attending the Presbyterian Church in the forenoon on Lord's day, we dined with Bro. Pasye, Jefferson City, and in the afternoon, and again in the evening, addressed, in the Hall of the Capitol, a full house of the honorable functionaries of the State, including the Governor, the Senate, and the House of Representatives. Our topics were the Christian Religion and its Evidences. Next morning (Monday) at 11 o'clock, through the courtesy of both Houses, deferring their meeting to the afternoon, we had the pleasure of delivering them a lecture on the great subject of Education. After the lecture, a contribution for our College was received. During our sojourn we enjoyed the Christian hospitalities of Bro. A. P. Richardson and his excellent lady.

It was arranged that we should start the next morning at 3 o'clock, in a close stage, but, rising at this hour, we waited for some three hours for its call for us. Brethren Allen and Proctor had been, till now, our conduct and guidance through the State. We must now bid adieu. The final farewell at last comes. And yet, so often as I have expressed this word, it is yet an unwelcome term; but, at this time, superlatively so. Hitherto we had many social enjoyments, had long journeyed together, passed through the same dangers and braved the same perils, and seldom were pilgrims more happy than we had been. Our cares, our hopes, our fears, our joys, were one. We were fellow-laborers in a mission of Christian benevolence, and our aims were one. Not one of us, though laboring himself, was laboring for himself. We were laboring for a common Lord, a common brotherhood, and for the common redemption of our race from ignorance, guilt and bondage. With tearful eyes, palpitating hearts, and quivering lips, we therefore took the parting hand, and pronounced the solemn and last farewell.

An uncovered wagon, a cold morning, dark and chilling, and a rough road, constituted our present bill of fare, though our friends had

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contracted and paid for other, and better accommodations. But, as the adage goes, we must take things as they come. Our next appointment was at St. Louis, some 115 miles distant, and the brethren in St. Louis had sent to Union, some forty miles from the city, to meet us. We had, then, some 75 miles of staging, through the most hilly, rough, and unsettled portion of the State. Our passage was paid to Union, and it was a journey usually made in some sixteen or seventeen hours; but in our case, it was protracted four full days!

The first twelve miles were passed off in some four hours—Bro. Roberts and myself with some difficulty keeping our place and centre of gravity, over the rocks and ravines of this first stage. Fortunately for me, the brethren furnished me with a magnificent buffalo robe, lined and decorated in Indian style. With this envelop *cap a pie*, I was as invulnerable to the wind and frost as the fabled Achilles was when covered with steel or dipped in the river Styx. But, like him, I was not invulnerable in the heels.

Before breakfast, our stage driver and mail conductor freely paid their respects to the frontier horn, well filled with corn, and soon gave proof of the garrulous spirits which it inspires.

They made a long breakfast, and finally, at our request, prefixed our team to the covered wagon, which had been promised us at the stage-office in Jefferson City. We found it not quite so robust an affair as the open wagon, from which we had marvellously escaped without any catastrophe. The horses and the men equally corned, though by different appliances of the plant, learnedly called maize, *alias* Indian corn, became quite fiery and ostentatious, in whipping and driving over rocks or stones of such dimensions as to snap a tire in twain, and bring the naked fellows and the spokes into continual attrition with the round hard-heads of that region. Contrary to all remonstrance, they whirled us so recklessly as to whirl the tire off and crush the spokes, so that by dragging us on our sides some four miles, we finally came to a stop.

Under pretext of buying or borrowing wagon wheels from some neighboring farmers, they kept us there the remainder of the day, and left us, next morning, to shift for ourselves and baggage.

We were not absolutely left in the woods, though as near to it as possible. We crowded into a cabin, in size of an Indian wigwam, with a few clapboards over the garret, some seven feet from the earth. It was the shoemaker's shop, the kitchen, and the dining-room of a German Catholic family, whose name, when etymologically translated, means *Graveyard*. Up the ladder was a bed chamber, in which I had stipulated for a bed; but on ascending the ladder, my candle, though not quite blown out of my fingers, but only to such an angle

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as to allow the stars to make their appearance through the chinks in the roof; and not intending, just then, to study astronomy from such an observatory, but rather intent on repose, I soon descended and contracted with our landlord for a table, *five* feet by *four*, on which to lodge during the night; but upon such a negotiation as might have effected a treaty of peace between belligerent nations.

Having purchased the use of the table till morning, while my companion secured two chairs hard by the stove, I adapted my position to its dimensions. Having my robe for covering, and my traveling bag for pillow, I slumbered soundly for some four hours. Chilled, though not congealed, up to the top of my boots, I contracted with Bro. Roberts for his two chairs and the freedom of the stove during the balance of the night, and sent him up stairs to the table. By feeding the stove between my dreams, I kept something above zero till day again dawned upon us. This was a memorable night, and gave us a large lesson in the school of experience in the varied destiny of man. It furnished us with a new chapter in human destiny, upon which I can now reflect with both pleasure and profit.

Discovering, early in the morning, how we were treated by the conductor of the mail stage—that he had sent on a portion of his team during the night, in another stage; and on observing that a portion of the mail bags were left in the street in an open wagon all night, and that he had got some more corn aboard, and quite satisfied with this chapter—we hired two horses and a conductor to carry us some eight miles, to Lynn.

In this infant village we found ourselves again amongst a Christian people, and calling at an inn kept by Bro. Edwards, we had a comfortable fire and dinner, both of which we were prepared to enjoy with peculiar zest. We found a Christian Church in this centre of a new county, and became acquainted with sundry members of it—Old Virginians, too—and were, consequently, quite at home. After a very pleasant interview and conversation with the present company—some of them branches of the Barbour family, and some who were baptized by Dr. Du Val, of Virginia—and being furnished with three horses, and accompanied by Henry, son of Bro. Woody, to bring the horses back, we rode after dinner some thirty miles, carrying our luggage along with us, to Georgetown.

In this town we found one house, or rather cabin, a barn and a stable. And after a supper so peculiar that our dictionaries furnish no name for it, we were conducted into a crib with one door and one window with twelve lights, but without glass in any of them. To add to our comfort, there was a strong wind and a heavy shower; in the midst of which we laid ourselves down on a bed, fortified by our

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buffalo robe, and slept more profoundly than ever did a head that wears a crown. After waking it required an effort, not of memory only, but of imagination also, to remember or realize where we were, or how we got into such a comfortable chamber.

Next day, being the 23d of December, we made our way to breakfast with Mr. C——m, formerly of Kentucky, who stipulated with his wife to prepare for us a breakfast. Good lady, she did all she could to make us comfortable. The house consisted of one room, and was well furnished with a few beautiful children—two little girls that were more beautiful than any two of Queen Victoria's princesses; but on inquiry, there was no school nor church within four or five miles of their dwelling. I do not remember that I ever more sympathised with two such children, out of my own house, than I did with these. I did not see any thing in the form of a book, pamphlet or paper, within the habitation, and I surveyed it with unusual curiosity. On inquiring of the poor, feeble head of the household, as to the churches round about him, I learned that there were two, some five and seven miles distant; one of them he called a "Campbellite," the other a "Methodist" church, with neither of these, however, had he any special acquaintance, save that the former grew in numbers much more rapidly than did the latter.

On asking him what he supposed to be the cause of this disparity of growth, he said he knew no cause, "unless that the former required less of its members than did the latter"! We could pursue the subject no farther; and after a cup of pure coffee, unadulterated with either sugar or cream, and a slice of corn bread served up in their best style, we prepared to get on our journey, in a torrent of rain.

We felt discouraged, as there was no way of escape; and after a long ride through an uninhabited country, on the most wretched roads, I made overtures to stop at the first house. Bro. Roberts proposed going on to Union, while Henry and myself sojourned with a very clever Englishman, long in the country, and enjoyed a comfortable night. Next morning we started, and, encountering some very deep creeks and heavy roads, after riding some nine miles, we were met with Bro. Robers and the St. Louis carriage, sent for us to Union. We immediately surrendered our horses. Our very kind and attentive companion Henry, turned his face homeward, and, in one hour, we found ourselves comfortably located in the parlor of Bro. Clayton, in Union.

After dinner we hasted, if possible, to reach the residence of Sister Rogers, the widowed sister of Elder Wm. Morton, of Kentucky. With her and her very interesting family, in their beautiful and comfortable residence, we spent a very happy evening. She resides on

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one of the neatest and most beautiful farms from Jefferson City to the environs of St. Louis, so far as I could observe out of our carriage. We had, indeed, a tiresome journey from Union to her residence, our horses having frequently stalled, and that, too, with an empty carriage, they became sullen, and finally stood still. No argument nor inducement could overcome their stubbornness. So that I left them sticking fast in the mire, and walked, in the night, through the woods a considerable distance. Fatigued, at length I sought repose in a German house, till they might succeed in overtaking me, placing myself near a window, that the carriage might not pass me unobserved. After many a longing, lingering look behind, at length, happily, I chanced to see in the moon-shine two persons literally on horseback, without a saddle, and suspecting it might be our team, I hasted to the door, and was barely in time to be heard by them. On one of these I mounted, and rode a mile to Mrs. Rogers' residence, which fatigue, superadded to the toils of the day, made our night's repose peculiarly agreeable.

After an early breakfast—having, by the aid of oxen, got our carriage at the door, we entered it, some forty miles from St. Louis, the last half of which was turnpike, and the first half hills and valleys, rough and miry. Suffice it to say, that after dining with Mr. Barry, at Manchester, innkeeper in that town, who, having seen me nine and twenty years ago, when debating with Dr. M'Calla, in Washington, Ky., recognised me, and renewed his acquaintance.

The snow which fell upon us that day and the preceding, had frozen into ice on the turnpike, and made our last twenty miles as fatigueing to our horses as was the mud we had to encounter before our arrival at Manchester. However, after a laborious day, about 9 o'clock in the evening we safely arrived in St. Louis, more fatigued and jaded than I have known myself for very many years. We were delivered safely at the door of our much esteemed and beloved Bro. Church, who has so long and successfully served the church, the brotherhood, and the cause in that city. The family was anxiously awaiting our arrival, and we immediately found ourselves quite at home in the bosom of his amiable and excellent family.

After a comfortable night's repose, somewhat refreshed, but not fully reinstated in our wonted energies, at the usual hour we repaired to the sanctuary, to celebrate the triumphs of the Saviour of the world. Our brethren in St. Louis, now a luxurious city, a great mercantile centre, and the great theatre of Cathedrals, Papistical and Protestant, judged it expedient to meet sectarianism on its own ground, and to wrestle with it by at least a portion of its own machinery. They have erected a very beautiful edifice—a model of architectural neat-

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ness, comfort and taste—in which any dignitary of the land, political or ecclesiastic, might feel himself quite at home, and listen to a sermon or a lecture without any offence to the eye or to the ear. The brethren there regarded it as expedient, not for their own personal or social enjoyment, not to gratify their lusts of the eye or their pride of life, but to attract the attention and allure the ears of a large class of that community who otherwise would never listen to the ancient apostolic gospel, and come under the immediate and direct influence of Primitive Christianity. It was, therefore, on their part, a generous impulse, a liberal contribution, and a heavy tax, cheerfully assumed for a great public object, interesting not only to the brethren in St. Louis, but to all the brethren in all the State of Missouri; not merely to those who may either occasionally or frequently visit that great centre, for their own comfort and convenience, but to all others, of a large and liberal humanity and Christian benevolence, and who desire not only their own salvation, but the salvation of their fellow-men every where. The whole property may be worth some $25,000 or $30,000, on which there is some $8,000 yet to pay. Would it not, then, be worthy of the whole brotherhood in the State, to lend a helping hand to liquidate the debt contracted by this noble band of brethren, for the public benefit of the cause of Primitive Christianity in the great and magnanimous State of Missouri? It is all important to the honor and prosperity of the cause throughout the State, that this church should not be bowed down, much less broken down, with such a heavy draft upon their liberality. I doubt not that when the matter is fairly laid before them by the eldership of every church, they will at once come up to the rescue. A tax of fifty cents for every male member throughout the State would, on my premises, liquidate this debt, and give material and substantial aid to as noble a band of brothers as any we have met with in our late extended tour.

We delivered a discourse, on Lord's day morning, to the church in St. Louis; and, at the request of the brethren, we delivered, on the four successive evenings, extemporaneous lectures in aid of the church, for which tickets of admission were sold for the benefit of the church. These lectures were heard with much attention, and by a very respectable assembly, notwithstanding other series of popular lectures were being delivered the same week. The topics were—1. The Patriarchal institution of religion. 2. The Jewish institution. 3. The Christian institution; and 4th. The Protestant institution, in contrast with Romanism. In these lectures the distinctive characteristics, or the differential attributes of these institutions, were elaborated at considerable length. Still, they were but miniatures of these grand prolific themes, popularized in a familiar style.

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Thus terminated our labors in Missouri. We made our way, through considerable difficulty, by the ice, down the Northern Mississippi. Once we thought ourselves frozen up for winter, but by the co-operation of another boat in breaking the ice to the mouth of the river, we got into the Ohio, and found ourselves in a milder clime, and in an open river, without again seeing ice till we reached home.

In ascending the Ohio, we spent one Lord's day aboard the steamer. On invitation from a number of gentlemen aboard, we delivered an address in the Ladies' Cabin, to a very intellectual audience; and on a second invitation, we addressed them a second time in the evening. In the forenoon, our discourse was upon the monumental facts of Christianity, and in the evening, upon evangelical regeneration.

We had quite a pleasant trip up the Ohio to Wellsburg; and on arriving at home, after an absence of 76 days and a journey of 3,800 miles, found all things well. Our tour, with the season of the year and the incessant labor of much speaking, was very laborious, but crowned with a success that transcended our most sanguine expectations. It was also alleviated by the conviction, that many prejudices were removed, many errors corrected, and the faith and hope of many Christians corroborated. Our horizon was also considerably enlarged, in the acquisition of many new acquaintances formed, many old friendships renewed, and in a more intimate knowledge of the condition of our churches all over the territory which we surveyed. These items are to us of much value, as indicating a proper direction of our editorial labors, in pleading with our contemporaries for a restoration of Apostolic Christianity. What has been already achieved by our humble instrumentality, is a sufficient guaranty of what yet may be accomplished by a proper direction of our conjoint labors as a Christian ministry, in promoting the spiritual and eternal welfare of our contemporaries, and in laying a broad and a solid foundation for the generations that are to succeed us in occupying the vast territory over which has been sown broadcast the seeds of a blissful harvest of glory to God and happiness to man. For all of which blessings, we are thankful to Him from whom descends to us every good and perfect gift; and to him we look for his future blessings upon those who will succeed us, that they may occupy the territory already gained to his glory, to their own honor, and to the happiness of our fellow-men.

A. C.

ALEXANDER the Great, seeing Diogenes looking attentively at a parcel of human bones, asked the philosopher what he was looking for. "That which I cannot find," was the reply, "the difference between your father's bones and those of his slaves."

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THE LADIES' CHRISTIAN ANNUAL.

JAMES CHALLEN, EDITOR.

A SUBSTITUTE for the many trashy things called *Annuals*, has, for sometime past, been with many Christians a desideratum. There are many hours more precious to individuals than the gold of Ophir, or the precious gems of Golconda, worse than wasted over much that is called the *light readings* of the present day. They are truly called *light* readings; for they are a mere equipoise for vanity of vanities. Children, and even young ladies in their teens, are fed and nurtured on this ghastly fare, until, bewildered in the mazes of romance, they are unfit for the sober, the moral, the great realities of life. They live, and move, and have their being in fairy castles and gardens of enchantment, until as mantle ornaments only to be gazed at, but never to be used. These are, when thus trained, as unfit for actual life as a painted yawl, a pleasure boat, to cross the Atlantic, or to circumnavigate the globe. And Christian parents, too, sometimes, alas! more concerned to accomplish their daughters for fashionable circles, than for the stern and useful realities of domestic life, yield to this passion, and are actually catering to this ravening appetite, until their daughters wither like vernal flowers in summer heat, and droop, and languish, and die, as unprovided for the life to come as they have made them for the stern realities of the present. Alas! the term *fashion* weighs more with millions than heaven itself, and a ball or a theatre, than all the joys of paradise.

What, then, should Christian mothers and fathers do in such a case? Minister to their passion, or substitute for it a more profitable pleasure? Pleasure we must have, to mitigate the toils of life. And poetry, heavenly maid, when young and innocent—when moral, virtuous and beautiful—is a desideratum, and a happy substitute for other pastimes, or hours of recreation. By poetry I do not mean rhyme, nor bombast, nor the gingle of corresponding tones, nor measured lines, nor magniloquent periods, nor gorgeous images of things; but that which, through the known and the real, images forth truth, and arrays it in its native costume, chaste and true to nature, and veiled in all the decorations of an educated imagination.

But I took my pen only to say, that Elder James Challen, formerly of Cincinnati, now of Philadelphia, has favored his contemporaries, and especially young lad es, in whose eye, and ear, and hand, are the destinies of mankind, now, henceforth and forever, and has given them a substitute for those trashy things, in a rational, moral, and religious dress, in good taste and keeping, too, with this artistic age, and for

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which, to say nothing now of its other merits, he deserves the thanks and the patronage of all philanthropists, especially mothers.

I quote a morsel from the February number, as one grape from a rich cluster, selected by Mrs. Campbell. Taste it, reader, and then take the cluster home. A. C.

LEISURE HOURS.

BY THE EDITOR.

What heart-histories linger about the little word *home*. No other word brings up so many reminiscences, or awakens such deep sympathies within the soul. In that quiet retreat, embraced within these four walls, slumbering in the shade of these old elms, what a world of thought, of feeling, and of action have existed! It was the early, perhaps the only residence of that aged couple, you see there by the ingle-side. What words have been spoken here to soothe and to console, to warn and to admonish, to awaken hope or to excite fear! What dear, rich offerings, have been laid on the altar of love! What joy was awakened in the family at the birth of the first born, it sent a thrill of rapture from the kitchen to the attic; the very cat and dog partook of it, and the little canary seemed to throstle such a song, that the notes tumbled over each other so rapidly that it was doubtful whether they could ever get righted up. But it was not all of joy, there was much of sorrow in that mansion. If there was a birth now, there was a death then; and now a wedding, and then a funeral. In after life, memory will revisit the spot and people it with the old familiar faces. *Here* the old people sat. This was Eva's chosen seat, and that was Eddie's. Here was the nursery, and there the sleeping-room. Yonder is the old willow tree on which our swing was suspended, and there the well with the moss-covered bucket by the door. Are they not all there? Imagination rekindles the hearthstone, peoples the solitary chambers with the "loved and lost." Their voices ring again upon our ears, and the old clock behind the door sends its clear notes along the walls and up the stairs, and to every part of the dwelling. The breakfast-table knows its appointed place, and the seats are all filled, not one is now vacant, and the old family Bible still lies on the stand—

> One clear idea, wakened in the breast
> By memory's magic, lets in all the rest.

We need not pursue these details any further. The word *home* is an intellectual loophole, through which the day-beam sheds the light over the darkened brain. It is a word that lingers! a talisman that calls up the past from its deep repose and fills it with the "pride of former days."

In the family circle it is important to know how to spend the time profitably and pleasantly; to check that restlessness, seen among the young, and the longing after excitement which leads them away from home for its gratification. If in former years this was an evil, it is doubly so now, when so many temptations in the city are thrown around the young to lead them away from home to seek for pleasure and improvement. How few young persons spend their evenings at

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home with books or with the family! What endless gossip by day and by night! Is there no remedy for this? Is there to be no end to this life of dissipation? To some, I fear, there is none—so infatuated with the hope of pleasure abroad, they have no relish for what is provided for them at home. They loathe the simple manna which falls around their tent and which lies daily on their table, and they long for the leeks and onions and the fleshpots of Egypt! How perverted their taste! What miserable substitutes for the pure and innocent repast which heaven has supplied! But if we cannot break this bad habit with the more incorrigible, we may check it perhaps in the novitiate; or may give a word of counsel to mothers and fathers that will prove beneficial.

It will be seen that those who in early life have repudiated the enjoyments of home, will not be likely to make the best wives or the best husbands, the best fathers and mothers. Their own homes, if they shall have them, will not be free from ennui, and they will transmit to the third and fourth generations the evils of defective training, the curse of a bad home—education.

The best school to form the character, to regulate the temper, and to fix the habits for life, is the family. A failure here is fatal, almost final; nothing can compensate for the loss. *Home*—we can have but one—it is our only Eden below, and if the trail of the serpent be there, woe to the family!

The first object to be secured by the parent is an innocent and happy home; this is indispensable to success in raising a family. Children should turn instinctively to home as the brightest, loveliest spot on earth. All the wisdom and skill, which affection can prompt, should be employed to render it such. No sacrifices should be too great, no self-denial too rigorous, to accomplish this object. How many parents make sad mistakes here, and pierce themselves round with many sorrows. They sow the seeds of discontent, in the hearts of their children, which will not fail to produce an abundant harvest in future life. Under parental authority they may be kept in abeyance; a decent but forced demeanor may give promise to the parent that he is succeeding admirably in his domestic training, but it will be seen in due time that the pent-up waters will break forth and sweep away the petty barriers which selfishness may have erected, and ruin irreparable will ensue. Love is the bond of perfectness in the family as in the church, on earth as in heaven, and if this bond be wanting, every thing else is but a rope of sand.

In the absence of Christian principles there can be no good family government, and therefore the Bible should be daily read by the family and its sacred truths studied and remembered. This will be found to be the greatest conservative of its purity and peace, the safeguard of its virtue and honor. No greater blessing can arise to a family than the knowledge derived from the scriptures of truth. The lessons thus early learned never will be lost, the impressions here made upon the mind nothing can eradicate, the seed thus sown will not wholly die. Bad as children may become, a thousand-fold worse they might be without the influence of that word which abides forever; and to whatever of usefulness they may attain, or excellency of character they may reach, it will chiefly be owing to the fact that to them had been committed the oracles of God. The good seed imbedded within the

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warm and living affections of their souls, under a little sunshine and a little rain, may bear the fruits of righteousness, peace, and joy in the Holy Spirit.

How Christian parents can live without the constant and daily habit of reading the Scriptures of praise and prayer, we know not. Such families cannot enjoy the blessing of God; the failures of so many may be owing to this sinful neglect. "I will pour out my fury upon the families that call not on my name."

But children need recreation; they must have it; God has given them susceptibilities for enjoyment, and it is both safe and proper that they should gratify them by their healthy exercise. It is the part of wisdom to provide for this, and in no place is it more useful than at home. One source of enjoyment which is ever at hand, and which will seldom fail to minister its due share in the family circle, is the cultivation of music.

Music is designed for high and noble purposes, to lead the mind to purity and virtue, to chasten and to exalt the affections. We wonder not that the harp of David exorcised the evil spirit of Saul. A legion of demons, in the shape of wicked thoughts and base desires, may be discharged in a moment by the melody of "linked sweetness long drawn out." When the heart is properly attuned, the tongue, the hand, the ear become "the lute, the harp," whose every chord awakens its note in praise to God. Music opens up a thousand sources of improvement to the soul, it spiritualizes the affections, chastens the thoughts, and enriches the mind with sentiments the purest and the most sublime. Our highest conceptions of the bliss of heaven is the choral minstrelsy of its eternal song. It is not that the walls of the city of habitation are of jasper and of pure gold like unto clear glass, with its foundations garnished with all manner of precious stones—the sapphire, the emerald, the chrysolite, the beryl, the amethyst, and the terrible crystal; and that from the throne of God and of the Lamb the river of the water of life flows. Glorious as is that city, magnificent as are its walls, massive as are its gates on "golden hinges turning," who would not turn away from all to "hear the voice of many angels round about the throne, and the living creatures, and the elders, the number of whom was ten thousand times ten thousand, and thousands of thousands, saying, with a loud voice, worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing; while all which are in heaven and on the earth, and under the earth, and such as are in the sea, unite their voices in saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne and unto the Lamb forever and ever." This will be a festival worthy of our attendance. The great and mighty spirits of song will be there. The Handels and the Haydens, and the chief singers of Israel, and the harpers upon their harps, and the choice spirits of song who chanted the advent of creation as well as of redemption. I often console myself with the thought, that if I hear not the Linds, the Sontags, the earthly senoras of song, I shall hear those who have tuned their harps to the melody of the spheres and their voices to the harmonies of creation, and the mighty recesses of the temple of God will join them in their hymns of loftiest praise forever and ever. Let music, then, be introduced in the family and cultivated by all its members. It is a divine

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science, its principles are eternal, as are all the principles of true science. But what a profanation of its heavenward beatings do we often hear! The art is too often employed to minister to vice, to levity, and wantonness. Not confined to the ball room, the theatre, and the opera; but often in the seclusion of the drawing-room, there are found compositions, mingling their strange cup of sweetened poison. The sublime melody of angels blending with thoughts puerile and frivolous, with sentiments which cherish nothing but carnality and voluptuousness. Waltzes, dances, polkas, endlessly diversified, with love-sick songs, drinking songs, martial songs, funny and foolish songs, vice-provoking songs, and the thousand and one negro songs, the latter of which is a direct violation of both law and gospel, which forbids the ox and the mule to be yoked together, and warns us against all evil communications and corrupt alliances. The sweetest airs that were ever sung are yoked to words the most vulgar and contemptible that were ever composed. Away, then, with your negro songs. They are not fit to be sung in the wilds of Africa, far less in Christian families, by the sweet voices of our fair daughters. We have had enough of these unequally yoked things, the music of angels with the words of the pit. Such is our love for the melody of sweet sounds, that after having heard one of these songs, the music with its doggerel verse has haunted us like a presence for days and weeks together, and we have caught ourselves, half in wonder and half in anger, repeating the bewitching strains. They have intruded upon our most sacred moments; these beautiful snatches of song, as if they had come from the spirit land, have been the first to salute us in the morning and the last to linger in our ears in the evening. I believe that these musical compositions, I mean the union of such melody with such garbage, is from the pit. I think that *ho Satanas!* has much to do with them.

Christian men and women, defile not your tongues with such distasteful commixtures. Let not the sweet breath of song, be tainted by such offerings to the shrine of Bacchus, of Dagon, and of Baal. How often have we been shocked at hearing these pieces sung in the drawing-rooms of professors of Christianity, by the disciples of the Redeemer. We may be thought somewhat fastidious, and perhaps censorious, in our reprobation of this fashionable style of music. But consider for a moment how dissonant a thing it would be for an angel to be caught singing the melodies of heaven to one of the songs of Anacreon; or for David with his harp to be chanting in sublime tones the words of "Jim Crow," or "O, Susanna." The reader will excuse the comparison, and so, I trust, will both the angel and the psalmist. I trust that the Christian community will discourage this desecration of the divine art, and that music shall be restored to her appropriate place, as the daughter of the skies, to chasten and to bless.

Sorrow.—A worm in an apple makes it mellow and full of good tastes. Thus, the worm or sorrow in the heart of man makes him full of gentle feelings, chastens his turbulent soul, and gives him the spirit of a Christian man. Blessed are the uses of moderate griefs. A fair ratio of the troubles of life, with its legitimate pleasures, is what constitutes the true maximum of well-being.

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ELDER JESSE B. FERGUSON'S EXTRA.

When in Missouri, I learned that Elder Ferguson had published an Extra, containing my responses to his essays on the subject of a *post-mortem* mission to the spirits in Hades, *vulgarly called hell.* On my return to St. Louis, a copy of it was handed to me, but engaged in other matters, I never opened it. I was, however, pleased to learn, that at last his own conscience, or popular opinion, had constrained him to let his readers hear what we had actually said on the premises. From this omen I charitably presaged good.

A few days after my return home I called for the Extra, but was informed that it had not come to our post-office. We then requested to have it forwarded. It arrived here a few days since; and on the 18th of February I cut its leaves and glanced over its contents. But how disappointed! It was preceded by an essay on Exclusiveness in Religion. Its mottoes were—1. "Why is my liberty judged of another man's conscience?" 2. "By their fruits you shall know them." 3. Was so badly printed that I could read only a part of it—"a disciple shall not lose his reward." 4th. "Then why dost thou judge thy brother, or set at nought thy brother, for every one shall give an account of himself to God; wherefore, receive one another as Christ hath received us to the glory of God." On these texts he reads me a homily of some seven columns, implying that I was at least guilty of having judged another man's conscience, and by this fruit I shall be known and judged; and that, notwithstanding, "I should receive him to the glory of God!!" This was multum in parvo. A sermon in orthodox words. Why thus, in advance, to place me in such an attitude? Would he, by these texts, inhibit a review of the tenets, or preachings, or teachings of any or every brother? Did the Holy Spirit thus teach?—! Is every review "exclusiveness" and denunciation in religion? He may say it was not personally addressed to me. Why, then, place it before his first presentation to his readers of one of my essays reviewing his new mission to Hades? Need I ask, Is there one reader in a thousand so obtuse as, on reading this twelfth number, containing his Extra, from cover to cover, not to perceive that it is every word written to convict me as falling under the condemnation of Paul, because I have assumed to expose his assumptions and attempts to establish his belief in a future mission to convert the spirit world, and to procure for the condemned an exodus from Hades to Heaven?

Yet now he would place it as a mere *opinion*, and neither as a matter of belief, of law, or gospel. It is only a characteristic of a very

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enlightened mind, a generous and noble heart—a very broad philanthropy—more than enough to popularize its discoverer, especially with every man out of the church. But after this introductory letter for my especial benefit, he gives to his readers, at the eleventh hour—I should have said the twelfth—some nineteen pages of my reviews of his gospel to Hades. But benevolently, for sake of his readers, takes to himself some thirteen pages for a second reply to them! He felt it necessary to add this much by way of a second fortification. He understands contravallation as well as circumvallation. To this second fortification I may reply to my readers, but cannot reply to his, inasmuch as the Christian Magazine is no longer a State organ. If it appear again, it is to be Elder Ferguson's Christian Magazine. And were he ever to publish every word of this my remonstrance against his allegata, very many of those who read the State organ will not read it in the new Magazine, gotten up under new auspices.

But with all my benevolence, I cannot but complain that even to this hour, even in his Extra, he has only given a part of my reviews and his responses. He has given extracts from the June, July, August and November numbers, but has, for some reason I will not name, left out my September and October numbers, in which there are sundry articles on his speculations, and from my own hand some twenty pages, not a line of which he has shown to his readers. They were, of course, designedly left out. He no doubt perceived, that had they appeared, they would have placed a second Extra from him in a still worse state than the first. But we will excuse him, should he send a second Extra to all his old readers, and in it those suppressed essays. But should he add a second reply to them, it will severely tax my charities. I will, therefore, await the developments of the future, and, for the present, add a few remarks on his late "Reply to Alexander Campbell."

There are matters of reason, matters of faith, and matters of taste. Each one has its own laws and tribunal. The department of taste is under a very democratic government. It is somewhat capricious, moody, and, withal, a little overbearing. Some critics have thought it rather anomalous. It is Dean Swift that says,

> Scholars, when good sense describing,
> Call it tasting and imbibing.

Should I, then, express the opinion, that his late reply is a mere ad captandum vulgus, and feeble at that, it might be said, That is in bad taste. Or should I say that it is wholly unbecoming him and unmerited by me, he might say, This is only a difference of taste. When, then, he excuses his own discourtesy, his apology is that "I cut him off from an honorable controversy in the onset;" this, too, might per-

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haps be no more than bad taste. But when he adds, that "I now blame him for not controverting with me," politeness might say, This is in bad taste; but logic and reason say it is simply untrue. At one time he calls his views of the Spirits in Prison an opinion; but at another time, it expands into faith. Hence he calls our expositions of the fallacy of his opinion, "an assumption over our faith." He moreover affirms, from what evidence I presume not to inquire, that "the better part of every community were pained and grieved with the spirit and manner of his [my] articles." This is somewhat doubtful at our meridian; probably he confines himself to Nashville. The very contrary is the fact all over Tennessee, Missouri, Kentucky, Ohio, so far as the public press and my correspondence testify. Leaving out Universalists, Restorationists, Unitarians, Swedenborgians, Romanists, and Spiritual Rappers, if any one can get the signature of seven ministers, approving his views of the Spirits in Prison, amongst Episcopalians, Presbyterians of every School, Congregationalists, Methodists, Baptists or Disciples, of unblemished reputation, I will send him the Harbinger, in commemoration of the fact, free of charge, so long as I publish it. I desire to know them for justifiable reasons. He may include Nashville and its surburbs. If they cannot be found, how dogmatical and opinionated the man who would disturb the peace and harmony of any community by such labored efforts to maintain an opinion, and assail the reputation of any man for opposing it as an untaught speculation, and seek to agitate a community whose whole history is an effort to contend for the faith once delivered to the saints, in which neither a *Purgatory* nor a *Limbo puerorum* has any name or place!! It is a public opprobrium on the cause we plead. If any man has a conscientious belief in any sort of a future purgatory, let him take his stand upon it and maintain it by all lawful means; but let him take his position on manly and independent ground, and let his converts rally round him and conscientiously sustain him, so long as they estimate him and his theory as worthy of their patronage, their prayers, and their contributions. Were he my father, my brother, or my son, I would, as a Christian man, take this ground. It is a manifest departure from the faith, not of the saints only of olden time, but from the faith of Protestant Christendom.

With me, and, I venture to say, with every sound, rational, and well balanced mind in Christendom, Christianity is a system, as perfect as the universe. It has its central idea, which is the sacrificial death of the Lord Jesus Christ, and, consequently, his true and proper Divinity. It has its eternal life and its eternal punishment. It has its heaven and its hell. It has no intermediate world, intermediate

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mission, or intermediate missionaries. It is cheap logic, and cheaper rhetoric, to say—how uncharitable! We take the ground, that it is more charitable to cry out *fire, fire*, when the roof is in a blaze, than to say sleep on, now, and take your rest. I am (and I blush not to avow it) catholic, and not sectarian. I admit salvation to be attainable under any system of Christianity that recognizes the fact, that he that heareth the gospel and believes it, shall be saved, and that he who believes it not in this world (infant and idiot excepted) shall be condemned; and that there is not a sentence nor a word in the Bible that suggests, much less expresses, the idea of a gospel to be preached in Hades or Hell.

The brethren in Tennessee have done honor to the cause in repudiating such a State organ. And so does every man who refuses to sustain it, without a recantation of the aforesaid hallucination. Have we no discipline, no tribunal, no mental independence? Must we have all sorts of opinions, of doctrines, of religious romance, preached, written, printed and published to the world, and never call the propagators of them to account, but bolster them up, flatter their vanity, and pander to their pride and ambition! If offences must come, let us meet them like men that fear God, honor the Bible, and love the truth of God. I can never sympathize with Protestant popery nor Protestant purgatory, in any form in which either may be served up.

While I would earnestly contend for the faith formerly delivered to the saints, I lord it over no people, nor church, nor community. I plead for a political tolerance of popery, prelacy, Swedenborgianism—nay, for the the tolerance of deism, theism, and even atheism. But I cannot commune at the Lord's table with any of them. We neutralize the gospel, we make void the grace of God by a latitudinarian apathy, and by pimping and pandering to the vanity, the waywardnese, and the opinionism of visionaries and head-strong propagandists. I have, in common with every intelligent brother that I have either seen or heard from in the Union, bewailed this blighting dogmatism, this leprous spot, this gangrene, which I have from its first utterance regarded as a funeral knell to the man that obtruded it upon us, as if to try our credulity or test our love of principle. Many brethren mourn—I do not know one that does not mourn over this apostacy. I say many brethren have lamented our apparent want of firmness, or our sinful yielding to such dogmatism. I am, therefore, most reluctantly compelled to throw myself into the breach. I thank God that I have courage to hazard all its consequences, and to test with all its hazards, whether we can, as a community, maintain the truth and Christian discipline, according to our stand, and the New Testament.

There are terms of communion amongst churches as well as among

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Christians. And therefore, the Lord declared by John, in his Epistles to the Asiatic Churches, that unless some of them repented, he would "spew them out of his mouth," or "fight against them with the sword of his mouth," because they held doctrines subversive of the faith.

We advocate the independence of churches as families, but they are severally bound to obey the Lord; and if they do not exercise the proper discipline, those who fear God and keep his commandments must separate themselves, or hazard his indignation at his coming. Our pages are open to any one who thinks differently. We court discussion on the premises now before us as a people. May it be conducted in the fear of God, in the love of the truth, and with an unfaltering firmness worthy of the great cause and its Master! And on all that love the Lord, his cause and people, grace, mercy and peace be upon them, and upon all the Israel of God! A. C.

ROMANISTS VERSUS COMMON SCHOOLS.

When the Bishops and Archbishops of papalism in this country, so universally, so indefatigably, and so unambiguously, preach, write and publish against common schools, and against the Bible in common schools, we cannot doubt, that had they the power in this land of light and liberty, how soon both would be extinct, and their own dark ages spread night and moral desolation over this fair land, and amongst the good people that extended to them equal rights, privileges and honors, with the sons and daughters of those whose ancestors were either disfranchised, exiled or martyrd, in the dark and bloody period of their absolute sway and despotic cruelty. But we thank God, the giver of all good, that they have not yet got the power, nor will they ever possess it, so long as common schools and Sunday schools exist, and are conducted as they now are. But take these away—extinguish their light and annihilate their influence, and how soon would night, "sable goddess from her ebon throne," extend her "leaden sceptre over a slumbering world," and bring back the dismal night of the dark ages, when Kings had to make their cross, and Priests to mutter over a "Divine service," which they could not read, but with the stammering of an abecedarian voice; and yet these were the elements of the golden age of priestcraft and kingcraft, for which such men as their prelatic excellencies, Messrs. Hughes and Purcell, true knight-errants ecclesiastic, monumental of the dark ages, now so indefatigably labor and pray.

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Courteous reader, read with discriminating attention the following articles, and judge for yourself. A. C.

BISHOP HUGHES ON COMMON SCHOOLS.

The *Freeman's Journal*, of January 15th, reports what it denominates "this great discourse" of Archbishop Hughes, on this subject. In the first part of his discourse he repudiates all miracles, if we understand him, which have been pretended, since the time of the establishment of Christianity. How this will be reconciled with the claims of statues rolling their eyes, or fresh blood starting from their wounds, on a given day, or the innumerable pretensions to miracles of this character, we cannot say. We hope, however, after this, to hear no pretensions to the power of miracles, by the well instructed Catholics in this country.

"In the first place, then, Christianity was proved to be Divine but once—its truth and divinity were established once, and once only; but precisely because it was established once, it will remain true to all eternity; for this reason did men, by the grace of God, overcome the errors of their early training, and embrace the faith, and become a depository of that faith. And their children were to receive it, not by the working of miracles, but by the transmission of Christian fathers, who know what is valuable in the sight of God, and whose delight it is, whose consolation it is, and whose faith and hope it is, and who wish it to be to their children what it was to them."

We would be pleased, indeed, if all under the Archbishop's charge would believe him in his declaration. "Christianity was proved to be divine but once—its truth and divinity were established once, and once only." We trust after this declaration of the Archbishop, the ignorant among their hearers will not be deluded by stories of miracles too puerile for intelligent children to be duped by.

But to the question of instruction. If we understand,

1. Mr. Hughes regards education, without the principles of his church are communicated in and with the instruction, a curse and not a blessing.

2. The attendance upon our common schools, where his religion is not taught, has such an influence upon their children, that with all the religious teaching of the pastor, the Catholic church, or the growth of it, is wasting away.

3. This renders it necessary that Catholic parents should withdraw their children from the public schools, and have schools of their own, in which they should be taught the principles of their religion.

4. That the government should so regard their conscientious scruples on this subject as either not to tax them at all, or if they do, have the tax drawn from them, and appropriated to their own Catholic schools. Our proof of the first proposition, or the sentence from which we draw it, is as follows:

"And the time is coming, and not, I believe, far distant, when every Catholic parent, rich and poor, will have the opportunity of having his sons and daughters educated in schools in which the State may not say to religion—that is, the Catholic religion—as was said to the ocean, 'Thus far shalt thou come and no further.' The infusion

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of religion into education will assist science, for religion will purify and elevate the ideas of the student, and will make a cultivated intellect a blessing to the age, and *not a curse*, as it now is."

We think this quotation establishes the first proposition relative to the sentiments of the sermon. The second and third propositions are clearly given in the following quotation:

"It is thus evident, that however we may have tolerated the practice of seeing Catholic children go to these schools, because necessity has seemed to leave no other way, that Catholic parents should be on their guard, and exert themselves by every means to supply schools where the teachings of religion may not be denied them; for experience has taught and proved that the teaching even of the pastor, once a week, is counteracted by the unteaching and negativeness the children acquire during the other six days in schools of another character. This is beyond a doubt; for it is a matter of boast with many of those men who are advocates of this public school system, that it is wasting away the growth of the Catholic Church, and that it is impossible for the Catholic Church to succeed in this country, because what they call their "Republican American education" destroys the influence of Divine faith, whether derived from the public teachings of the church, or from the piety and parental affection of the domestic circle. They boast of it; and have we a right to deny that it is so? There can be no doubt of it."

Now mark: this results not from teaching them another faith—not from teaching them the heresies of Protestantism—not from teaching them any thing anti-christian or unchristian; but from what? Why simply from teaching them four or six hours a day, for four or five days in a week, reading, writing, arithmetic, geography, science, language, &c. Is it probable that the Archbishop believes this? Is he afraid to have their children learn to read, unless that instruction is accompanied with Catholic instruction? And this, notwithstanding there are hours of every day to pour pious instruction into the mind, and let it mingle with the studies of every day. Is there more danger in this than in having them to labor ten or twelve hours every day without any religious instruction? Or to have the children pass fourteen hours with blasphemers and rowdies in the street? Is it not the dread of knowledge in the masses, that is the great evil apprehended? Superstition needs the darkened, ignorant mind, for the field of its operations.

Is it so, that the public school system is "wasting away the growth of the church?" Does "Republican American education destroy the influence of Divine faith?" He tells us, "There can be no doubt of it." By both "church" and "faith" he here, no doubt, means the Catholic church and faith.

Whatever influence, the simple acquisition of a common education in public schools may have upon the Catholic church and faith, we feel assured it will not waste away the church of the living God, nor destroy the influence of the faith of the gospel. We have one extract more, to show one other proposition of the sermon:

"We, however, complain that they will not condescend, in their public administration of this important trust of education, in which we are supposed to contribute our share of expense, to look at the subject from the same point at which every Catholic must regard it.

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If they cannot accomplish that object, which Catholic parents find it incumbent upon themselves to insist upon, let them relinquish it, and say, 'this system suits, and, to a certain extent, is in harmony with our religious convictions; but we will not impose upon you the means that would be necessary to educate your children, and deny the common right to have them educated according to your own convictions. We will not tax you at all, or if we do, we will leave you to form your own circles, in which the parents all agree in the same faith, and we will give to each, according to its number, a portion of the money we raise from you by tax, simply reserving to ourselves the right to say you shall not waste the public money in the mere inculcation of your specific doctrine of truth.' This would be reasonable, but it is certain that no State can ever release parents altogether from the obligation of educating their children in a Christian manner; and it is certain that in our State, it is, if any thing, less possible than elsewhere."

Every well regulated government regards it important to the public interests, that the advantages of a common education should be enjoyed by all; and that all should improve those advantages. Our government, so far, has been actuated by that principle. They have so far yielded to the prejudices of the Catholic portion of our population, that in looking through the report of the sermon, I find not a particle of complaint at what is taught in our public schools. The government believes that the public good demands public instruction universally diffused. That every part of the body politic should assist to sustain the institutions for common instruction. Where public burdens are imposed for the public good, it is hardly reasonable to plead exemption from a portion of that burden. The wealthy citizen, or any class of citizens, who wish other instruction, can associate for such purpose. They have their schools, no man forbidding them. Bishop Hughes' conscience need not be injured by sending to Protestant schools, or to public schools with Protestants. Will he not go to certain governments in Europe and plead with them the propriety of giving Protestants the same liberty there, which he thinks Catholics ought to enjoy here? I suppose the principle would be the same if there were only Catholic children enough in New York to form one single school. The principles of right and justice are the same all the world over. We would say to our Catholic friends, do not be deterred from giving your children all the advantages of an education which the country of your adoption provides for you. The children of the poorest family reaching our shores may have opportunity to receive instruction, fitting them for the high and important offices of the government. If those advantages are improved, and they are fitted for those stations, they may be called to fill them, and be an honor to their parents and a blessing to their adopted country. Ignorance, if continued, must expose them peculiarly to temptation, to vice and its consequences, and confine them to the hod and the severer toils of the laborer.

Now hear Daniel Webster on Sunday Schools:

In February, 1831, a public meeting was held at the City of Washington, and among other distinguished statesmen who eloquently

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urged the claims of Sunday Schools on a much larger share of sympathy and material aid, Mr. Webster spoke as follows:

Most great conceptions are simple. The present age has struck out two or three ideas on the important subject of education, and the diffusion of religious knowledge, partaking, in a very high degree, of this character. They are simple; but their application is extensive, direct, and efficacious. Of these, the leading one, perhaps, is the distribution of the Holy Scriptures, without note or comment—an idea, not only full of piety, and duty, and of candor also, but strictly just and philosophical; since the knowledge of the general truth must, of necessity, be communicated, before there can exist a capacity to examine and decide on these different views and inferences, embraced by Christians of various denominations and various opinions.

The object of Sunday Schools is, as we understand it, of similar large and liberal character. It is to diffuse the elements of knowledge, and to teach the great truths of Revelation. It is to improve, to the highest of all purposes, the leisure of the Sabbath; to render its rest sacred, by thoughts turned toward the Deity, and aspiring to a knowledge of His word and will.

There are other plans of benevolence, about which men may differ. But it seems to me there can be no danger of error here. If we are sure of any thing, we are sure of this, that the knowledge of their Creator, their duty and their destiny, is good for men; and that whatever, therefore, draws the attention of the young to the consideration of these objects, and enables them to feel their importance, must be advantageous to human happiness in the highest degree, and in all worlds. In the great wants of their moral nature all men are alike. All are born in want of culture, in want of knowledge, in want of something to explain to them not only what they see around them, but their own nature, condition and destiny. In civilized times, and in a Christian land, the means of this knowledge are to be supplied to the young, by parental care, by public provision, or by Christian benevolence. We are now assembled in pursuance of a call made by this last means of operation. It is to afford to some what all need. It is to minister to the indispensable moral necessities of mankind. It is to supply, or aid in supplying, the elements of knowledge, religious, moral and literary, to the children throughout a most interesting and important portion of the country.

I am most happy to concur in this object, and to be present at this meeting, to give it my aid and encouragement.

THE MISSION TO HADES—*No. I.*

————, Tennessee, January 23, 1853.

Brother Campbell—*Dear Sir:* You are not, perhaps, informed, that a scheme amongst us is now in embryo, and that preparations are in progress for its consummation. It is alleged that *faith*, and not *opinion*, has been strongly urged by yourself and our brethren in general, as the foundation and the bond of Christian communion; but

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it is alleged, by a very prominent preacher in our State, that now you are laboring to establish opinion—nay, your own opinion—as the actual bond of union and communion, and that a difference in opinion is a just cause of separation. The consequence is, that regarding his opinion as equal, if not superior to your opinion, he is determined to measure arms with you, and try his strength in maintaining his opinion; and that if he cannot convict you of a departure from first principles, or compel you to allow him to preach, teach, and establish his opinion, he will leave the connexion and set up for himself. Moreover, he boasts that he has many friends who will stand by him and sustain him in his opinion against your opinion, and all who maintain it, at all risks and hazards. He even boasts that he will set up a paper for himself and his opinion, and that, with the promise of good backing in Nashville itself, he fears no issue with you. He even boasts, that should "any State meeting condemn him, he is prepared for the result." Nay, I have it from high authority, that he contends "that Peter taught, and most or all of the early Christians believed, that Christ, after death, preached to the spirits in Hades—i. e., to the spirits in the centre of the earth, under the earth, in the abyss." He does not justify their notions of the Haden world, but affirms the fact stated to be indisputable. This view of the matter, he says, may not be, so far as the centre of the earth is concerned, astronomically correct. But the fact stated he affirms indisputable. He affirms, also, that his view of the spiritual world meets a hundred pressing difficulties and crushing fears; makes it a place of progress, of a judgment that commences here and goes on forever, so long as ignorance and sin go on—a view that justifies the ways of an infinite Father, and shows how every man will be rewarded according to his works. This view, he says, will do any man good, for it is the truth.

He boasts that he has encouragement—that Elders Hoshour, Painter, Williams, Trott, and a host, are with him. He says that, at most, in a year, he will start an independent paper, without reference to Campbellism, or any man's dicta. He boasts that no efforts that may be made to move his church in Nashville, will avail; that he has, by estimation, a thousand or twelve hundred people to hear him every Sunday. One brother will loan him money to a large amount; another will take 150 papers, and another 50, &c., &c., so that the end is not yet.

These, Bro. Campbell, you may rely on as facts, and use them without fear. My love, not for you, nor any man, but for the cause of a common Lord, and my philanthropy, are my motives. You ought to know these things, and you ought to warn the brethren of the approaching storm; and those whom he has named as his allies

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or friends, ought to know it, and declare themselves. If they allow their names to be thus published abroad, it is no harm; but, as I am informed from other sources, it is most questionable. You may depend upon it, a storm is brewing, and I know there are some of all parties, and perhaps even amongst our brethren, that would rather reign in hades than serve in heaven. I would not have you think that I have any enmity or ill-will, not the slightest, towards our friend Ferguson. He is, it is true, much flattered, and I need not tell you how hard it is to withstand it. He is ambitious, too, and though this may be sanctified to a good man, it is a great snare and betrayer of head and heart. But I leave these facts and suggestions with you. My name is not needed to sanction my statements to you; and as for the public, I am not solicitous of their praise or blame. I love Jesse, but I love the Saviour more, Yours fraternally, A. B. C.

This, to me, is rather startling intelligence, and nothing but the quarter whence it comes, could move me to give it any public attention. And so we have a projected schism in embryo, under the pretext that this is a difference of opinion worthy of it; in other words, that we are intolerant of any opinion antagonistic to our own. If such must be the alternative, I prefer that it should have manifested itself in my day, and that we have an opportunity of testing its pretences and its workings. We shall, therefore, in the first place, define the word opinion. And that it may not be a special view of opinion, I will give Webster's definition of it rather than my own.

"Opinion—The judgment which the mind forms of any proposition, statement, theory or event, the truth or falsehood of which is supported by a degree of evidence that renders it *probable*, but does not produce *absolute knowledge or certainty*." I submit this, not merely because it harmonizes with the views which I have always held and published on the subject of opinions and opinionisms, but because it affords an occasion for contrasting faith and opinion, in reference to this and all such questions as may occur amongst us.

There is, then, assurance in faith, but not in opinion. As to the fact of Christ's resurrection, I am assured; but as to his preaching to the dead while in the grave, no man living can have faith or assurance. He has no testimony of that sort; and no testimony, no faith. Now, as our friend Ferguson puts a special interpretation upon this prison, the spirits and the preaching, an error in any one of the three is fatal to his assumption. And for any one of these he never can have a rational assurance.

Solomon and he differ in their conclusions. The wisest of men

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said, "Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, or device, or knowledge, or wisdom, in hades, whither thou art going." So the *Septuagint* renders it. Hence our friend and Solomon differ in opinion, shall I say, or in faith! But a greater than Solomon hath said, "I must work the works of him that sent me while it is day, for the night cometh when no man can work." I presume that all the Christian world regard the terms *day* and *night* as descriptive of life and the state beyond it. In this aphoristic style Solomon says of the present life and of death, "If a tree fall to the North or to the South, wherever the tree falls there it lies." Such is the course of nature; but in the view now presented, where the tree falls there it does not lie, but rises from earth to heaven. In New Testament style, he that believes shall be saved; but in this neology, he that believes not shall ultimately be saved; he may be hereafter converted, justified, and saved.

An Apostle says, "It is appointed to mankind once to die, but after this the judgment." But now it seems, that when this judgment is passed, there is to be a repentance preached under a new mission, and a universal justification of all who repent on hearing another gospel. And is it not an obvious and rational presumption, that all will repent, and, consequently, that all will be saved?

But this cannot be a salvation by faith, but by sight and by experience; for will not the wicked experience the pains of condemnation? And will not this experience obviously work, under such a dispensation, a universal repentance, and, consequently, an universal salvation? Such is the new or second gospel for those in hades, and does it not stand in antithetic opposition to the faith of Protestant Christendom, Restoration Universalists alone excepted? To develop this farther, methinks, would be disrespectful to the perceptive powers of our readers. And is this the genuine fruit of that original gospel for which we have, so many of us, and for so many years, been pleading!

When their private interpretation openly conflicts with the express letter and the whole tenor of the New Testament, must we, ought we, silently approbate it, sanction it, and co-operate in circulating it in the name of our profession, freely communing with them and smiling upon them as co-operants in contending for the faith formerly delivered to the saints? In the judgment of all Christendom, there are opinions cherished and propagated under the name of opinions, and not of faith, which, like the traditions reprobated by our Saviour, make the word of God of no effect.

These opinions, now sought to be propagated amongst us—not only preached publicly and privately, but written to friends at a distance, for their approval and co-operation, and printed under the patronage

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and name of the Christian Church, as the teachings of the Disciples of Christ; and though not approbated, countenanced, sustained and paid for by our brethren, a new party, based upon this universal restorationism, is to be gotten up at all risks and hazards, it becomes our duty timously to advert to them and to develop their tendencies.

They are not original. They are all borrowed from bad fountains, and scarcely new vamped. I will, therefore, give a very brief outline of their history and fruits.

There were, indeed, *opinions* about the restoration entertained while yet the Apostles lived, that "*overthrew the faith* of some." They spiritualized the matter of a literal resurrection out of Christianity, and even "overthrew the faith of some."

Clement the renowned, who flourished early in the 3d century, introduces an orthodox Gnostic, as pitying those who are chastised after death, and who are induced, by punishment, *reluctantly* to yield assent. His spirits in prison are severely whipped in a real purgatory, according to the popular Heathen philosophy of that day. He quotes Herodotus the Ephesian, in proof of "a purification by fire" of those who had lived wickedly, which the Stoics after him called *ekpuroosis*, or a burning out. He adds, "that the punishments and vengeance by fire both the poets and all the Grecian philosophers stole from the barbarous philosophy," alias the Jews, for so they named the Jews' religion. Thus scornfully spake the Greeks of the Jewish theology.

St. Clement, the prototype of Roman Catholic saintship, their strong defence of purgatory, supposed Christ and the Apostles to have "descended into purgatory, to preach to *the spirits in prison* there, and to baptize them." His statement is, "The Lord preached the gospel also to those in hades:—for the Scripture declares—Hades saith to destruction, We have not, indeed, seen his form, but we have heard his voice." "Is it not, then, clear, that Christ preached the gospel to those who were destroyed by the flood; or rather, that were bound and held in prison and custody?" He also adds, that "the Apostles, in conformity to the Lord, preached the gospel to those in hades." Again he adds, "If, then, the Lord descended to hades for no other cause but to preach the gospel, since he descended, he either preached to all or to the Hebrews only. And if to all, then all will be saved who believed, although they may belong to the Gentiles, who have there (in hades) confessed him." He also quotes in proof, the Shephard Hermas, "There descended of them, therefore, into the water, but these descended alive and rose alive; but those who had before slept, descended dead, but arose alive." Jesse B. Ferguson is not the first nor the only man who has dived so deep into the mire of

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this ancient Universalism. Bishop Horsely supposes that Christ went into hades to reanimate the desponding hopes of the ancient saints, by showing them there that he had at length come in the flesh, and that they need not despair of a final deliverance.

I presume that our friend Ferguson knows not the fountains whence the streams came, that have mudied his head. Bostonian Neology, new cast in Unitarian and German Rationalism, is a stale thing, and so is this their *ex post-mortem* mission to hades. He seems to be charmed with its brilliancy. It is an old coin, long since nailed to the counter; but he seems to have imagined it to be a bright shilling, and put it into his pocket as genuine currency.

Its history is all written, but evident it is that he never read it, or he would blush to be retailing, in the city of Nashville, in the year of grace 1852, the veriest figments of the fathers of Roman purgatory. I would recommend to him a few months reading of the doctrines of the Alexandrian school, and to spend at least three months in the study of Eschatology. He has fallen into bad hands in early life, and his latter readings have also been unfortunate. This is my apology. He is borrowing from a bad school, and, therefore, although he may have, in an evil hour, adopted it, he cannot have for it a natural affection. It is not his own bantling. He had better restore it to its real mother.

If it were not a work of supererogation, I would commend to him a few chapters from Origin's "School of Souls," that he might trace the education given to them in hades, and see with what zeal and perseverance these genuine fathers of the figment cherished this infernal mission. Be not startled, gentle reader, at this word *infernal*. They had placed hades in the heart of the earth, and their Tartarus was an infernal place, so called by even the Roman saints.

But leaving the fathers of these speculations, let us spend five minutes with the moderns. It may serve a good purpose.

I have generally found the Encyclopedia of Religious Knowledge a safe book of reference for the state of opinions, parties and tenets, in modern Christendom. I name it here, because our preachers generally have it, and they all should have it, as a book of reference, and because I am about to refer to it for a few facts touching Universalism, to which category the new doctrine, as set forth in the Christian Magazine, certainly belongs.

I presume not to philosophise upon the fact, but it is a fact that cannot be successfully contradicted. In Germany, nearly every theologian is a believer in the final salvation of all men. Tholuck himself, with the great majority of the evangelical divines of Germany, are said to be Universalists. He professes to have serious doubts, and is cautious in avowing the belief, that all men, and fallen spirits,

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will finally be saved. "Universalism may, therefore, be considered the prevailing religion in Germany." "In England, too, the Unitarian divines generally believe in the final salvation of all men."

Restorationists, also, believe and teach that all men will be ultimately holy and happy. And if Elder Ferguson's speculations are well founded, all men will ultimately be both holy and happy. Can any man think that Jesus or the Apostles, or even an unofficial Christian, could in vain preach the gospel, or rather, deliverance from punishment, on any terms, to those in hades? It would be as inconceivable to my mind, as that a man in his senses would refuse to walk out at the door, when the house in which he stands is enveloped in flames. His theory is, therefore, unequivocally the ultimate holiness and happiness of all mankind.

I could greatly add to these documents, from unquestionable sources, ample evidence that all the forms of Unitarianism—German, French, English and American—legitimately tend to universal salvation, as certainly as the antiquated, though recently revived doctrine of Protestant purgatory, got up in the form of a *post-mortem* mission to hades, confessedly does. Whenever J. B. Ferguson publishes, in another Extra, the suppressed portion of my responses to his former essays, and gives me room to review his second answer to the first part, I will give him full space on my pages to offer any remarks in defence of his position which he may think suitable to the crisis which he himself has created. I sincerely desire that he may escape the snare of the Devil. But unless an early opportunity is sought by him to come out in his whole and true position, the public cannot doubt that he is not with us and our cause, but for himself and a new edition and form of the antiquated errors and heresies of the 3d, 4th and 5th centuries. He can find no historic authority before the times of Clement, but then and since he may, in Italy, Germany and France, find some kindred spirits, who may, in one point of view, approve his views, while they and their example condemn his course.

He holds a position in connection with the church in Nashville, which his more illustrious predecessors would not have held. The church of Nashville has cherished him, and richly, too, as a teacher and preacher of Original Christianity, as by them professed and cherished. As an honorable man, he could not occupy its pulpit to preach and teach a new form of papal purgatory and rancid Universalism. The church of Nashville was not, and is not, founded on Unitarian dogmata, Universal Restorationism, or papistical post-mortem purifications. It was founded upon the Divine person, sacrificial death, and triumphant resurrection of the Son of God; upon Emmanuel—God in man and man in God. As a gentleman and a

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Christian, he should not have accepted of that place with another creed in head or heart. And if he changed his views and his faith since he became one of its pastors, he should have immediately publicly announced the fact and withdrew. I profess to be a candid man, and neither afraid nor ashamed to avow my sentiments and convictions on this or any other subjects. I, therefore, unequivocally contemn the practice that, under a false flag, holds up the word of promise to the ear, and breaks it to the heart.

He has boasted of certain encouragement received from Missouri and Tennessee, by letters from his friends and brethren. I have learned their character, and affirm their commendation to be condemnation; and their condemnation, commendation to any and every Christian man.

Nor would I in any way, or by any measure, embargo or restrain the civil and religious rights which the institutions and laws of our country, and the usages of our society, ordain and approbate. Mr. Ferguson has just as good a right, from man and our laws, to propagate his opinions, and theories, and philosophies, on religion, politics, ethics, religious manners and customs, as I have, or any other man has, on a proper theatre, and to all that may frequent it. But neither as a gentleman nor as a Christian, to occupy a pulpit or a sanctuary dedicated to primitive faith, religion and morality, and use it to propagate the doctrines and opinions of the German, Old England, or New England Neologists. He is, I presume, for I never heard him, a fluent, and even a captivating speaker. He can gather and hold together large audiences. But so could Garrick, Jenny Lind, Lorenzo Dow and Elhanon Winchester, the first minister of the Gillite Baptist Church in Newton, and finally an itinerant Universalian. We concede to him and every other man the rights and liberties which we claim for ourselves. But no man has a Divine or moral right to profess one faith and teach another. We teach, from North to South, from East to West, one Lord, one faith, one baptism, one body, one spirit, one God and father of all.

We preach, that he who believeth not shall be condemned; not that he may be converted and finally pardoned, sanctified and saved, by another mission, another preacher, another gospel, in another world. This would be, in fact, *another gospel*, and would, in its present promulgation, fall under the anathema of the Apostle Paul. It would, unquestionably, be another dispensation of faith and repentance that would frustrate, as far as believed, the power and efficacy of the gospel of Christ first preached in Jerusalem, and now preached amongst us. This, then, without exaggeration, is an opinion, a rash conclusion, that positively subverts the value and power of the gospel of our

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salvation in Nashville, as Dr. Clapp has made it in New Orleans. He is an old acquaintance. I have seen him and conversed with him in his own city, in London, on the Atlantic Ocean, and in New York, and he is an eloquent man. But were Thomas Paine, Lord Bolingbroke, Volney or Voltaire, my contemporaries and my townsmen, I would quite as cordially commune with any of them, or with them altogether, in any act of religious worship, as with my personal friend and acquaintance, Dr. Theodore Clapp, of New Orleans. Yet, for this my uncharitableness, I am, perhaps, the only preacher in the Union with whom he would refuse to commune. Such are the tastes, the passions, and the ways of men. In conclusion, I must say, in harmony with my course through life, that as Mr. Ferguson has now no editorship of any paper, my pages are open to any communication from him on my position. A. C.

ARCHBISHOP PURCELL AND SYCAMORE CHURCH.

[From the Cincinnati Atlas, January 8th.]

In 1792, a number of the citizens of Cincinnati contributed to erect a frame church, Rev. James Kemper, pastor, on the corner of Fourth and Main streets, now occupied by the stately First Presbyterian church. This building, in 1818, was removed to Vine street, between Fourth and Fifth, and was under the charge of the Rev. Wm. Burke. It was finally removed to Cutter, between Clark and Hopkins streets, where six neat cottages were made therefrom. In this building many congregations, both English and German, at different times have worshiped. The Christian Baptists, of Rev. Mr. Challen's congregation, some 25 years ago, built the Disciples church on Sycamore, between sixth and Seventh streets. It was in this building the famous Religious Debate was conducted some years ago, between the present Archbishop Purcell and the Rev. Alexander Campbell. Some ten years since, the Baptist congregation of Rev. Dr. Burnet, worshiping there, disposed of the church to the South Methodists, and temporarily occupied the Presbyterian church that was removed from Main and Fourth to Vine street, until they erected their present commodious church on the corner of Eighth and Walnut. The Methodists called the church "Soule Chapel," and have continued to worship there, under the ministrations of Maley, Sehon, Parsons, Kavanaugh, and others, until a few months since, they disposed of the same for $6,000, and $380 ground rent annually, to the Catholics. It has been since altered internally to suit, and surmounted by a cross. Archbishop Purcell, on Sunday last—it being the first Sabbath of the new year—was present, to memorialize the first religious services under Catholic rights, in what was once a Protestant church.

Before the doors were opened, the steps, sidewalks and street were besieged by men, women and children, anxious to be admitted. The

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students of the St. Xavier College, with badges, marched to the church in procession. The doors being opened, the seats, hall and galleries were filled. Mass was said, and vocal and instrumental music lent a charm to the exercises. The church was dedicated by the Archbishop, who read, as he said, as *peculiarly* appropriate to the occasian, the 4th chapter of Maccabees, and spoke from a text in the 24th chapter of Matthew, "Blessed is he that cometh in the name of the Lord." He announced that the Rev. S. H. Rosecrans, formerly a Protestant, and a young Seminarian, now a Sub-Deacon, named Barrett, would have charge of the new church. The Archbishop, from the peculiarity of the occasion, indulged in some historical reminiscences.

He said it was about the same period of the same month that he had first entered that room, sixteen years ago, for a far different purpose; then it was the favorite church of his opponent—*now* he could congratulate them that it was the church of the true God. Many of our readers will remember that in this church was held a religious debate on the Roman Catholic Religion, between Bishop Purcell and Rev. Alex. Campbell, commencing on the 13th January, 1837, and completed on the 21st. Wm. Disney, Chairman, and Samuel Lewis, Thos. J. Biggs, John Rogers and Jacob W. Piatt, Moderators. The river at the time was closed by ice and navigation suspended; many strangers and citizens then crowded a daily attendance at the debate. Such, said the Archbishop, as the house is crowded to-day, only that Protestants can never fill a church as we Catholics do. The Bishop said that the hoary-headed Dr. Beecher stood there surrounded with a crowd of young men of Lane Seminary to cheer on their champion, handing him at intervals long slips of paper with suggestions to confound the defender of the Catholic Church.

For five hours daily, for seven days, the debate continued; when entered upon, he distrusted the issue, not for the lack of merit of his cause, but his own inability to present the truth to Protestant ears. Each day, before he entered the Hall, in the adjoining Chapel of St. Xavier, he bowed his lips and forehead in the very dust, he omitted this act of humility but once, and on that day he labored under much distrust on account of the omission. But he thanked God, to whom alone belonged the glory, that his forebodings were vain. He was assured that the greater part of his Protestant auditory went away satisfied that his opponent had been discomfited, and not a single Catholic had his faith staggered. He had soon after the publication of the debate, received a letter from a *Sexton* of a Protestant church in England, asking him to answer one question for him, and being satisfied by the answer, he would become a Catholic; but even before the answer was sent, he received another letter, announcing that he had already taken the sacrament and joined the Catholic church.

He congratulated his Catholic hearers at the happy circumstance of their assembly in the same church where the venerable Father Baden, when he appeared here at that time, with his black cap on his head to protect it from the cold, was called by some Protestant lady present *an old wizard*, as he bowed his gray locks upon his little black prayer book. His presence here to-day was the only thing wanting to make their joy complete; he had been sent for, and would perhaps be with them. He had intended to provide each one present

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with a pamphlet, which he announced was for free distribution at the bookstore of John O'Hea, on Western Row, corner of Eighth, in which had been republished the favorable notices of the city press at the time, as to the manner in which Campbell failed to sustain his positions against the Catholic church, and in which, also, the Archbishop has corrected erroneous statements in reference to the debate.

He stated that the Protestant champion had gone away crippled, like Don Quixote when he made war on the *wind-mill.*

He would not have dwelt so much on this matter, had not his opponent, Campbell, in that discussion, insulted the Holy, Blessed, Virgin Mary, and, in remembrance of that insult, before he came out this day, he had knelt before her to do her honor. He called upon the audience to wipe out that insult, by all kneeling and repeating the "Angelus," and, before the audience was dismissed, they knelt in that act of devotion.

From the Cincinnati Atlas, of January 8th, 1853, the above slip was received at my office before my return from Missouri. In course of my files I read it the other day, and, as a new instance of the unscrupulous romancing taste of Roman dignitaries, I place it on record for the benefit of our contemporaries and posterity. "*The end justifies the means,*" is still the orthodoxy at the meridian of St. Xavier College and St. Xavier Chapel. There is a question propounded by Paul, which I presume either the Bishop or some of his clergy could answer much better than I. It is this: "If the truth of God has more abounded through my life unto his glory, why yet am I condemned as a sinner?" And why not "do evil that good may come?" Bishop Purcell, it may be presumed, is not superior to Paul, and therefore might, perchance, with more propriety, be charged with affirming that men may do evil that good may come, in certain cases, especially in preaching down Protestantism and preaching up Roman Catolicism.

But what is all this about! One of our churches in Cincinnati did not find it altogether convenient to worship, every Lord's day, in a house next neighbor to St. Xavier Chapel and St. Xavier College. They did not wish to be annoyed, in prayer and praise, with the tolling of papistical bells, nor in going to church and in returning with pageant ceremonies and processional airs. As a matter of taste, as well as of economy, it was sold to the Methodists. The Methodists also, it seems, found the same objections to the environs, and preferred a more respectful distance from the holy mother and mistress of all churches and charlatans, according to her understanding of apocalyptic symbols.

They sold it to his grace, Archbishop Purcell. But what does all this prove for his Holiness and his Archbishop?—! Does it prove the apostolic succession, or that the Virgin Mary is omnipresent, and

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that, in the *spiritual* universe, her *fleshly* relation to the Messiah gives her paramount authority above all pious women—above those female martyrs whom Paul places amongst his cloud of witnesses, in attestation of the virtues of Christian faith? The Bishop believes in *blood* more than spirit, and so does the Holy Father. But really the invocation of Mary, as plenipotentiary of creation, simply because she was the pious *mother* of our Lord, is daily becoming more revolting, for even a well educated papist.

I disdain to fight the battle over again, unless the Pope endorses another and an abler man. He alludes to a certain High Church Protestant Episcopal Editor, that turned in to help the Bishop. He soon saw the Bishop needed aid, and, to encourage him to hold on, gave him a morning puff in his dailies. But this helped not at all. So that the same editor, seeing the indications of public opinion did not take their cue from him, pointed his pen and wrote a lesson for one of the Board of Presidents, because of his smiles on the triumphs of Protestantism; gravely intimating to him that his own episcopacy was in danger as much as that of the Bishops.

The Bishop tells us of his need of stimuli, and of his prayers! He alludes very modestly to his neglect of this duty on one day. Perhaps that was the occasion of his trying a panacea—under whose influence he so over-acted his part, that one of his attendant clergy caught him by the garment, or gown, exclaiming, "Oh, Bishop! Oh, Bishop!!"

He tells us that the Protestant champion went away crippled!! Does he, can he, name one Protestant convicted or convinced? If he cannot, I ask him, Has not one of the priests that then waited on him, turned Protestant? Yes, turned Protestant and renounced the Bishop and his church! The Priests now tell the story, that the Bishop was so mortified that he seemed to have lost his reason, and that, after holding a council, the clergy advised the Bishop to take a trip down the Ohio, under some pretence of health and business; which I know he did, for he set sail for New Orleans immediately, even before the whole copy of the debate was put into the hand of the printer. Such was the triumph of Papacy in the hands of Bishop Purcell, for which the Pope created him an Archbishop. A. C.

The learned and caustic Bishop Warburton once said, "It is wrong to define man to be a reasoning animal; all we can predicate of him is, that he is an animal capable of reasoning." The remark is scarcely less true than severe.

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THE BIBLICAL RECORDER AND REV. W. HOOPER.

Copy of a letter written by Rev. W. Hooper, addressed to a young friend, dated Newberne, December 7, 1852.

MY DEAR YOUNG BROTHER: You must not interpret my long delay of an answer to your interesting letter, as neglect or forgetfulness. Had it been a mere common letter of business or friendship, it would probably have been answered long ago. But as it contained certain grave theological questions for discussion and solution, I was waiting for time to do justice to them; and it seems very hard to get leisure for the purpose, so you must, at last, put up with some remarks flowing from a mere glance at the subject. I have read Campbell's articles addressed to the two Editors who attacked him. The impression left on my mind by that address, is, that he possesses the *orthodox* doctrine of *regeneration*, previous to baptism; but all that he says about the *Spirit* being our *Father*, and *Water* our *Mother*, is mere stuff, not authorized by the original language or spirit of the Scriptures, and is calculated to degrade the subject. If you take up a Greek concordance and look at the passages where γεννησις and its kindred forms occur, you will see "begotten" and "born" used indiscriminately; and to apply it to birth of the *mother* where water is mentioned, and to being begotten of the *father* where spirit is mentioned, is to make water baptism am emblem of *birth*, instead of *death* and *burial*, which is the established belief and interpretation of our church. I doubt very much whether our Saviour had any allusion to baptism in John iii. and 5. I have lately examined in order to preach on it, and been confirmed in my previous presumptions as to that text. I am not alone. Some of the greatest commentators think so, and if you will sit down and read the whole discourse with serious reflection on the *scope of the whole*, I think you will be of the same opinion. The whole bent of our Saviour's purpose on that interesting occasion, seems to have been to give Nicodemus a high and spiritual idea of the divine, mysterious operations of the Holy Spirit on the soul; that though mysterious and inconceivable to the mind of man, it was nevertheless true—just as the essential reality of the wind was formed by its sound, though the place of its origin or repose was beyond human understanding. All these remarks are inapplicable to water baptism, for so far from that being such a strange thing to Nicodemus as to set him to wandering, and calculated to draw from him the inquiry, "how can these things be?" that nothing would have coincided more with the natural expectations of men than that the Founder of the new religion should have such an initiating ceremony as baptism. Thus we see clearly by the inquiries of the Priests and Levites, who were sent to John the Baptist to know whether he were the Christ, or one of the forerunners. Then they asked him and said unto him, Why baptizest thou, then, if thou be not the Christ, nor Elias, nor that Prophet?" We should be led, then, by the formal, solemn, and protracted insisting of our Saviour, on the doctrine first announced to Nicodemus, that his sole purpose was to fix the mind of that Jewish ruler on the great and fundamental doctrine of the scriptural birth. If any one ask, "Why, then, was there any mention of water?" we can

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only add by asking, "Why John the Baptist said that Christ's baptism would be with the Holy Ghost and with fire?" The reason for both, we presume, was the same—namely, that water and fire being the two *purifiers*, rendered familiar to every Jewish mind by all the ceremonies of their religion, are both mentioned in connection with the baptism of the Holy Ghost, in order to convey a lively idea of his purifying, cleansing influences. It adds to the probability of this interpretation, when we compare with it our Saviour's mode of instruction on another occasion.

First turn to our Lord's discourse in the 6th of John, all drawn forth, as many of his discourses were, by the incidents just then occurring—to wit: the multitude following him for the sake of the loaves of bread with which he had previously fed them. He seizes the occasion to lead their minds from carnal to spiritual things—from the feeding of their bodies with common bread, to the feeding of their souls with the doctrine of his atoning sacrifice: "I am the living bread which cometh down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. Verily, verily I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

Enlightened by the subsequent history of the Saviour, we learn that he here was opening gradually, and by anticipation, to the minds of the people, the grand cardinal doctrine of his personal sacrifice for the sins of the world; and that this doctrine, cordially believed and fed upon, is the necessary life of the soul. No one thinks of interpreting it literally, as the Jews did, and making a puzzle of it, saying, "How can this man give us his flesh to eat?" Every one sees that the whole obscurity arose from the carnality of their minds, incapable of spiritual discernment; and that it received a just rebuke from our Saviour when he told them, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I shall speak unto you, they are Spirit and they are life." But now let us go forward about a year after this discourse, to the institution of the Lord's Supper, as recorded in Matthew xxvi. 26, and collate his language there with his language here: "Jesus took bread and . . . gave it to his disciples, and said, Take, eat, this is my body; and he took the cup . . . and gave it to them, saying, Drink ye all of it, for this is my blood," &c.

Now, straightway, that same spirit which made the Jews give a carnal interpretation to our Saviour's words in the 6th of John, and turn them into a stumbling-block, we see at work in the early Fathers and their followers, when they took these words, and uniting them with those spoken at the Supper, fastened upon the Saviour the hard and incredible assertion, that none but those who received the Lord's Supper could be saved; and on the contrary, that all those who received it would be saved, (see the 55th, 56th, 57th verses of John vi.)

As to the character and doings of Alex. Campbell, I must say this: A large proportion of our wisest and most *pious* men agree, that he has done more mischief to the Baptist church than any man who has appeared on this continent Is not this general suffrage entitled to weight, and to make you distrust such a man? Especially when you hear what their unanimous condemnation is founded on—namely, 1.

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A bitter vituperative spirit, poured out upon some of the most excellent men of the church. 2. An arrogant claim of new light, and a contemptuous and scornful spitting upon the long and established opinions of all the venerable luminaries of the church, who have gone before him, a considerable *sprinkling* of which is perceptible in the "Address to the two Editors." 3. The teaching that a speculative, historical faith, is all that is necessary to baptism, and that any man is adequate, with his natural faculties, to the obtaining such faith; the consequence of which has been the introduction into the church of thousands of men nominal Christians, and the lowering of the standard of religion. 4. The magnifying of baptism to a disproportionate importance in the eyes and feelings of Baptists, and to the just offence of the Christian world. Now, perhaps you will say I have not read him, and, therefore, I judge from prejudice.

My dear young friend, when I see on the face of a man's every page this scornful, arrogant spirit—this lofty assumption of superiority—I say at once, "You are not under the teachings of the Spirit of Jesus, or you would have imbibed his *humility*, as well as his *truth*;" and I am prepared to doubt his *orthodoxy*, as well as his piety, inasmuch as my Bible teaches me that "God resisteth the proud, and giveth grace to the humble." We are not obliged to read much of a man's writings before we condemn him, when he sets out with this spirit, and to require us to suspend our judgment until we have gone largely into them, reminds us of the reply of that admirable man, old John Newton, to Dr. Taylor, of Norwich, "Have you read my late work on Romans?" said the Dr. "I have *looked into it.*" "Looked into it! Is that the way you treat a book that has cost me so much pains and labor?" "Upon my word," resumed Mr. Newton, "you would cut me out work, not for one life, but many lives, if I must read through all the works that have caused their authors much labor and pains. When I see a joint of meat before me, and, having tasted a bit here and there, found it *tainted*, it would be hard to require me to eat it all up, in order to find out if some of it was not sound."

You say you have difficulty as to the nature and amount of the Spirit's influence in conversion, and that you wish me to be as explicit as possible on that subject, as a certain writer in the Biblical Recorder has so represented the work of the Spirit in conversion, "that it is sheer perversion of language to talk of man's free agency in connexion with such operations of the Spirit as ——— advocates, and that if he is to be considered as the exponent of what our people believe relative to the office of the Holy Spirit, you are certainly most awfully at fault, as you are certain you have never been the subject of such operations." You say that such articles, from a writer entitled to such confidence, generally fill you with alarm. "I believe that my reason," you continue, "is by far the greatest revelation the Deity has ever given me; as without it, the Bible might as well be addressed to a dog or a hog as to me," &c. Now, my dear young friend, the general tenor of these remarks, and particularly this last expression, of "reason being the greatest revelation," savor so strongly of a certain school and system of theology, that I cannot but suspect that you have derived it from Mr. Campbell's works. The writer in the Recorder, to whom you refer, is generally so coincident with me in

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opinion, that I should be slow to think any of his views unscriptural, though I have not read the articles alluded to. He and I doubtless would both say, that the Spirit's operation is perfectly consistent with the freedom of the human will, though to our minds it may be incomprehensible; that man's moral helplessness does not discharge him from responsibility; that the office of the Spirit is to induce him to make a right use of his natural faculties; but that without the special agency of the Spirit, his natural depravity and aversion from the things of God so blinds and prejudices his reason, that God's wisdom appears to him foolishness, and God's demands unreasonable and odious. This is a subject which admits of large discussion—much larger than can be comprised in a letter. But Paul gives us the true doctrine in a few words, (1 Cor. ii. 14,) "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Now this same Apostle, who here so plainly declares the inability of the unregenerate man to discover the excellency of spiritual things, every where blames and rebukes man for this spiritual blindness, as what will prove their ruin, and mourns it in the most pathetic terms in his Jewish "brethren, his kinsmen according to the flesh," in the 9th, 10th and 11th chapters of his Epistle to the Romans, while he denounces it in the severest manner as blameworthy, in the last chapter of Acts.

But as it may be impracticable to clear up your difficulties, and to set before you the peculiar nature of the Spirit's operations in converting the heart of man, let me refer you to our most improved Hymn-Books, which may be taken as orthodox expositors of our creed. Take up, for instance, the Psalmist, and begin at the 352d, and go on through the whole series where the offices of the Holy Ghost are described, especially note the 376th and 518th, and you will be satisfied that there is no doctrine more fully and unmistakably recognised by Baptists than the helplessness of man in his natural state, and the absolute need of the Spirit to quicken him, because he is dead; to enlighten him, because he is blind; to turn him from Satan unto God, because he is naturally turned from God to Satan. That you may have personal experience of all his gracious influences, and be able to bring forth all those divine fruits which the Apostle (Gal. v. 22) ascribes to his agency, is the fervent prayer of your sincere and affectionate friend, W. H.

The Biblical Recorder has been discontinued to my office. I know not for what reason. I have, I believe, always exchanged with its previous editors. The gifted and estimable editor, Meredith, even when he most opposed our views, continued to exchange with me. He was a strong man—strong in his prejudices and strong in argument. Still he was so candid, as at last to plead for some of our most obnoxious views; even *baptism for the remission of sins*. He wrote as clearly and as forcibly on that subject as any Reformer amongst us. He showed its compatibility with the most orthodox views of Divine grace. In the March Harbinger of 1849, just four years ago, we pub-

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lished from his pen as luminous an article on that subject as any one of the same length that ever appeared from the pen of any of our correspondents. His article constitutes a very strong reproof to the author of the above letter, which is said to have appeared in the January number of the same Biblical Recorder.

I do not wish to cherish a surmize of evil intent on the part of any man. But why the editor of that paper then ceased to exchange with me, and thereby prevent me from seeing the above letter, I know not. Could it be that he did not wish to give me an opportunity to respond to it? Even common courtesy demands, that if any Christian man or gentleman be assailed in a newspaper, either its editor or the assailant sends him a copy of it. When it is not so done, the author of it is suspected to be a slanderer, a coward, or some way deficient in an honorable nature and character.

A little more reading and reflection would have prevented Elder Hooper from falling into such a strain of reasoning, feeling and writing, as that indicated in the communication before me. In calling conversion a new birth, we speak figuratively. There is no man literally *born again*. If, then, a *new birth* be a proper figure, (and who denies it?) there must be a father and a mother. If we are called the sons and daughters of the Lord Almighty, we must have a *mother*. Hence, under another application of the figure, Paul says that the Jerusalem above, the mystic Jerusalem, is "the mother of us all." She is not, then, the *father*, only the *mother* of us all. God is our Father. He operates by the Spirit; the Spirit produces faith through the *incorruptible seed*, the word of God, which lives and abides forever. We are, then, so far thinking and speaking in the scriptural style. But while some commentators ride their figures to death, others are so fearful of a fall that they will not ride at all. They literalize every thing. Others spiritualize every thing. These are equally extreme positions. Now, as the church is the figurative mother of us all, she must, in some capital points, resemble the natural mother. The natural mother concentrates all her influences in ordinances, powers and functions; so the church, the figurative or the spiritual mother of all Christians, concentrates all her powers in ordinances. The Word of God and the Spirit of God, and all the Spiritual ordinances of God, were by him given to the church. The Bible, the ministry, the Holy Spirit, baptism, the Lord's day, the Lord's supper, were all given to the church. The church is, therefore, Christ's mystic body. The Holy Spirit vitalises, animates, comforts, conserves, and works in and by the church. Hence, Christians in the earliest records of the church, were accustomed, sometimes, figuratively to call baptism the mother, with the same license which justified Paul in calling Jerusa-

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lem the mother of us all. Some men will have figures to stand on four legs; others on two; others on one. Some, again, make minced pie of them all.

Our friend, Elder W. Hooper, is, no doubt, a very clever man. Like many other clever men in office, he feels the spirit of his station. There is not a more unfortunate position for clever men than to become teachers of theology under the modern conception of ministerial preparation, qualification and dignity. Great and good men are always docile, open and candid. These attributes make them great and noble.

He has put on the corsets too soon, else he could not have made the objection to our figurative allusion to water, as a mother in the institution of baptism. His objection is, that baptism is rather a grave than a mother, because we are buried in it. No doubt many men, and even ministers themselves, will say with him, *this is an invincible objection* to our calling it, in another figure, *a mother*. What, say they, a *grave* a *mother* too!! Many ridicule themselves when intending to ridicule their neighbors. The grave indeed, will, thank the Lord! become a mother, too. Jesus was her FIRST BORN. The grave will travail again and bring forth all his brethren!

So sang the orthodox in good old Scotland, some forty years ago—

> "The sacred grave, on this blest morn,
> Brought forth our Jesus, her first born;
> Soon shall she feel a second throe,
> And bring forth all his brethren, too."

Where, now, our friend Hooper's objection to calling the water of baptism, *in a figure*, our mother, and the quickening spirit our father! It is, says he, "all mere stuff." So it is, pure stuff—just as pure stuff as to call the earth or the grave our mother. He would say of water and Spirit. But to say that it is not authorized by the original tongue, is rather unfortunate for his reputation. And unless he demand it, I will not expose it. The original, however, has nothing to do with the issue on hand. *Begotten* and *born* are both the English representatives of *gennaoo*. In the first chapter of Matthew, it is thirty-nine times rendered *begat*, and some eleven times, in the remainder of the New Testament; in all, some fifty times; and some forty times rendered *born*. Born is used also with respect to both parents. A man is said to be born of his father, but not till born of his mother. An unbaptized man can never be born of water till first buried in it; for the same reason that a man cannot be born of the grave until buried in it.

Once more: we affirm that no man can be said, either in fact or in figure, to be born of what he himself receives in his head or in his heart. He may be quickened by what he receives, but cannot be

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born of it. A dead man, too, may be quickened while in the grave, by something which he receives, but cannot be born of it till he comes out of it. Jesus Christ himself was quickened in the grave, but was, neither in fact or in name, the first born from the dead till he came out of the grave.

To cap the climax of the aberrations of our friend Hooper's reasonings and criticisms, I will only add another example. He says, "To make water baptism an emblem of birth instead of death and burial, which is the established belief and interpretation of our church," is to degrade the subject. I must say, either Elder Hooper or I mistake the established belief of the Baptist church. I have a higher conception of the established belief of the Baptist church than he seems to have, if he correctly expresses his own conceptions of it. Now, as I understand the doctrines of the Baptist church, they do not consider baptism to be an emblem of death at all, but of a burial and a resurrection. Baptism is an emblem of these two, but an emblem of death it cannot be. Indeed, it is contrary to our laws political, to bury a man till he be dead; and it is contrary to the usage or custom of the Baptist church, to bury any one in water until he, on his own experience or confession of faith, has declared himself to be already dead to sin and made alive by the Spirit. Such is our faith and doctrine, and thus we and the Baptists are equally opposed to burying men alive in that to which they should be dead, before they are buried and raised again to a new life.

If our friend Hooper dare read the Harbinger for a year or two, I presume that he would see some other things in a better—that is, in a more scriptural and rational light—than he has yet seen them. He may be a good, well-meaning man, and worthy of much respect from those amongst whom he moves and operates; but certainly neither he, nor, indeed, any man else, can teach that which he does not understand.

It is not enough to a conscientious man to know that he is called or regarded orthodox by the English or American Baptists, or that his views are sanctioned by them. The Baptists are, and for more than a century past have been, in a transition state. Gill, and Fuller, and Robert Hall, the greatest and most gifted of them all, have made deep impressions on the denomination. So did the Haldanes, Alex. Carson, and others of less fame, but of equal moral worth, not directly co-operating with them. Dr. Gale and Dr. James Foster, as well as Robert Robinson, made deep and enduring impressions. But no one in the present century has enlarged their hearts or their views more in the right direction, than Mrs. Ann Judson, with her honored husband, Adoniram, and their colleagues, in the great Asiatic mission.

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Bible translation was forced providentially upon the denomination, and that idea is working, and will work, more for them as a people and the generation to follow them, than any other event in my horizon for the first half or the last half of this 19th century. A. C.

LETTERS TO EUROPE—*No. I.*

Extract from a letter addressed to Dr. R. Richardson, by a brother in Paisley, Scotland, January 10, 1853.

DR. RICHARDSON—*Dear Brother:* I have been a member of the Paisley church fifteen years, and at no period of its history was it in a more flourishing state than at present; and for a considerable time past, ever since the disciples of Dr. Thomas left us, or was separated, we have had nothing but peace and prosperity. I think the church has doubled its members, if not more, since that time. About four months ago our Bro. Thomas Coats' lady was baptized. Some of her acquaintances said to her that they thought it would be as well for her to be baptized at our Thursday night meeting. She said no; she would be baptized the same as the poorest of the poor—that is, on the Lord's day, before the whole congregation, which was done.

Since that time, scarce one Sabbath has passed but what more or less have been added to the church—some days 1, 2, 3, 4, 5, 6, and one day 7. We have a large baptistery in front of the pulpit, which is most convenient. * *

Dr. Thomas' disciples are all gone to pieces. They could not be long together. They were not united upon the faith of the gospel and the commandments of God, but upon opinions. Few of them thought alike. They were like a debating society. About thirty left us; five of them have been restored to the church. Several of them have left, and not more than fifteen remain. About a month ago these differed, and the one-half took another school-room; so I think they are near their end. * * * * *

Let us hear from you soon.

Yours affectionately, for the truth's sake,

To R. Richardson. MATTHEW TANNEHILL.

To the Church of Christ meeting in Paisley, with its Bishops and Deacons:—Grace, mercy and peace be multiplied through the knowledge of God and of Jesus Christ our Lord!

DEAR BRETHREN: Since I first formed an acquaintance with you, during my hasty tour through Scotland in the autumn of 1847, I have often purposed to address you by letter. But ever since my return to the United States, such have been the pressing claims and calls upon me, that I have been deferring it to a more convenient season, when, in a more extended and satisfactory manner, I might expatiate on cer-

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tain themes in which we are equally and happily interested. But not to fill up space and waste time in apologies, I will only say, that with all my efforts to find such an opportune interval, it has not yet arrived. Indeed, I am just now as much embarrassed as at any former time, with labors and duties of pressing importance, occasioned by seventy-five days' absence from home, in a tour of almost 3,000 miles; in which I have been preaching and teaching Christianity, and pleading the cause of education in its broadest import, as connected with both church and state, time and eternity, and that with special reference to the Endowment of Bethany College—an institution devoted to literature, science, morality and religion, in their catholic, and not in their partisan and political or sectional characteristics. In this great cause our labors have not been vain. We desire not merely to fit or furnish men for church and state, though this is a necessary consequence of our labors, but to fit them for the physical, the intellectual, the moral, the spiritual, the eternal universe; to enjoy themselves, body, soul and spirit, to serve their generation in any sphere for which a philosophical, a literary, a moral, a Biblical education, can accomplish them.

Man, the most sublime and awful object that man himself or angel ever saw, was predestined and created for a citizenship in the whole universe, and not for any locality in the solar or material realms. God and his whole creation is the patrimonial inheritance of man. God himself is his portion. Therefore, all things are man's, because man is Christ's, and Christ is God's Son, and the heir of all things.

To educate man in harmony with his origin and his destiny, the church is God's school, his primary school, in which he is to be trained and disciplined for the celestial university, that he may ultimately be a peer of the realm of creation, in its broadest, fullest, and highest import. In it the ruined and undone wretch is taken from the mire of his own pollutions, renovated and sanctified, adopted and enrolled amongst princes—peers of the celestial realm—over which Jehovah reigns the supreme and eternal Autocrat. This is his school, and the Bible is his text-book, from its Alpha to its Omega.

Located here, we see all things right, and in their true colors and proportions, and no where else. Hence in the church there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. We are all one—in one Lord, one faith, one baptism, and in one hope of one and the same inheritance.

'Tis here, and here alone, that the king and the beggar meet on one platform and stand on equal ground before God, angels and demons. Faith, then, and not opinion; fact, and not fable; truth, and not

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hypothesis; reality, and not fiction, are the bond of union and the terms of communion.

Doctors of theology, as such; doctors of medicine; doctors of philosophy; doctors of opinions, (to which learned class Doctor Thomas belongs,) have no moral chairs, or moral authority, no ecclesiastic power, no prescriptive rights, over the understanding, the conscience, or the hearts of the citizens of Messiah's spiritual empire. There is no spiritual nourishment in mere opinion, or in human science, falsely so called. These play round the head, but come not to the heart.

Opinions and speculative views on any subject—human depravity, Divine grace, election, the Fall of man, the millennium, the essences of things, Divine or human, flatter pride, feed the imagination—centre in self-esteem and terminate in schism.

The history of this unfortunate man is a monument of its fatal tendencies. With respectable talents, a medium education, a decent diction, and many good opportunities, he has only bewildered himself and a few disciples; and by his own puffing, has puffed them up into a bloated self-esteem, and a supreme contempt for all who will not do homage to the idol which he has set up. A speculative, self-confident neologist, on any subject, with some fervor and fluency, may bewilder a few unstable souls, and lead them captive at his will. But the spell soon passes away. The human mind demands a more substantial bill of fare. Ephraim became lean while he fed upon the wind; but when joined to his idols, the oracle commanded to let him alone. To reason against dogmatism, is as hopeless as to reason with a Spiritual Rapper of the present day, or as it was with a second Adventist in the year FORTY-SEVEN. It is a wise and benevolent arrangement, that such theorists necessarily become repellant, and, like some of the pests of ancient times, devour each other and annihilate themselves.

It is a great point gained, to know and to appreciate that faith is the *belief of facts;* hope the *assured expectation* of future good; and that *love* has an amiable *person*, and not a *thing*, a sentiment, or a theory for its object. "And now abide faith, hope, love, these three; but the greatest of these is love." This is the golden chain that unites earth and heaven, and binds the heart of man to man.

The cause we plead still spreads its influence in larger fields. It continues to triumph over all opposition—is annually gaining larger conquests and strengthening its claims upon the understanding, the conscience and the heart. We have, now and then, persons in our ranks with a peculiar fancy for something new. They sometimes imagine they have made a new and a grand discovery, and are seized with a spirit of adventure, that, for the moment, precipitates them into

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a dogmatic temper, which soon eclipses all their beau ideals, and terminates in their own mortification and abasement. This is not peculiar, either to our own times or our own cause. Such men appeared in the apostolic age. They are stereotyped on the inspired page, as buoys over rocks and quicksands, to protect the mariner from shipwreck and disaster.

You have had some such experiences in Scotland and England, during the memory of living men, and well for us all to sail by the celestial luminaries, keeping the Sun of Righteousness in our eye by day, and the polar star for our guide by night, till safely moored in the haven of eternal rest. To these celestial luminaries let us look till the glorious morning dawn, and the day-star of eternal life arise in our hearts.

Please accept my Christian salutation; and may grace, mercy and peace from God our Father and the Lord Jesus Christ, be multiplied to you all, and to all the churches united with you in faith, hope and love! Your brother in the hope of eternal life,

A. CAMPBELL.

P. S.—On reading this hasty epistle, I have concluded to insert it in the Millennial Harbinger, as perchance it may be of some service to some of our readers, dispersed, as they are, from Texas and Georgia to New Brunswick and Nova Scotia; from Washington City to California and Oregon; and in *reprints* widely, though sparsely, scattered over Great Britain and her dependencies, European and Asiatic—Australia and New Zealand. A. C.

CAMDEN POINT FEMALE SEMINARY BURNED!

WITH all our boasted attainments, how little know we, or can we know, of the future! But, did we know it, how little would it add to our present happiness! Our hopes would yield but little pleasure, and our fears much alloy to present happiness. We may truly say with the poet, "Blindness to the future kindly given." Sorrow is soon enough when it comes; and were it anticipated with certainty, how few the pleasing smiles of contentment, compared with the melancholy anticipations of future griefs and woes to come!

When, a few weeks before this sad catastrophe, surveying the commodious and tasteful edifice, so well fitted and furnished for its happy guests, and saw its joyful inmates elate and gay, gracefully and happily clambering up the hill of science, with grace in every step and joy in every eye, how much our pleasures would have been abated, and our visions of future good obscured, could we then, with prophetic eye, have seen it, at midnight's gloomy hour, enveloped in smoke and flame, and its sleeping inmates severally waking from their happy dreams, screaming in fearful alarm for their own safety and escape, as well as

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for the fortunes of their horror-stricken companions. But so it was, that that eye which keeps Israel, which never slumbers nor sleeps, was upon them, and prepared for them a way of escape; so that of ninety inmates, not one was suffocated or materially injured amidst the crash of this appalling scene! By the timely precaution and courageous efforts of its Principal, and at the hazard of his own life, all were awaked, though some almost at the last possible moment of escape, and happily found their way out of their burning chambers and halls, without other injury than the partial loss of a portion of their wardrobes.

Still, it has been to many hearts a grievous affliction. Principal Todd was the greatest personal sufferer. His whole fortunes were within the ruined edifice; and when the next morning's sun arose and shone upon its smouldering ruins, he saw but the ashes of the toils of years for ever sped, and his hopes on eagle's wings borne towards heaven. Well might he say, "they build too low who build beneath the skies"—whose hopes tower not to heaven. There is a place, a happy place, where neither moth nor rust doth corrupt; where neither thieves nor robbers break through and steal; where fire, nor flood, nor tempest, are ever seen; where flowers for ever bloom; where sorrows and disasters are neither felt nor feared again. It is to all a lesson, but to him a sad experience. But there is a hand, though oft unseen, and unheeded, too, that "from seeming evil still educes good, and better still, and better thence again, in infinite progression." By that more than generous hand, deliverances are wrought; our misfortunes and afflictions are turned to good account, and become ministers of mercy in disguise. Such, indeed, are our hopes in this case.

The whole community around him are much interested in this institution, and they are a generous and noble-minded population. With the insurance held by the Trustees, of some $7,000, they will, no doubt, soon rebuild and reanimate it, and make it what it was to him and them—a perennial fountain of both pleasure and profit. Such is our confidence, and we feel assured that it is well founded. They will, we confidently expect, make it even more capacious than before. Under their auspices, its second edition will be more enlarged and improved than the first. In this view of it, we cannot but imagine that it will, in the long run, be proved to be a blessing in disguise, replete to him and them with greater good.

A. C.

CHRISTIAN UNIVERSITY AND ARKANSAS COLLEGE.

Our brethren are awaking to the utility and importance of schools and colleges. They appreciate education as an handmaid to religion and morality. So far they are right. Arkansas is, as yet, an infant State, with only two Congressional Districts, and it is all-important to an infant State, to make an early effort to found, endow, and support high schools and colleges. Bro. Graham, a graduate of Bethany College, has been for some years the principal of a very respectable Academy in that State, and it is through his energy, talents and learning, that this institution is now so popular that it has been incorporated as a College, and himself created President of its Board of Directors. The State, moreover, takes an interest in it, and has limited it to $200,000 of an endow-

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ment, after its buildings, libraries and apparatus are obtained. This may be very prudent. It is, for a new State, a very liberal charter and endowment. What sum the State contributes, we have not been informed. Its charter inhibits the establishment of a theological professorship in said institution. Well that it has not inhibited a professorship of ancient history or Bible reading. Theology, it seems, is not in good odor in that region of the earth. Mr. Jefferson set the example in his University of Virginia, and every one knows, that with him theology was no science, but only a species of priestcraft.

But in antithesis with this, a few brethren in Missouri are about founding a *Christian* University, which, of course, does not mean a sectarian, nor merely a literary or scientific University, but a University whose trustees, faculty and students, library, literature and apparatus, must all be Christian.

But perhaps the word *Christian* is not taken in its scriptural, but in its sectarian sense, as approved by a certain class of luminaries that assumed this name in Boston and New England, some half century ago. Not having perfect knowledge of the word "*Christian*," when prefixed to a meeting-house, a college or a school, I cannot dogmatically affirm its character or design. For as we have now *Christian* nations, and *Christian* Greeks and Romans, the word, in such associations, is wholly unintelligible, inasmuch as none but disciples "were called Christians first in Antioch." The word *Christian* only applies to such *persons* as resemble them. A Christian sermon, a Christian book, a Christian institution, a Christian Baptist, I can understand, but a Christian College of lads or misses, or of brick and mortar, or of Unitarian or Trinitarian philosophies, is beyond my grasp.

Still, this is a beautiful name, if used appropriately. I would ride some distance to see a *Christian* University! But Christianity may be taught in a cabin, a palace, or a temple, without making any one of them a Christian cabin or a Christian palace, &c.

It is due to every community that is called upon to aid in any institution, to be consulted on the premises before they are called upon for the means. And doubtless, if they choose to baptize a College into the name of Christ, I submit to the judgment of the community, and only enter my demur. The Christian University presents a very imposing front. It is to be seen, when erected, from Iowa and Illinois, while it stands in a lot of fifty-eight acres of land in Missouri! We most cordially wish success to every college, and school, and community, that, with a single eye and a pure heart, aims at the glory of Christ and the happiness of man, notwithstanding the personal frailties or aberrations of the instruments by which they are achieved. A. C.

BETHANY COLLEGE.

We have placed in the hands of Bro. Parish, of Midway, Ky., for collection, certain unconditional bonds, of one hundred dollars each, bearing, on their face, a right to a scholarship, when one thousand such are paid in. In case they are not all taken, the sums paid will accrue to the reduction of the price of education, as soon as the Chairs of the College are endowed. The Chair of Sacred History, assumed by our brethren and the friends of education, is not yet, by a

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large amount, paid in, and will require the payment of those bonds in the meantime, to consummate it. The interest does not yet accrue on them, until the Trustees shall declare that the scholarship plan does not go into effect. It is, therefore, all-important that these scholarships should be paid in, meantime, to make up what is yet wanting to the endowment of said Chair. The subscriptions also to the Chair, a large portion of which is not yet paid, are earnestly requested, as the interest cannot be, without much delay, collected, except by the expense of of a special agent sent for that purpose. The Faculty of the Institution cannot be adequately sustained by the fees of tuition, owing, in a good measure, to the number of young men destitute of funds, educated at the expense of the Faculty—an impost on them annually accruing, which they should not bear. Why tax them to do all this work for the brotherhood, when they derive the profit, as well as the public at large, of the labors of many of them now doing good service in the field! I cannot think that any honorable man would desire this, and I attribute this neglect to their not having known this fact, which I now, for their sakes, divulge. If the College were completely endowed, this would be to the Faculty a small matter, compared with its present burthen. I attribute this, not to their want of liberality, but to their ignorance of the facts. Will not our brethren, then, promptly respond to this call?

A. C.

CIRCULATION OF THE HARBINGER.

PARIS, Tenn., February 14, 1853.

BRO. CAMPBELL—*Dear Sir:* In the December number of the Harbinger, I saw a call upon the brethren and friends to increase your subscription list to 10,000 the present year. It occurs to me that this might easily be done. It would only require 200 persons to obtain each a club of 50, and, by a little assistance from two or three brethren, I have been enabled to become one of that number, and now enclose you the names of fifty subscribers, accompanied by the *needful*. I may send a few more soon, as I have some names now who have not paid over. I should have completed the club ere this, but for other engagements. Truly yours, S. B. ADEN.

[We thank our Bro. Aden for his practical hint. It is quite possible, in our opinion, and would likely result in more good, in the long run, than the labors of sundry missionaries per annum.—A. C.]

ENDOWMENT OF A CHAIR BY ILLINOIS.

WARREN COUNTY, Ill., January 22, 1853.

BRO. CAMPBELL—*Dear Sir:* At a meeting of our Bible and Missionary Society, held at Abingdon, Knox county, Ill., September, 1852, it was, after full discussion, unanimously resolved, that the brethren of this State would raise the sum of ten thousand dollars, for the purpose of aiding in the endowment of Bethany College. But no definite time or plan was agreed upon for raising said sum. And now, feeling truly devoted to our *Alma Mater*, and having full confidence in the liberality of the brethren of this State, we would humbly suggest that, if you will, at your earliest convenience, visit our State

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and spend sometime at different points in the State, the money can be easily raised. You set the time, and the brethren will name the points to be visited, and if the amount be not raised during your visit, it shall be as soon after as possible. Please let us hear from you soon. Your brethren,

JOHN LINDSEY,
P. H. MURPHY.

[The brethren in Illinois are just as liberal, I presume to say, as in any other State. They have a luxuriant soil, a large territory, and will not allow themselves to fall short one dollar in this great work behind their brotherhood in their sister State. We will lay the subject before the patrons of the Harbinger, and that, too, in the confidence that these brethren will raise $16,000 to endow a Chair in Bethany College. We hope to hear fully from them on these premises, and we will communicate freely with them on all the arrangements.—A. C.]

TO OUR CORRESPONDENTS AND CONTRIBUTORS.

WE have now, and have had many valuable contributions to the Harbinger, on our files. We expected that more of them than were published during our absence, would have been published. We were, last year, called to write much on some, to us and our readers, unpleasant developments, which occupied considerable space. We have resolved to give more space to our correspondents for a few numbers, and for the publication of some very interesting matters of public interest from other sources. We are all pleased with variety. Men fell asleep when Paul was preaching, and one memorable case is a perpetual warning to sleepers in church. If Solomon and his father David, or Paul, or Peter, were yet with us, we should occasionally call for Apollos, or Luke, or Mark, or John, to address us. Many men have many minds, and tastes, and conditions, and circumstances, call for variety. It is the spice of life, and we must have a little of it. All men are neither scribes nor philosophers, neither Epicureans nor Stoics. We all love variety of topics, of themes, of orators and writers, and this passion, or taste, or prejudice, is not without significance. I was about to name sundry contributors on our files, but, on second thought, we presumed that it might appear invidious, and we only intimate that we shall give them an opportunity to be heard or read. We believe such an arrangement will be more satisfactory and more edifying, and will give it a fair trial.

A Hint to a few Correspondents.—Sometimes new terms and conditions are stipulated on subscriptions, than those which we have published. We stipulate our own terms, and they are fixed for the present. We are in the receipt of numerous religious periodicals, and can say from all our premises, that the Millennial Harbinger is now, apart from its contents, the cheapest magazine published, so far as we know, in the Union, containing original matter. Its circulation is too limited for such liberal terms. We want thousands of readers to fill our horizon of usefulness and liberality. A. C.

THE STYLUS.

THE March number of the Stylus is out, containing 48 pages—12 pages more than usual. It is filled principally with the Addresses delivered on the 22d of February. The Editors' Table is well and spicily written. We commend it to the favorable notice of all, the old Students especially. Address "Stylus," Bethany, Brooke county, Va. A. C.

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THE

MILLENNIAL HARBINGER.

FOURTH SERIES.

Vol. III.] BETHANY, Va., *APRIL*, 1853. [No. IV.

CHURCH ORGANIZATION—*No. II.*

In the preceding essay, it was indicated that the word *church* denotes an *organized body*, or community of Christians, meeting in one place; and also, that it sometimes indicates the whole Christian community on earth. It is in the latter acceptation first used by the Lord himself. On this Rock, said he, I will build my church, and it shall live forever—or, in other words, the gates of death, the grave, shall not prevail against it. This use of the word preceded, by 200 years, any building on earth as a Christian meeting-house, or place of public Christian worship, afterwards called a church.

Christianity had spread over almost all the civilized world, and had located itself in all the great commercial and political centres and citadels of influence and civilization, before a solitary church edifice had been erected on the face of the earth. "So little," some one has said, "has the whole matter of ecclesiology and church finery to do with the true power and majesty of Christianity." In no portion of the New Testament, nor until A. D. 229, was a single edifice reared on the globe for a Christian assembly.

It was not, indeed, till Anno Domini 52, that the word *church* is found in the Christian Scriptures, as unequivocally indicating the whole body of the faithful, if we except the first occurrence of the term in the sayings of our Saviour, (Matt. xvi. 18.) But to the Ephesians Paul writes of the whole body of the Faithful on earth as one grand body—as indicating the whole general assembly of the church of the first born enrolled in heaven. The whole church or body of the faithful on earth, is Christ's body, according to Paul to

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the Colossians, A. D. 64. In this sense the word sometimes occurs in the Apostolic writings.

We read, in the plural form, *churches*, occurring in all 36 times—"churches in Judea," "churches in Samaria," "churches in Galilee," "churches in Syria," "churches in Cilicia," "churches of the Gentiles," "churches of Galatia," "churches of Asia," "churches of Macedonia," "seven churches in Asia."

These, again, are sometimes called "churches of God," "churches of Christ," "churches of the saints." This is a full induction of the sacred use of the plural form of this word, as found in the whole New Testament. In the singular form it occurs, in all, 79 times. Of these, it is three times translated by the word *assembly*, meaning a promiscuous multitude, and seventy-six times *church*. Of these *seventy-six times* church, it refers eighteen times to the whole Church of Christ collectively, in heaven and earth, and fifty-eight times to particular communities meeting in cities; such as the church of Corinth, the church of Ephesus, the church of Philadelphia, the church of Jerusalem.

The Christian style of the Epistles harmonizes with the whole tenor of the Christian institution. The phrases and parables of the Evangelists indicate one "Kingdom of God," one "Reign of Heaven," and but one kingdom to be gathered out of all nations. But it is a kingdom, not of nations, but of cities. A kingdom of cities, in those days, was not unfashionable, and that gave an opportunity for a kingdom of churches. Jesus is a King, he has a kingdom, and, therefore, his cause began in a capital city—"the city of the great king." He was born in "*the city of David*." Joseph, his *legal* father, had gone to be registered in the ancient city of Bethlehem, that he might be born there. Again, he "was brought up in the city of Nazareth." He died in the city of Jerusalem, was buried there, there rose from the dead. His last interview with his disciples was at the city of Bethany, and thence he ascended to the heavenly city.

The first church was planted in a capital city; the second in Samaria, another capital city; and the last seven Epistles of the New Testament were addressed to seven Asiatic cities, so large, each, as to have a church in it. This is one reason why, till the beginning of the 3d century, not a single church edifice was reared on earth.

Our Saviour, early in his mission, sent seventy Evangelists to "visit every city and place whither he intended to go." He told his Apostles that they should not have gone through the cities of Israel till the Son of Man be come. Philip, too, after baptizing the Eunuch in the desert, preached in all the cities till he came to Cæsarea.

This fact, of which scores of instances and proofs may be given,

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explains the fact, that not a single letter in the New Testament was addressed to a church not located in a city. Letters were written to individuals; but not one to a community out of a city. Even in old England to this day, every borough town corporate, that has a bishop's seat in it, is called a city, without respect to its size. Population and size are not the *essentials*, but mere accidents of cities.*

Cities are organized communities. So is the Church of God, and so are the churches of Christ. Every organic body has organs. The church has its head, and every church has a head. Government belongs to the head. Eyes are always in the head. The light of the body is in the head. The word *bishop*, which is the peculiar, and the only peculiar name of the head of an ecclesiastic body, means eyes. Hence, elders in age were *overseers* in office. Paul once convoked the elders of the church at the city of Ephesus, and he delivered to them a speech. He enforced upon them the fact, that they had the *oversight* of the church. He affirmed that they were so constituted by the Holy Spirit, who was Christ's agent, missionary and successor. I, said Christ, will receive for you, and send to you, the Holy Spirit. Hence the Spirit could not be given till Christ was glorified—given in his official character. The church that Christ built, was episcopal in its organized character. Deacons were the hands and the feet of the Christian Church. They were not England's nor Rome's semi-demi priests. As hands, they were its almoners; as feet, they were its messengers and public servants.

Large churches had pluralities of bishops in large cities. Instead of the English bishops of provinces, they had a province of bishops. "One bishop one king," was formerly the chorus of the loyal songs of loyal England. The echo yet rings in all its provinces, from Berwick North and South—tolled by the church bells from York to Canterbury. That notion came from Rome, and it only awaits the fall of Rome to fall with it.

The abuse of bread and wine upon an eucharistic table, is no argument against bread and wine upon a church table nor on a common supper table. The abuse of office is no argument against it, more than the abuse of bread and wine is no argument against their proper use. The abuse of the bishop's office is tyranny; that of other forms of church polity is anarchy. Both are extremes. Extremes have no logic, nor rhetoric, nor reason, nor religion.

Congregationalism, Presbyterianism, Episcopalianism, and that mongrel thing called Methodism, a composite name, but more absolute

* *City* did not, at the Christian era, in the land of Judea, indicate a large town, a walled town, or a capital. Such were not Nain, nor Bethlehem, nor Bethany. Every man was enrolled "in his own city."

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than any form of Protestantism, have all some speciosity at one standpoint, but only at that point. In all these there are some true elements of Christian polity. There is a Congregational element, a Presbyterian element, an Episcopal element, and in all these *method*. The congregation en masse has a voice—all people say amen, and "let all the people say amen." They have a voice; and they have not only the voice of prayer, but a voice, or vote of authority. They elect officers. They receive and they exclude members. These are divine rights. Hence, said the Spirit of God through the Apostles to the first Christian church, after they had had a little experience of the necessity of an officer for every office, "Look out from amongst yourselves seven men of honorable reputation, full of the Holy Spirit and of wisdom—practical experience—whom we may appoint," or ordain, "over this business." This was a popular element in the apostolic church; for we are told the proposition pleased the multitude, or the mass of that great community, and they elected (*exelexantoo*) seven persons, as commanded. But that did not actually invest them with the office. The people's voice and suffrage went no farther. But the Apostles were plenipotentiaries in virtue of their commission, and hence they were authorized to institute ordinances, to teach, ordain, and set in order every thing in the doctrine, worship and morality, economy, or administration of the government of the Christian Church.

The right of suffrage is the spirit, the soul, and foundation of all freedom, in all social institutions, call them political, moral or religious. Even salvation itself is attainable only in virtue of the right of suffrage. A man may vote for Christ or against him, as he pleases. No man is absolutely compelled to go to heaven or to hell. It is optional with himself, when placed under a remedial system. Farther than this no wise man will dogmatise. So far, then, the polity of the church or kingdom of Jesus Christ is *congregational*. This is both clearly and authoritatively decided by the Apostles in convention in Jerusalem, under the direct, immediate, and plenary inspiration and authority of the Holy Spirit.

The deacon's office is a more important office than many imagine. It was not merely to serve tables, though that called it forth. They were not mere almoners of the Christian bounty, or the mere presidents of tables. They were *ministers* of the church, domestic and foreign, as the sequel shows.

The angels of heaven were deacons of heaven, and sent on errands and embassies to earth. After our Saviour's long fast they ministered to him. Both Matthew and Mark affirm that they ministered to his temporal wants. Matth. iv. 11, Mark i. 13. The Saviour himself

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acted the deacon. Luke xxii. 27—"I am amongst you as a deacon"—as one that serveth. He fed multitudes.

Timothy and Erastus acted as deacons for Paul. He sent them on a mission to Macedonia, while he continued in Asia proper. Acts xix. 22. The Primitive church had also deacons. Such was Phebe, of Cenchrea. She also was employed by Paul as a messenger. Romans xvi. 1.

They had, also, deacons that performed foreign service for the church and the Apostles. Such was Onesimus, (Col. iv. 7, 10.) and such was Tychicus, a missionary, a faithful deacon, sent on a special errand from Paul to Ephesus. Eph. vi. 22. They filled a large space in the domestic and foreign services of the church.

The messengers of the churches were frequently of high standing and of eminent endowments. Paul sent Titus on a special message with a brother of high reputation amongst all the churches, chosen by a number of churches to travel with Paul, carrying large contributions for the brethren at a time of much embarrassment.

The seven angels of the Asiatic churches probably were messengers or ministers sent to comfort John, while an exile in Patmos. The Asiatic brethren, having the opportunity, would doubtless intercommunicate with him there by special messengers. Being in prison, they would certainly visit him, and would give him an opportunity of intercommunicating with them. The Holy Spirit, through these messengers, communicated to those churches instructions, reproofs and consolations, according to their condition, character and circumstances. John could not write to them through post offices, and we are not informed of any companions which he had that could carry his letters in so many directions. To me, it appears impossible for a prisoner to write seven letters to seven churches, so remote from him and from one another, unless by a correspondence kept up by them during his exile.

The efforts made by Episcopalian Doctors, and sometimes sustained by such men as Adam Clark, Philip Doddridge, and many writers and commentators of equal and inferior fame, to show that these angels were presiding bishops over these churches, while they strengthen English episcopacy and high-church pretensions, detract no little from the reputation of the primitive Christians, in allowing the venerable and amiable Apostle John, then a prisoner—an exile for Christ—to be unvisited and uncomforted by them. And if any affection for him was cherished by these churches, how could they show it, unless in person, or by their messengers sent to him? And how, without omniscience, could he, in exile, address them as he does, on their whole affairs and actual condition? Not designing to be singular in

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this view of this important section—much preferring, if I could, to agree with so many learned authorities—I dissent with much reluctance, and have, with much consideration, weighed their reasons philological and theological, without feeling in them any constraining reason to approbate them. I assume, on all my premises, that which is most congenial with all the facts of Original Christianity, viz: that the seven named Asiatic churches would send messengers to console the beloved Apostle in his old age and banishment, with all the comforts and pledges of their affection and veneration for him. His words, "I was in prison and ye visited me," could not fail to remind them of their duty in that case. Messengers sent from these churches, therefore, doubtless waited upon him in his banishment or prison. They brought to him every comfort at their command. And to these angels, or messengers, he addressed those seven epistles—one to each of them, to bear to the church that sent him. From them he had learnt the history and condition of the respective churches that had visited him, and, on these premises, addressed to them severally a letter of admonition and comfort. These letters, delivered to these messengers of the churches, to be borne by them to their respective homes, were not, therefore, personally addressed to them, but to the communities that sent them.*

But we have said, that beside the *Congregational* element found in the constitution and details of the Christian Church, there is also a *Presbyterial* element, and also an Episcopalian element.

Men of age, full grown men, not beardless youths, nor novices, nor inexperienced neophytes, are to be placed in authority over a community. No theoretic learning is equal to experienced and fully matured minds. Elders, or seniors, are not necessarily nor always wise. Some cannot learn, even in the school of experience. But a few ounces of experience is worth a pound of theory. Elders, we have seen, in all past time, were God's choice, provided, only, they had certain moral qualities. The Senatorial government of ancient Israel is a full demonstration of this.

The *elders* of the New Testament were officially teachers, overseers and rulers; or in English, an elder was a bishop and a bishop was an

* I am aware, that according to the New Testament Greek idiom, it is more apposite to say, "write *to* the angel," than *by* the angel, (as the dative of the instrument.) Still, such usage is not without precedent in the New Testament; but *dia ton angelon*, is most usual. The question, then, on the whole premises, is simply this, Whether it is safer, and more in harmony with the whole Christian doctrine, so to render this passage, than to assume that here a new officer in the Christian Church, of angelic dignity and authority, is addressed as far superior to other officers as an angel is to a man; as Romanists and certain Episcopal dignitaries assume and maintain, without any other authority, or similar usage, found in the Christian Scriptures?—!

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elder, and "ruled well." That is to say, a full grown man was essential to the bishop's office. Still, amongst seven elders or seven bishops, there is, or may be, one who, from superior endowments, experience and age, may be virtually president of the eldership of any congregation. Still, officially, he is not superior, though in age, experience, learning, piety, he may be as far above his co-officials as he is in years; and he will, without any superior claims, presumption, on constitutional enactment, be virtually and of right presiding bishop of a large community. They are all elders, they are all bishops, and, officially, neither more nor less; yet morally and authoritatively, in virtue of piety, Christian learning, talent and choice, he may virtually possess and use, with consent of his peers, a higher supervisionary influence and authority.

But, in time, that began to be claimed for mere seniority, or literary attainments, which was due only to religious character and moral worth. This is one of the errors and abuses to which all human and divine institutions are liable. Still, abuse should not annihilate use, nor vitiate and annul a divine institution, or even a human one, that is indispensable to the existence, the influence, and the usefulness of any society.

But *the* Christian Church is not *a* Christian Church. In its amplitude, we have seen that the Jerusalem above is the mother of us all, and the Zion of earth, or the church on earth, is contemplated as one great community or kingdom. Hence the co-operation of churches, in districts and nations, is essential to the triumphs of the church in its grand mission on earth. Hence the co-operation of the churches in the days of the Apostles, of which the following instances are sufficient evidences:

1. All the churches of the Gentiles, or nations, united in congratulating Priscilla and Aquila. Rom. xvi. 4.

2. The Church of Christ generally saluted the church of Rome through Paul. Rom. xvi. 16.

3. Paul, in his first letter to the church in Corinth, addresses not it only, but all that in every place called upon the name of Jesus Christ, and gave orders to them all, naming especially "the churches of Galatia," to unite in one general contribution for the saints in Judea, telling them, also, that all the churches of Asia saluted them.

4. He also reminds them of the great liberality of the churches of Macedonia, in ministering to the wants of the saints abroad. And that a companion had been *chosen by the churches* to travel with him, laden, as he was, with the grace, or contributions, of the brethren.

5. He also names to them certain brethren chosen by the churches as their messengers, in consummating a great work. 2 Cor. viii. 19.

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Again, in the same connexion, he calls *the messengers of the churches* "the glory of Christ." v. 23. Paul said he had the care of all the churches, (2 Cor. xi. 8;) and that he had (*figuratively*) robbed some churches, taking their joint contributions as wages, to do service to the church in Corinth.

Need we farther proof of the co-operation of churches in public objects of all sorts, promotive of the advancement and triumph of the cause common to us all—the glory of our King and the triumphs of his kingdom?

Did not Paul commend the Thessalonians for having become followers or imitators of the Churches of Christ that were in Judea? And shall we not be followers of them, too, in this grand co-operative characteristic? But we have not yet exhausted the subject. A. C.

in Millennial Harbinger for 1853

AMERICAN BIBLE UNION.

An Address delivered before the American Bible Union, by the Rev. Dr. LYND, *President of the Western Theological Institute, Ky.*

If there is any thing that ennobles a man, in my estimation, it is an independent, open, truthful character. He who yields to others the same right of opinion which he claims for himself; who despises all meanness and art employed to defeat an opponent, or to alarm the prejudices of men against him, and who, strong in the strength of his cause, can give to him the whole force of his own arguments, and yet rest his conclusions on the inherent and ultimate influence of truth, is a man to be loved and venerated.

To approximate this noble model is my aim. I lay no claim to advanced progress, for I think I am conscious of my own frailty. With the increase of years, I feel more and more that I am *nothing*—that *Christ*, *truth*, and *the glory of God* are *all in all*. I have embarked in this enterprise of revision by moral constraint, and independently of this, it would not cause me a regret, were the enterprise to fail from this day.

In preaching the gospel, I have endeavored to enlighten men in the knowledge of God, as revealed in his word, and to accomplish this, have made it, in all my ministerial connexions, an important point to expound the sacred scriptures. In doing this, I have been compelled to give a different version to many passages, or permit discrepancies, apparent contradictions, want of clearness, and, in some cases, great unfaithfulness to the truth, to have their influence for evil, upon the minds of the audience. You have all, doubtless, observed that new versions in the pulpit are of frequent recurrence.

In view of this state of the case, my mind was gradually prepared to perceive the importance of an amended version, by means of which errorists would be compelled to take the *onus* of exhibiting their errors,

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rough the medium of the original, while the people at large would ve that in their own language upon which they could rely.

When the A. B. Society adopted a rule, that all translations made o foreign tongues, in order to be aided by their appropriations, must conformed to the English version in common use, at least so far as at all denominations could use them; a rule that, in my opinion, sults the Holy Spirit by requiring his truth to be concealed from on to accommodate sectarian views; and when the Baptist denomiation, almost to a man, repudiated the rule and resolved to give the rd of God to the nations, in perspicuous and faithful translation; mind was still further prepared, to desire an English Bible upon e same principle. But how it was to be brought about, I could not rceive. My reliance, however, was upon the over-rulings of divine ovidence.

Events to which I need not now refer, which are matters of history, ve been over-ruled to bring into existence the organised enterprise revision. That it has an existence cannot be doubted. That it is tained by a very large body of professing Christians, is clear to ose who have informed themselves. That some of the ablest men the ranks of the ministry are firm in its support, will be questioned ly by the ignorant or the partizan.

Whatever may have been its origin, and whatever the excitement hich at first it produced, it must now be treated on the ground of its wn merits.

I am firmly convinced of the importance and necessity of a revised ersion of our English Scriptures; and I propose to show the grounds f this conviction.

I. Our present version is not a perspicuous and faithful exponent f the revelation of the Holy Spirit.

To sustain this point I will introduce to your attention, a number of respectable and competent witnesses.

Blackwall, in his Sacred Classics, says, "Innumerable instances might be made of faulty translations of the divine original, which either weaken its sense, or debase and tarnish the beauty of its language."

Again he says, "A considerable number of passages are weakly and imperfectly, and not a few, falsely rendered."

Bishop Lowth, a name in high honor among scholars, testifies in these words: "To confirm and illustrate the holy scriptures, to evince their truth, to show their consistency, to explain their meaning, to make them more generally known and studied, more easily and perfectly understood by all; to remove the difficulties that discourage the honest endeavors of the unlearned, and provoke the malicious cavils of the half-learned; this is the most worthy subject that can engage our attention, the most important end to which our labors in the search of truth can be directed. And here I cannot but mention that *nothing* would more effectually conduce to this end, than the exhibiting of the holy scriptures themselves to the people, in a more advantageous and just light, by an accurate revisal of our vulgar translation, by public authority."

Dr. Symonds pronounces our version "ambiguous and incorrect, even in matters of the highest importance."

Dr. Kennicott says, "Great improvements might now be made,

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because the Hebrew and Greek languages have been much cultivated and far better understood, since the year 1600."

Dr. Adam Clark, in his Commentary upon the 12th chap. of the 2d Book of Samuel, says, "Though I believe our translation to be by far the best in any language, ancient or modern, yet I am satisfied it stands much in need of revision. Most of the advantages which our unbelievers have over certain passages of scripture, have arisen from an inaccurate or false translation of the terms in the original; and an appeal to this has generally silenced the gainsayers. But in the time in which our translation was made, Biblical criticism was in its infancy, if indeed it did exist; and we may rather wonder that we find things so well, than be surprised that they are no better."

I will here add the testimony of my former associate in the Faculty of the W. B. Theo. Institute, now President of Georgetown College, the Rev. Duncan R. Campbell, as that testimony is exhibited in his speech before the Bible Convention in Memphis.

He shows that some of the renderings of the present version "sacrifice fidelity and uniformity, if not candor to sectarianism;" that it is "rendered unintelligible in many places, by the presence of untranslated words;" that it is "obscured in many instances, by the presence of unnecessarily learned words;" that "the phraseology is, in several instances, offensive to true delicacy;" that "an unreasonable want of uniformity is characteristic of the renderings in the version generally;" that it is "wanting in discriminating accuracy on points of ellipsis;" that "it fails, in numerous instances, to give the distinctive truth of the originals, while, in others, it makes unwarrantable additions."

These are his principal points, sustained by ample illustrations, the result of great care, accuracy and scholarship, in the investigation of the subject.

I might call up to the stand the celebrated Ainsworth, Poole, Lightfoot, Patrick, Doddridge, Macknight and Campbell of Aberdeen.

I might call up to testify, all the learned pastors of this city, of our country, of the world, of every sect, for all of them have made new versions of the scriptures in the pulpit, and through the press; and this they would not have done, if our present version were perspicuous and faithful. If I could bring those of them who are opposed to revision, to be cross-questioned to-day in your presence, they would feel worse than ever a witness did in the presence of a court. I would make them confess the importance and necessity of revision.

My last witness shall be the American Bible Society. They have revised the English Scriptures. They call it a collation, but, obviously, use collation in the sense of revision.

This has been positively denied, by at least two of our Baptist editors, and it appears to me to be necessary to establish the validity of the testimony which I offer.

I say, then, they have revised the common version. They have gone behind the translator, and have altered the sense of the common version in several places.

The Committee of the Am. Bible Society, in the final report of their labors, say, "In Ruth iii. 15, all the present copies read, 'And she went into the city;' but the Hebrew and the translators have it, 'and he went into the city.' Again, in Cant. ii. 7, all the present copies

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read, 'Nor awake *my* love till he please;' but the Hebrew and the translators, 'till she please.' Yet in Cant. iii. 5, and viii. 4, where the Hebrew is precisely the same, the translators and all the copies have 'till he please.' All these instances have, of course, been corrected according to the Hebrew."

Again they say, "In Matt. xii. 41, which reads in all the copies, 'shall rise up in judgment,' the committee have not hesitated to insert the definite article, 'in the judgment.' This is required by the Greek."

Speaking of punctuation, they say, "The following five changes made in the punctuation are all, it is believed, which affect the sense."

They have inserted a passage, as a part of God's word, according to the present received Greek text, which was not in the received Greek text, when our translation was made.

I do not object to alterations of this character, but I say that they fully justify the principle of revision, so as to conform the English to the Hebrew and Greek, and to the present received Greek text of the New Testament. The committee disclaim any interference with the original text, except in cases of evident inadvertence, or inconsistency, open and manifest to all.

But "*all*" here can have no reference to common readers, because to them the places referred to appear to be right. It must be inconsistency, then, "open and manifest" *to all the learned.* But how, then, did it escape Dr. Adam Clark, in all the passages referred to in the Song of Solomon? How does it happen that Williams, author of the Age of Infidelity, in his new translation of the Book retains, except in ii. 7, the word as in our version? How did it escape Dr. Blaney, whose revision has ever since been regarded as the standard copy of our present version? Why did not the Committee of the American Bible Society alter *Easter* to *Passover?* Is there not here an inconsistency, open and manifest to all scholars?

This is the unvarnished fact. They have not interfered with the original, except in cases where *all* would admit it. That is, their revision is so made that all denominations can use it. Whether this is giving more honor to Christian parties or to the Spirit of God, any one can decide.

It may be said that they have not revised in *many* instances. It is enough that they have revised in *any* instance. I have proved that they have revised, that they have made new translations, and, in several places, have altered the meaning of words. They are, therefore, good and competent witnesses to the importance and necessity of revision.

When the *N. Y. Observer* declares that this assertion is made "*only by those who are very ignorant of facts, or wilfully disposed to make a false impression,*" the charge rebounds upon the accuser. He is estopped from pleading ignorance in the premises, and with the Report of the Committee of the American Bible Society before the public, the charge of being "*wilfully disposed to make a false impression,*" falls with tremendous force upon his own head.

An Editor in the West leaves an opening for retreat, by saying, "We have never investigated the question whether the American Bible Society's Committee have adhered strictly to their instructions." Yet, he has professed to have read the report, and to have

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published it, for the very purpose of showing that no revision was made.

Such, my respected audience, are the foes to our enterprise, in the very house of God—in the foremost ranks of the Protestant hosts. May God forgive our opposers, and grant them a better state of mind!

I will now review some of the prominent points of the testimony which has been offered, and see whether it does not make a revision of the English Scriptures, an imperative duty upon the part of Christians.

The testimony shows that our present version is to such an extent faulty, as to weaken the sense of the divine original, and debase and tarnish the beauty of its language; that not a few passages are *falsely* rendered; that it is incorrect in matters of the highest importance; that the advantages which infidels have over certain passages, are owing to inaccurate or false translation; that fidelity and uniformity, if not candor, are, in some of the renderings, sacrificed to sectarianism; that it fails to give, in numerous instances, the distinctive truth of the originals, while, in others, it makes unwarrantable additions; and that an accurate revisal of our English Scriptures would show their consistency, make them more generally known and studied, more perfectly understood, and remove the difficulties that discourage the honest endeavors of the unlearned, and provoke the malicious cavils of the half-learned.

These witnesses prove our position, that the present version is not a perspicuous and faithful exponent of the revelation of the Holy Spirit; and the simple question involved in revision is this—Shall the Holy Spirit be allowed to speak to us in English, what he originally spake in Hebrew and Greek? In other words, Is it the duty of Christians, being fully competent to the work, to give the mind of the Holy Spirit, in every part of the Bible, to the English reader, in a clear and faithful version? We either have the mind of the Spirit clearly and faithfully expressed in our common version, or we have not. If any say "we have," let the testimony which has been adduced, be rebutted; let it be shown that these witnesses have borne false testimony. It cannot be done. It will not be attempted. If we have *not* the mind of the Spirit clearly and faithfully expressed, *is it not the imperative duty of Christians to have it amended?* Can any reason, drawn from expediency, show that the mind of the Spirit ought not to be expressed in a perspicuous and faithful translation? This is the point which we, as men who honor God's word, have to decide.

As there are some truths which we receive as soon as they are uttered in intelligible language, so there are some duties, which every godly man perceives to be such, the moment they reach the mind in words that are comprehended. And the duty of revision is one of these. If our present version is not a perspicuous and faithful exponent of the revelation of the Holy Spirit, is it not the imperative duty of Christians, if they would honor the Spirit, to make it so? Is it not their imperative duty to see to it, that the Holy Spirit be allowed to speak to us in the English, what he originally spake in Hebrew and Greek? Can it be any thing *but* imperative duty? A man might as well question the consciousness of his own existence. Can any thing

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but *inability*, under the supposition, excuse from the performance of this duty?

I have now shown one of the grounds upon which my conviction rests, of the importance and necessity of a revision of our common English version of the Scriptures, and the duty of Christians as growing out of this necessity.

II. The benefits which will flow from a perspicuous and faithful version, show the importance and necessity of the enterprise.

It is well known that Protestants profess to take God's word as the rule of their faith and practice; and they profess also, on all occasions, to sustain their different views and practices by an appeal to the Bible. It is necessary, therefore, that the translation give a perspicuous and faithful exhibition of the mind of the Spirit. Just so far as it is wanting in these attributes, will the common English reader be liable to go astray. Every Protestant in this assembly, if called to vote upon this statement, unless forbidden by the spirit of opposition to revision, would utter a hearty and loud affirmative.

Errors were early introduced among the churches of Christ. The mode of baptism, in cases of supposed necessity, was changed; additional subjects were admitted; the independence of the churches, and the equality of the ministers of Christ, were repudiated; the ideas originally entertained of ordination were no longer held. For several ages the religion of Jesus Christ was perverted to a worldly system and unholy alliances.

When the reformation occurred all errors were not removed. Many still remain, and exert an unholy influence. Some were perpetuated by the translators of our present version. These errors have obtained a firm hold on the minds of many portions of Protestant Christendom; and while the people can appeal to the common version in support of their views, it will be difficult, if not impossible, to overcome their errors. Conscientiously and perseveringly they maintain their views, and influence others to adopt them.

A perspicuous and faithful revision by competent scholars, will tend to remove these errors. If it should fail with this generation, it will not with the next, and especially that multitude of foreigners of all nations, whose children will be English scholars. The errors which now exist, and which appear to be sustained by our version, will not be perpetuated. Let me call your attention to a few instances.

The word "*church*," which is a translation of the Greek word εκκλησια, is used in the ecclesiastical sense for the *body* of believers, in a province, or kingdom, or the world; and also for a place of worship. Hence the Episcopal body of Christians constitutes the *Episcopal church*, as a unit—the Presbyterians, *the Presbyterian church*—all the Methodists, *the Methodist church*. The word was used in this sense at the time our translation was made, and this was one of the old ecclesiastical words which were to be retained. This was not all. They were required not to translate it "*congregation*," its meaning when our Lord and his apostles used it. Had they so rendered it, there would have been no foundation for concentrated church power.

The word εκκλησια is employed in the New Testament, ecclesiastically, in two senses: first, for the whole congregation of the redeemed, whether in earth or in heaven, or in both. To this congregation there is, and can be, no visible organization; and secondly, an assembly of

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believers meeting in one place for the worship of God. And wherever more than one of these organizations is spoken of, the word is used in the plural form, "*the churches.*"

If the word be rendered "*congregation,*" every one will know that it does not mean the building in which men worship. Every one will perceive that a church is not an organized body of believers in a province, or a nation, of which the separate organizations are branches, and in a state of subordination; but that a church is simply a congregation of believers in any place, and as such, is competent to execute, independently of any other congregation, the laws of Jesus Christ.

The errors which have grown out of the use of the word "*church,*" which was ecclesiastically fixed as to its meaning before our translation was made, are numerous. It has prepared individual Christians and congregations to waive their own responsibilities in favor of their representatives, or their self-constituted masters, and to yield implicit assent to the views of the clergy and the decisions of higher courts. It sustains the principle of popery in all its length and breadth; for if authority is vested in *the church*, as composed of conferences, assemblies, bishops, or a pope, that authority, in whatever degree it exists, must be absolute; and hence, the obedience of the governed must be absolute. Authority, in any degree, implies obedience, in the same degree. Here is the essence of popery, the man of sin. The real church, in the New Testament sense, as an organized body, i. e., the congregation of believers in any one place, is prohibited under all these forms of government from executing the laws of Christ.

Of a kindred character is the word "*bishop,*" a translation of the Greek word επισκοπος. Bishop, in the ecclesiastical sense, is a chief officer in the church, who has the charge of a diocese; but in the New Testament, an *overseer*, holding the same office of an elder. When our translation was made, this was one of the old ecclesiastical words, and meant then what it does now. I will not say that the translators intended to deceive the English reader; but I will say, that sectarianism was the influence which prevailed in the use of this word, instead of *overseer*. Why did they render επισκοπους "*overseers,*" in the Acts of the Apostles, where Paul is represented as having called together the *elders* of the church at Ephesus? Why did they not render it "*bishops?*" If they had, would it not have appeared to the English reader that elder and bishop means the same officer?

The error of diocesan episcopacy is perpetuated in the minds of thousands. Suppose that in a revised Bible, made by competent scholars, the word "*overseer*" should, in every place, be inserted in place of *bishop*, who would not perceive that diocesan episcopacy is a human institution?

The word "ordination," in the New Testament, is the translation of thirteen different Greek words. In Mark iii. 16, where Christ is said to have ordained the twelve, it is in Greek εποιησε, made or constituted. In Acts i. 22, concerning the apostleship of Matthias, it is γενεσθαι, become. Paul, in speaking of his own apostleship, uses ετεθην, "I was appointed." In Titus i. 5, respecting the ministry, it is καταστησης, constitute or appoint. In Acts xiv. 23, where it is written, "When they had ordained them elders in every church," the word is χειροτονησαντες. But neither here, nor in the other passages,

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can the English reader learn the truth from our translation. The verb χειροτονεω means to stretch out the hand, for the purpose of voting, and hence the word is used for appointing or constituting by vote. The fact appears to be this. The apostles and elders took the vote of the church, as to her choice of persons for the ministry, and then set them apart by prayer and imposition of hands. The passage should read, "When they had constituted for them elders in every congregation." The manner in which they set them apart, i. e., by prayer and imposition of hands, is not contained in the word; and to use a term which, in the ecclesiastical sense, exhibits the manner, and, in fact, conveys no other idea than that of the act of the Presbytery, in setting apart, by certain forms, is to deceive the English reader.

I will give another instance in the word "*baptize.*" There can be no doubt that this word, in English religious literature, has become *generic.* It would be time lost, on this occasion, to argue this point with any one who may be bold enough to deny it. The word is currently used for sprinkling by the largest part of the Christian world. It may be said that this is a wrong use of the word, but that does not change the fact. Baptists use it to signify immersion only, but Baptists cannot change the literature of English Christendom. I ought, perhaps, to except a few, who hold that *baptize* has no representative in the English language, and that it does not mean *to purify, to pour, to sprinkle,* or *to immerse,* but *to baptize.* With this exception, the Baptist opponents of revision, among all evangelical Christians of this country, stand alone, as to the definitiveness of the English word baptize. All pedobaptists, all revisionists, regard its present use as *generic.* And yet, most strange to say, they wish to retain *baptize,* and restore its original meaning, not perceiving their own full admission that its present use is *generic.*

If the Greek βαπτιζω mean *immerse;* if the authority of good scholarship is on this side, the English reader should have the benefit of such a rendering, and those who practice differently, should have the privilege of sustaining their practice by their own opinion of the original word.

Let such a revision, sustained by proper authority, go forth to the world, and the design of the ordinance will be more clearly seen. As that is understood, it will sweep away the error of baptizing unconscious babes. "Buried with him by immersion into death," will then express to the minds of men what before they could not conceive.

If, however, it should be the conviction of honest and competent translators, that the authority of learning is on the side of sprinkling, then let the English reader have the benefit of this rendering. Baptists will then have no right to immerse, further than their own opinion of the meaning of the original word gives them this right. If the word mean *sprinkling,* let us have it, and let us, as Baptists, cease to distract the Christian world by our exclusive practice. If the term is really *generic,* let us have it, and so far, let Baptists cease to promote disunion among Christians.

The friends of the revision enterprise say, "*Translate. Translate faithfully. We ask no more.*" I am fully persuaded that such a revision would make the Scriptures more easily understood, and, of course, more read than they now are. Supported by the best authorities and making its appearance under the sanction of a large and respectable

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portion of the Christian world, it would excite a strong desire to read and compare. This itself would make the reader more intimately acquainted with the word of God, and would induce thousands to read the Bible, who now scarcely ever take it into their hands. In proportion to its perspicuity would their feelings be enlisted. The pious, whose minds are often inquiring into the meaning of the Scriptures, would find much new light thrown upon passages which were obscure to them before. The many who are not pious, but who occasionally read the sacred volume, would discover clearness where before they had seen nothing but confusion; and if, to the English reader it appeared to be, obviously, an improvement upon the common version, nothing could induce him to use the common in preference to the revised.

You perceive, then, the grounds of my conviction of the importance and necessity of a perspicuous and faithful revision of our English Scriptures. I am aware that those who are striving against us with all their might and skill, will contend that they are not opposed to revision on correct principles. This declaration may serve the purpose of blinding the minds of the ignorant and the prejudiced; but it will avail nothing with those who judge men by their actions. When men shut out the discussion of an important question from the periodicals which they control, and refuse to give both sides of the subject, a declaration of non-resistance is of no avail. The declaration itself virtually admits that revision is important and necessary; and consequently, that it is the imperative duty of Christians to procure a revision. Yet, they do not perform their duty. Why do not those who say they are not opposed commence the work? "Faith without works is dead." We have to fight over again, in respect to them, the very battle which they and we had to fight some years since, with the anti-Bible, anti-Missionary, and anti-Sunday School Baptists. They would not work themselves, and they tried to hinder others from working. They objected to the plan, to the persons engaged in carrying it out, and cried aloud about the divisions which it would cause in the household of faith. Why do not those who say they are not opposed to revision, suggest the way in which it should be done? Wisdom, it would appear, lies with them, so far as this question is involved, and yet they can offer no practicable suggestion, which is not embraced in the present enterprise. They are not opposed on correct principles, and yet they have not discovered what these principles are. Let us see if they have.

Some have said, that it ought to be done only by the union of all evangelical denominations. That is to say, the correct principle upon which to accomplish this work, is not to do it at all. While we admit that it ought to be done by the union of all evangelical denominations, if such a union is practicable, yet, if the version is to be faithful, every one knows that the union is impracticable; and that, therefore, the work must be done by those who are able and willing. Baptists would withdraw from a union professing to produce a version that should faithfully express the mind of the Holy Spirit, and yet retain a heathen festival in place of a rite of divine appointment; and Episcopalians would withdraw if it was not retained, because it would leave no basis in the word of God for their Easter celebration.

Would they have a revised version upon the principle that all de-

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nominations could use it? Then it must be a compromise, a solemn agreement to make the Holy Spirit speak in English so as to suit all the varieties of doctrine and practice in the evangelical world. I would have my head severed from my body, before I would enter into such an unrighteous compact. Is this a correct principle? Has it not been condemned by the unanimous vote of the Baptist denomination?

We believe it to be the imperative duty of all who love God's word to aid in procuring a revision of our English version; and that if all will not engage in it, upon correct principles, those who are able and willing must do the work.

Now, upon what principle does the American Bible Union proceed for the accomplishment of their object? They adopt the common version as the basis of revision, making such alterations only as the exact meaning of the inspired text, and the existing state of the language, may demand. They require exact translation, with the least possible obscurity, or indefiniteness. Their plan is to divide and apportion the New Testament among a large number of competent scholars of different religious denominations, in all parts of this country and Great Britain. The revisors are to examine every Greek word or phrase, in the translation of which the phraseology of the common version is changed, in every other place in which it occurs, and to give their views as to the proper translation in each place. They are required to cite authorities for any important change. As soon as the revision of any one book is finished, it passes into the hands of all the revisors, to be sent back with their suggestions. Each revisor has then to review his work, and furnish a fair copy; and when all the different parts assigned to the individuals or companies, respectively, shall have been finished, a committee of the revisors shall be chosen to meet together, and go over the work conjointly.

Now, my respected audience, let me propose to you a few questions. Is not this a correct and judicious plan? Do you not honestly believe that upon the principles just exhibited, all Christians ought to unite in the enterprise of procuring an amended English version? I do not put these questions to members of churches, but to all of you; for all are deeply interested in having a perspicuous and faithful version of the word of God. Indeed, I seem to hear you say, "Is it possible that men who profess to take the word of God for their guide, are unwilling to have that word translated into English upon this plan? Is it possible that they want a *compromise* version, in which the Holy Spirit must speak as man speaks, so that all denominations can sustain their different practices by the Bible?"

I ask again, where are those correct principles upon which opposers are not opposed to revision? Would it not be well for them to define their position? There must be some great mystery of iniquity in this revision enterprise, while the people are kept in ignorance of the plain facts in the case. When the facts are clearly laid before the people, all the mystery will vanish, and they will demand that the leaders of opposition define their position, and state explicitly what the true plan is, upon which a revision should be secured. Give the people the facts, all the facts, nothing but the facts, I vouch for the conscience of the Baptist denomination being on the side of revision. But how many thousands of them have never been permitted to hear both sides;

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and have never heard of the principles upon which the American Bible Union proceeds!

There was a time when it was sufficient to raise the cry of heresy against a man, and he would forthwith be destroyed by rack or by fire. But that day is past. The great cry now is *sectarianism*. This cry has been raised against revisionists. They are charged with the design of making a *sectarian* Bible. And this cry, if it were true, would destroy them as effectually as a rack or fire. *A sectarian Bible!* The charge will be as little regarded as the ravings of a maniac, by sensible men, with the principles and rules of the American Bible Union in their hands. The authors of this cry can only subject themselves to contempt. They would not for their right hand print such a charge, and print along side of it the rules and principles of the Union. Light and darkness never move in company.

I regard the destiny of the common version as fully settled. The only question now is, shall we take the revision of the American Bible Society, or shall we have one more perspicuous and faithful! My advice is, to wait. The old Family Bible unaltered is now "the commonly received version." Let it continue to be so until a perspicuous and faithful revision can be secured. Let all revision men throughout Christendom reject the new edition by the American Bible Society; reject it from their family worship, their Sunday Schools, their pulpits, so that it never can become "*the commonly received version.*" Let us use the old editions until a purer version can be obtained. For one, I have no idea of submitting to the dictatorship of the American Bible Society, of acknowledging their authority to make the common version what they please. Let this revision stand upon the same ground as any other version, i. e., upon its own merits, to be received or rejected, and not imposed upon English Christendom without question, as "*the commonly received version.*"

What would Baptists think, should the American Bible Union publish a revision and send it out to be received by the churches, as *the common version?* Would they submit to it? Would they not regard it as an imposition? And what authority has the American Bible Society to impose their revision upon the churches of Christ? Let the million of Baptists on this continent proclaim as with a voice of thunder, that they recognize no such authority. Let their motto be, "*No revision, or a perspicuous and faithful version.*" Let the commonly received version, as the American Bible Society has made it, be henceforth an *obsolete idea.*

It is folly to oppose revision. That is now done beyond recall. Those of you who have the old Family Bible, preserve it carefully, for you will soon find it is out of print. Oh, it is enough to make the heart sick to hear of opposition to a revised English Bible, by the very persons who intend to use and circulate hereafter the *revised editions* of the American Bible Society!

I seem to hear some indignantly exclaim, "*We are not opposed to a revision of the English Scriptures.*" Very well—but until you define your position, we are compelled to regard your declaration as having reference to a *compromise* version, one which all denominations can agree to use, and not a perspicuous, faithful version, by honest, competent, independent scholars; or else a revision made upon *individual* responsibility, which would carry with it no authority. We challenge

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the world to show a single sentence from the opposition, suggestive of any other mode of revision. It will be time enough to receive your disclaimer when yon define the principles upon which a revision should be secured, and are willing to carry out those principles.

It has been said that the Bible Union and the Revision Convention are not competent to the work of a pure version. I assert that they are competent. So *that* is disposed of in the absence of proof.

But what is the design of this objection? What conceivable force could it have, supposing it to be proved? The version is not to be made by either of these societies as such. Are the authors and the endorsers of this objection, ignorant of the fact? We do really hope, for their own sakes, that they may be unable to plead ignorance.

What is the true state of the case? These societies have appointed certain men as their Boards, to see that this work is done by competent scholars. Does the plan adopted by them indicate their incompetency to superintend this matter? Are the Boards of the Missionary Union, and the American and Foreign Bible Society, competent to make new translations in foreign lands? They do not pretend to do this. But they are competent to transact the business placed in their charge. Is the Board of the American Bible Union less competent to ascertain who are scholars, to develop the principles upon which revision shall be conducted, and especially after obtaining the views of the most distinguished men both in this country and in Europe? And having learned who are competent scholars, think you they will not employ them, if their services can be obtained? Are they not sufficiently honest to be trusted with this matter? What if, from prudential considerations, the names of those competent scholars have not yet been published to the world? Are the Managers to be denied all confidence? Is nothing due to them as Christian men, occupying as high a position for intelligence, integrity and piety, as any of their opposers? This objection can never hold, as valid, in the mind of any man, who is rightly informed upon the subject.

But a more recent objection demands our attention. It is stated that we are united in this enterprise with a sect whose distinctive doctrines are unscriptural and dangerous; and that Alexander Campbell and President Shannon are employed to revise the Gospel by Luke and the Acts of the Apostles.

With regard to simple union with them, in the same enterprise, it is sufficient to remark that they have always been thus united with the American and Foreign Bible Society. It was then considered right, and I know not how it can be wrong that they should unite with the American Bible Union. This is merely an appeal to prejudice for want of argument. I suppose the objection is designed to bear principally upon the employment of the persons named as *revisors*.

I am not surprised that this should weigh with some force upon the minds of brethren who have not the means of testing its value. But I am surprised that Christian scholars should urge it. They know, or ought to know, how far the employment of the persons named, as *revisors*, will affect the result of a pure version of the scriptures. And had they shown how these men might pervert the Gospel by Luke, and the Acts of the Apostles, by a translation sustaining their distinctive views, they might have found some excuse for urging this objection. But when they throw it out before the public, in its naked

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form, to make it as repulsive as possible, without any reference to the distinction that exists between translation and interpretation, without any reference to the principles and rules which are to govern revisors, and without any reference to the ultimate decision of the college of revisors, the objection savors very much of the *ad captandum vulgus*.

What has the party referred to, as being united with us, to gain by revision, so far as their distinctive views are concerned? Is it in the change of the word "*repent*" to "*reform?*" This is advocated by some of the most distinguished evangelical scholars. Is it in the rendering of the preposition εἰς, "*in order to*," in Acts ii. 38, as to make it read, "be baptized every one of you in the name of Jesus Christ, *in order to* the remission of sins?" It is so rendered by Professor Hackett, of Newton, one of the best biblical critics of the age. Is it any other word? Let those who have raised the objection show it. Baptists say that the practice of sprinkling infants is wrong. Would they be afraid to trust a Presbyterian scholar to translate the passage, "Suffer little children to come unto me," lest he should render it, "Suffer little children to be baptized?" The ritual of the Episcopal Church teaches, that children are regenerated in baptism. Would you be afraid to let an Episcopalian scholar translate, because he might change "*be born again*" into "*be baptized?*" Would he, if engaged to translate faithfully, render πασχα "*Easter?*" Could such perversions of the Greek language pass the College of Revisors? The objection, when examined, so far from having any weight against the revision enterprise, becomes consummately ridiculous.

I have no authority to say that these gentlemen are appointed as revisors; but this I know, that the men who may be engaged in this work are not at liberty to make any important change, to gratify their own predilection. They must show cause for such change, in the lexicography of the languages from which they translate, in the laws of construction, and in appeals to the highest authorities of learning. The work of every revisor has to undergo the scrutiny of the whole. What, then, can be gained for the distinctive views of any party? What is the objection worth?

I cannot, however, in candor, refrain from saying, that I have confidence in the gentlemen named as revisors, if, indeed, they have been appointed, that they will act honestly and independently in the discharge of their duty.

My Christian brethren, do not, I beseech you, look at this enterprise with a party spirit. Look at it as one involving all that is sacred in the pure religion of Jesus Christ. Look at it as men with loins girt about, ready to take your stand in the coming conflict between truth and error. The common English version, you must be aware, is not as perspicuous and faithful as it should be, and as it may be made. It hides, in some cases, the truth of God from men, and perpetuates great errors. Rome would deprive the people of the Book of God, or compel them to use one conformed to the Vulgate, an imperfect translation. You never can affiliate with her. Be not deceived, then, by the word *evangelical*. Evangelical denominations represented in the American Bible Society, contribute to the aid of no foreign version, which is not conformed to the common English version, at least so far as that all denominations can use it. They required that you should put into the Burman Bible, a word to express

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an ordinance which could have no meaning to the Burmans, except as it was explained by the practice of different sects. It was not to be conformed to the Hebrew and Greek, in which the Holy Spirit spake, but to an imperfect translation. You nobly rejected this principle of darkness.

And now, they have for themselves adopted a revised Bible, which allows all parties to sustain their own practices. They have retained a heathen festival in place of an ordinance of Divine appointment, an inconsistency open and manifest to all scholars; because the nature of their organization demanded compromise.

Will your consciences allow you to adopt a revision of this character? or will you have a perspicuous and faithful revision? The war has now commenced in earnest, and every man must take his position. The American Bible Society, by their recent revision, have settled the principle, that the English scriptures must not be revised in any other way than to suit all denominations. In that revision they have retained a word in the text, as though it were the word of the Holy Spirit, when they knew that the Holy Spirit never used it. It is not merely the translation of a Greek term, about which there might be difference of opinion; it is not a translation at all, but is, in fact, a falsehood palmed upon the Holy Spirit. And they were bound as Christian men, in giving a revision, to restore the truth. They could change the pronoun "*he*" to "*she*," and "*she*" to "*he*," and insert a definite article, as required by the Greek, but to insert "*passover*," as required by the Greek, in place of "*Easter*," could not, it appears, be done. Were it right to do so, I would hide this fact from the world. I tremble for the ark of God, when I think of the influence which such a phase of the Christian profession will have upon the world. Let the principle prevail that the word of God must be translated into any language in such a manner, as that all parties in Christendom can use it, and what shall we come to? I do not impugn the personal piety of those Christian brethren who uphold the American Bible Society in this principle. I love them as the friends of Jesus. But I know that great errors are often connected with deep piety. I do not suppose that they are aware of the influence of their own principle. It is decidedly anti-christian, and eternity only can develop its results.

My Christian brethren, can you fellowship this principle, in your zeal to oppose the revision enterprise? May you not be found fighting against God?

But let the spirit and mode of opposition be what they may, and I could wish, for the honor of Christ, that they were different, I apprehend no failure in this enterprise. Every day this cause is gaining ground in the hearts of the people. This is the cause of truth. This enterprise can never cease, until the Holy Spirit is allowed to teach in English what he originally taught in Hebrew and Greek. It is but a new form, in which the faithful witnesses of Christ have to meet and overthrow anti-christ, the curse of the world. God speed the day!

We should pursue an object that is really good for its own sake, independent of contingencies.

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LETTERS TO YOUNG CHRISTIANS—*No. I.*

[We bespeak for the following letters an attentive perusal from our junior readers. They are from the hand of a gifted brother, who himself, though an author, is quite a young man.—A. C.]

The series of letters, of which this is the first, were intended originally for a very interesting class of young converts in a congregation under my charge; but as there are some of the class addressed in nearly every congregation, I trust that the thoughts prepared for a few, may, through your pages, be a source of profit to many, I shall not scruple, in my remarks, to avail myself of whatever good I may be able to draw from my previous readings, as my object is not a reputation for originality of thought, but simply to profit those who are addressed.

My Dear Young Friends: Having been instrumental in bringing you to the knowledge and obedience of the truth, it is but natural that I should feel a great desire for your welfare—for your growth in grace and the knowledge of the truth.

The position which you now occupy as members of the Church of Christ, is, indeed, an enviable one; and if you are careful to use faithfully all the means placed in your power, you may be the instruments of much good to all around you; and the result, with respect to yourselves, will be most glorious. You have taken upon you the Christian profession at a most auspicious period; you have not waited until age has weakened your energies, or familiarity with sin blunted the sensibilities of your nature. With you, vicious indulgences have not become fixed habits, and contact with the world has not given you a relish for its vices and follies. You have not presented to God bodies defiled and worn out in the service of sin, or minds rendered callous and unfeeling, by a long continued course of disobedience; but you have given yourselves to the service of your Creator in the morning of your days—in the early freshness of your youth—with the energies of your bodies and the powers of your minds all unimpaired. You have no confirmed habits to break; no strong links of evil associations to sever; few wasted hours to lament; no deep guilt to deplore.

Do not think that God will despise your youth, for there can be no sacrifice laid upon his altar more acceptable than the offering of a young and tender heart. You are the lambs of the flock, in the eyes of the good Shepherd—the special objects of his tenderness and care.

The future opens up to you a bright prospect of usefulness. Those who become Christians in advanced life, have such a conflict with the passions which years have strengthened; are so under the influence of habits that time has confirmed; so greatly in arrears in that best of

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knowledge—the knowledge of the Divine will—that they can seldom hope to effect much for the spiritual good of those around them, either by precept or example. With them, the Christian life is too fierce a struggle with themselves, to permit them to make any assaults upon the ranks of the opposing foe. But how different with you! You have not been fostering your worst enemies in your own hearts—learning what will consume all your days to unlearn. Your minds are clear and vigorous, ready to apprehend, and strong to retain those holy truths, which light the pathway of life, and burn most brightly when the shadows of death are closing around. Your hearts are soft and yielding, ready to receive the impress of the divine hand—to be the dwelling place of all pure thoughts and kindly sympathies, and ready to overflow in deeds of benevolence, of mercy, and of love. You will never be able, in time, to appreciate the importance of becoming Christians in early life. This step has saved you many bitter regrets; armed you against temptations to which you would otherwise have fallen unresisting victims; shielding you from many a shaft that else had pierced the soul, and lacerated it with all the nameless pangs of remorse.

In view, then, of the blessings you have gained, and the woes you have escaped, ought not your lives to be one continued act of gratitude; ought not your hearts to overflow with fervent prayers, and your lips often breathe songs of thanksgiving and praise?

The name that you now wear, is one that marks you out as the followers of Christ—as the sons and daughters of the Lord Almighty. Never be ashamed of it; it is your highest honor. Never sully it by acting unworthy of the profession you have made; but ever be the children of God without rebuke, in the midst of a perverse generation, in which you are commanded to shine as lights in the world. God is your Father; ever act worthy of your parentage, by showing to him all that filial love and reverence which is his due. Christ is your teacher; sit meekly at his feet, and learn from his lips the pure lessons of salvation. His teachings are the true fountain of life, which is able to quench the thirst of the soul. He calls your attention from all other teachers, and says, "learn of me." Open, then, your hearts to his counsels; let the words of his mouth be the law of your lives; let his example be your model—his approval your highest joy.

Heaven is promised as your final and eternal home. Strive to prepare yourselves for its pure and happy society. Think of its blissful scenes, its unfading joys. Aspire to a place among that white robed multitude, and to join the swelling numbers of their ceaseless songs.

TIMOTHY.

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INCONSISTENCY OF PEDOBAPTISTS.

DEAR BROTHER CAMPBELL: I have just received, and read with interest, your February number of the Harbinger. But the article headed, "Dr. Chalmers on Baptism," called up some thoughts which have often occurred to me, on the subject which stands at the head of this paper. These thoughts, I presume, will not be new to many, yet they may be to some. However that may be, I think they are striking, and demand the especial attention of those implicated. If you think them worthy of a place in your excellent paper, you will insert them. But by way of introduction to these thoughts, permit me to say, that it is certainly very encouraging to immersionists, because greatly confirmatory of their views, *to know*, that from the great Christian, or, rather, anti-Christian apostacy, to the days of Luther, and from Luther to the learned, pious, eloquent, but inconsistent Dr. Chalmers, almost every eminent Pedobaptist has been compelled to admit, with him, that "the original meaning of the word baptism is immersion," and that "we doubt not that the prevalent style of the administration, in the Apostles' days, was by an actual submerging of the whole body under water." These Pedobaptist writers and commentators have found it impracticable to explain Col. ii. 12, and Rom. vi., without admitting this view. Some moderns, however, seeing the difficulties into which such concessions involve them, are disposed to deny that these passages refer to water baptism at all!!

I shall never forget the impression made on my mind by reading a tract, of considerable size, upon the subject of baptism, in which every passage in the Scriptures, where that word is found, was quoted and commented upon. The writer set out by avowing his love of truth, and a sincere desire to know it for himself and communicate it to others. But when he came to those passages which speak of baptism as a burial with Christ, to avoid the force of the argument drawn from the resemblance of a literal burial to a burial in baptism, he attempted to prove that Christ never was buried! Although it may be near twenty years since I read the document, I think I remember the very words he used as the conclusion of his argument—"Hence we see that Christ never was buried"!! Astonishing! said I. And is it possible, that persons who respect and reverence the word of God, as Pedobaptists generally do, can be so blinded by devotion to a mere opinion, a human tradition, as to contradict God's word! Paul says, "He was buried." This writer says, "He never was buried"!! Now, I have no idea he perceived that he was flatly contradicting the Apostle. But it is as true now as in the days of

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Christ, that the word of God is made void by tradition. Mr. Hendrick, in his book on baptism, (pages 135–6, letter 18,) says: "But suppose the text means to be literally buried, then the question returns, how? Why, like Christ was. But Christ was not buried in the earth, as we now bury. The Romans burned the bodies; or like the Jews, deposited them in caves or sepulchres. Christ was laid in the niche of a tomb, and a rock rolled to the door; and any person might walk in this tomb, as the two young men or angels did, and see Christ all the time he lay in the tomb." Here, then, are two grand discoveries—1st. That there was nothing like an ordinary burial here; and 2d. That, therefore, Christ could be seen at any time, while he lay in the sepulchre!! Is not God's word made void here by human tradition?

Can it be believed, that the enemies of Messiah left his sepulchre open during the time he was in it, as it was clearly their purpose to refute his pretensions, by showing his body after the third day? Certainly not. And it is positively asserted by the Evangelists, that a great stone was put upon the door of the tomb, and a seal put upon it, and a strong guard placed around it. And hence, when the Maries and Salome came with their sweet spices to anoint the body of their beloved Master, they said, "Who shall roll us away the stone?" (for it was very great, says Mark.) Had our friend Hendrick been there, he could have relieved their anxiety, by assuring them there was, and never had been, any obstruction to seeing him, or even to walking into the sepulchre, since he had been placed there by Joseph. But where have I wandered! True, I have not left my text, yet these are not the matters of inconsistency I had in my eye when I commenced this article. We will now proceed to present them.

1. Pedobaptists are wont to say in their preachings and writings, that sprinkling, pouring or immersion, administered by a proper person, to a fit subject, is a valid Christian baptism.

Now, we inquire, what does the word valid mean? We answer, authorized. What is valid in law? That which the law requires or authorizes. What is valid in the Kingdom of Christ? That which the law of Christ authorizes. It will be perceived at once, that in this statement of the case, as much is said in behalf of immersion as of pouring or sprinkling. Indeed, they are all regarded as equally scriptural. What, then, would you think of the consistency of that Pedobaptist, who, having taken this position, should proceed to write a book, or preach a set discourse, to prove that there is not one particle of scripture, from the beginning of Genesis to the end of Revelation, to favor the idea that sprinkling is a Christian baptism? You say his course would be suicidal—most inconsistent. But you say, no one

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does this. But do not our Pedobaptist brethren do what is precisely equivalent, when they write and preach against immersion? Most certainly they do. For if, having said sprinkling and pouring are valid baptisms, they dare not attempt to prove them *invalid*, from scripture, how dare they attempt to prove immersion *invalid*, from the same authority, having taken the position that it is a valid Christian baptism? It is saying, in effect: It is true, but it is false; it is valid, but it is invalid; it is scriptural, but it is unscriptural!! This, I think, will pass for inconsistency of the first water.

2. I know a person who wished to join the Presbyterian church, but wished to be immersed. The preacher said to him, "Get a Baptist preacher to immerse you, and we will receive you into our communion." Thought I, is not this strange inconsistency? This man says immersion is a valid baptism—a scriptural ordinance; that he is ordained to administer valid Christian ordinances, and yet he refuses to administer this valid baptism! This is not only most palpably inconsistent, but has very much the appearance of rebellion against Divine authority. What! an officer of the government refuse to administer an ordinance he declares to be valid!!

3. Pedobaptists, after declaring immersion to be valid baptism, authorized by the Head of the Church, (else it could not be valid,) often write books, and make long and labored speeches to prove, not only that it is unscriptural, but exceedingly vulgar and indelicate to practice it. Indeed, I am ashamed to write down some of the epithets which preachers sometimes use, by way of bringing into contempt an ordinance they admit to be valid!

4. Once more. There is a very large and highly respectable denomination amongst us, who practice sprinkling, pouring and immersion, (to use their own language,) as valid modes of Christian baptism. A great many of their people demand immersion, and will be content with nothing else as baptism. The preachers, generally, are greatly opposed to immersion, and if they would oppose it merely on the ground of convenience and expediency, it would be perfectly consistent with their position. For certainly, if I believed sprinkling was as good and valid as immersion, I would never administer immersion if I could get away from it. Sprinkling is so much more convenient, for all climates and people, that if it can be shown to be valid, it should at once become universal.

By the way, a word as to its validity. If it be valid, it is because the Apostles taught it. The same may be said of pouring and immersion. Now, let us suppose, for the sake of the argument, that our Pedobaptist brethren are right, in teaching that sprinkling, pouring and immersion, are all valid *modes* of baptism. That, as a matter of

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course, the Apostles knew it. And knowing it, can it be believed that they ever would have administered immersion? I think not. Upon the supposition we have made, the Apostles knew infallibly that sprinkling was just as good as immersion, and that it would be infinitely more easy and agreeable to all conditions of men, in all ages and countries. Is it not, then, morally certain, that the Apostles, by their apostolic authority, would have established sprinkling as the true Christian baptism? But Pedobaptists generally concede, with Dr. Chalmers, that immersion was the prevalent, apostolic style, of administering that ordinance.

I conclude, then, as they took this *hard way*, it is clear no other was authorized by the Head of the Church. Take a homely illustration: I wish to raise an acre of potatoes. I know three methods of tilling them. I know the result will be the same, which method soever I adopt. One of these modes of cultivating the ground will require forty times as much labor as either of the other modes. Is it not certain, having common sense, I would adopt the easiest method? The application is easy. As our opponents concede that the Apostles practised immersion, it is certain they knew no easier way, acceptable to their Master.

But, to the inconsistency of that class of our Pedobaptist opponents above alluded to. I have known them, in numerous instances, first to assert the validity of immersion; then to labor to prove, from the Scriptures, its utter invalidity, nay, its indecency; and then, in the sacred and awful names of Father, Son, and Holy Spirit, administer that sacred ordinance they had labored to invalidate!

J. Rogers.

OUR TREATMENT OF THE "SECTS."

Dear Brother Campbell: I have lately been thinking of our treatment of the different sectarian denominations in the land, who profess the Christian religion, but differ from us in their views of it, and of our intercourse with them; and I have come to the conclusion, that it is frequently not what it ought to be—calculated to give them wrong and bad impressions in reference to us, to prejudice them against us, and to drive them still farther from us. I am fearful, that in our preaching and writings, we too often speak of, and refer to, them, in a harsh and severe manner—in terms uncalled for, and not authorized by the Bible, and which an exhibition of the truth does not require.

When we reflect, that the great body of sectarian professors of the

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Christian Religion are honest and candid in their views, and entertain them sincerely, or, at least, we have every reason to believe that they do, (although, in many things, not right, and not in accordance with the word of God,) we have no right to indulge in that wholesale denunciation of them, and in those harsh, unkind, and severe references to them, which we too often see on the pages of our periodicals, and hear in our public addresses and private conversations. The exposition and defence of the truth, do not require it. And we will find still further reason to desist from such a course, when we consider that their views are generally the result of circumstances over which they have had no control; such as early wrong religious impressions, defective and erroneous religious education and training, &c., for which they are not responsible. Paul says that there was a *veil* over the eyes of the Jews in reading the New Institution; and there seems to be a somewhat similar veil over the eyes of the great mass of sectarian professors. Now, we must not attempt to seize and roughly tear it off, but to endeavor to remove it as mildly and gently as we can. It is true, that they often speak of, and treat us, as severely as we do them, and, perhaps, frequently more so; but that does not justify in us a like course to them. That would be indulging in revenge, and returning evil for evil, and injury for injury; a course not permitted in the Bible, and condemned there. Whenever we have occasion to refer to them or their views, we should do it in the most cautious terms—in the best temper and spirit that we are capable of, and in the most mild, gentle, and respectful manner. Such a course would be like "pouring coals of fire on their heads." It would melt down their enmity, conciliate them to us, and prepare their minds for the reception of the primitive gospel. We should always endeavor to keep before us the truly golden rule—to "do unto all men as we would have them do unto us," in similar circumstances. We should avoid all such expressions as "rantists," "pederantists," &c., in reference to our Pedobaptist friends. Let us never indulge in any terms or phrases, in reference to them, that we find offensive to them.

And, in conclusion, let me respectfully suggest, would it not be better, instead of directly attacking and assailing what we conceive to be the errors of the different denominations, and thus to battle them down, as is too generally done, to call their attention, as much as possible, to the reading, study, and investigation of the Bible—the importance of receiving what it says, and as there expressed, like any other book of the same antiquity, "to say what it means and mean what it says," figurative language excepted; and of casting away, and banishing from the mind, every thing inconsistent with its

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teachings—every doctrine and sentiment not directly taught in it, or clearly deducible from its sacred pages. The best method, perhaps, to which we can resort to dislodge religious error and banish it from the mind, is, as we have already remarked, by a clear, consistent, and forcible presentation of the truth, appropriately illustrated, and every point well guarded by the necessary scriptural references and quotations. As the Philistine god Dagon, fell before the presence of the Ark of the Mosaic Tabernacle, so will error fall before the presence of truth. And the shades and darkness of error will just as certainly flee away before the light of divine truth, as night itself before the beams and rays of the rising sun.

The great object, as I have here shown, is to get the people to listen to what the Bible says, and to reverence and receive its truths as they ought—to read it, investigate it, and bow to its authority—to let it have that supremacy over the mind to which it is entitled as the "word of God," as emanating from the highest authority in the universe—that supremacy over the conscience to which it is entitled, and to regard its teachings and commands as essential for the purposes for which they were given. This done, and we can easily achieve all that we wish.

And in all our discussions and controversies with those who differ from us, let us keep before us the motto, *suaviter in modo fortiter in re*—"soft words and hard arguments;" always, in the language of the Apostle, "speaking the truth *in love*." Our object should always be the triumph of the TRUTH—"the truth, the whole truth, and nothing but the truth;" for "great is the truth, and mighty above all things, and will prevail." Let it always be our aim in every thing, to

> "Seize upon TRUTH where'er 'tis found,
> In Christian, or on Heathen ground,
> Amongst your friends, amongst your foes,
> The flower's divine where'er it grows,
> Neglect the prickle and assume the rose."

Let us, then, always reject error wherever we find it, and accept the truth in all things, wherever found, however inconsistent it may be with our preconceived notions and opinions. And, above all, let us bear in mind the Divine assertion of our Saviour while on earth: "If the TRUTH shall make you free, you are FREE INDEED." Error is always enslaving, debasing, and degrading to the mind; truth ennobling, freeing, and inspiring. He who is panoplied in the truth, has on the best armor in the world. "Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." J. R. H.

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SITTING IN CHURCH.

[THERE is so much good sense and good taste in the following suggestions of Bro. Sloan, I will add nothing to them at present.—A. C.]

MOUNT VERNON, O., October 1, 1852.

BROTHER CAMPBELL—*Dear Sir:* Among all I have seen or read in all our periodicals, touching the practices of our brethren, and the order of the worshiping assembly, there is one practice which, to me, seems in bad taste, and, in its influence, deleterious. I allude to the custom of our males and females, members of the same family, occupying separate pews and sides in the house of worship. The practice is, I am aware, not universal among us, but, within my acquaintance, it is a very general one. I am free to conceive, too, that it is not a question fraught with such consequences as to endanger our eternal interest, and had I a chapter of non-essentials, I would place it in that category. For the want of such a chapter, however, let me call it a "little thing;" but little things, in etiquette, bespeak the good sense and good taste of the gentleman. As in common, so in Christian society, things apparently trivial are often a fair exponent of Christian taste, courtesy and decorum. I am aware, that circumstances sometimes seem to justify the practice, and, in many instances, seem to have forced it upon us. In our own congregation, we plead guilty of the practice. We meet in a Methodist chapel, and thus far conform to Methodist custom. This we regard as one of those questions of expediency in which we may "become all things to all men." But when permitted to assemble in our new chapel, we hope to reform. This year there are many new edifices being erected by our brethren. It is a favorable time to drop a hint to the brethren, as their first assembling in their new chapel is a favorable time to change. We would be glad to see Bethany, and many other congregations, take advantage of this opportunity to make the change.

The only plea known to us, urged in favor of the practice, is that it militates against another, highly objectionable, viz: the regular occupancy, by one family, of certain pews, if not by purchase, at least by pre-emption right, *to the exclusion therefrom of all occasional hearers.* This, we apprehend, does not necessarily attach to the one practice more than the other. Persons attending statedly any place of worship, usually occupy the same seat. They *may* pre-occupy that seat, and show to strangers a great want of courtesy in either case; but their doing so arises, not from the sexes being promiscuously seated, but from a want of Christian—nay, of common civility.

To this practice we have two objections—1st. Families are sepa-

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rated. Our prattling little ones cannot enjoy the society of both parents—are, therefore, discontented, noisy, and either all the time pacing the aisles, else the burden of their care is thrown upon the "weaker vessel." 2d. Young men, rude and impolite, are thrown into a mass by themselves. They are, therefore, freed the restraints which the other sex universally holds, to overawe them into good manners, and are, consequently, talkative, mischievous, and always leaving during service. Sometimes young misses, too, are less polite and more chatty, than they would be if promiscuously seated. We think we have seen more disturbance and disorder in Methodist churches, from these regularly set apart con-(de)secrated noisy corners, than from any other source, save, perhaps, the nosy, vociferous, and ill-timed 'amen.'

We have two reasons in favor of a change of the practice—1st. It is conducive to good order. Strangers will be more kindly greeted by the heads of families scattered over the house, every where ready to welcome the occasional visitant and furnish him with a seat. Otherwise, the stranger is left to push his way, and often finds himself seated among companions, whose conduct is neither favorable to pious reflection, nor a commendation of the piety of the congregation. Interruptions from persons passing in and out, will always be less; there will be no noisy corner set apart and known as such, whither the giddy youth will hie with headlong speed and irreverent effrontery, to be seated for a few moments and then retire rudely as he entered, encouraged by the consenting nod of those around him. We feel safe in hazarding the affirmative, that congregations where the sexes are promiscuously seated, are less than any other annoyed from such causes.

2d. The familly group will be seated together. There is a beautiful appropriateness in this arrangement. They are together in the family circle—around the common festive board—in the social conversation they are together around the family altar—together their voices ascend in songs of praise—together they frequent the house of worship—together they return to the dear domestic hearth; they are together in life, age, and in death they are not separated, for in heaven we will constitute one great family circle, with one common family name, and one common Father. Why, then, be separated in God's house on earth, the only place we can enjoy an *earnest* of that better home, that dearer kindredship, that stronger family tie; where there are no separate seats—no separate assemblies.

These thoughts I have penned in a leisure moment, not for publication, but to call your attention to the subject, hoping to elicit from you some hints in relation to the practice.

Fraternally, R. R. Sloan.

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MORAL INFLUENCE OF PICTURES.

I HAVE, for sometime past, been thinking of writing a short article for the Harbinger on the moral influence of pictures, and have lately been reminded of it by some excellent remarks on the subject, which I would here quote, but have not at hand the article in which I saw them. By *pictures*, I mean paintings, drawings, and engravings of every kind, representing persons, scenes, characters, &c.

I am frequently perfectly astonished at seeing the kind of pictures I meet with in the houses of our brethren and "professors" of religion. They certainly don't consider the *moral influence* they are calculated to exert, or they would not suffer them to hang upon the walls of their houses and in their parlors, or the books and periodicals containing them to lie on their shelves or upon their centre-tables. For instance, nothing is more common than to meet with battle scenes, in which are depicted, in the most vivid colors, and with all the skill of the drawer and engraver, scenes of war, carnage, and murderous death, in all their horrors, and with the fierce passions of men at work! Now, what is the influence that such things are calculated to have on the mind, particularly when always hanging in sight, to influence it? Is it not to keep alive and fan the military spirit, already too rife in the bosoms of the American people? When we have war, parents are often greatly grieved and distressed at their sons, for leaving them and entering into the army, and that, frequently, before they are out of their minority, when they are greatly to blame themselves, in a way they perhaps do not think of or are not aware, by thus rendering such scenes familiar to them! It is particularly upon the minds of *children*, that pictures exert the greatest influence—that they make the deepest, most indelible, and most lasting moral impressions. We know this, not only from the great interest and delight that children take in looking at pictures, to the neglect of the printed page, and how they are absorbed by them, but we well know it from observation and our own experience when we were children. Nor is it only to these "battle-scenes" to which we refer. There are many other pictures equally as objectionable, on other scores. Most improper amatory, and other scenes, are sometimes presented in them. For instance, I have seen hanging up in the houses of brethren, scenes of a gentleman and lady kissing, the gentleman with his arm around the lady's waist, &c.! Now, what is the effect of these "courting scenes," but to arouse and cherish some of the most improper and immoral passions! I once saw in the house of a brother and sister, a *dancing* scene on the chimney screen, or screen for the fire-place!

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On it was a quite old looking man, with a fiddle in his hand, and dancing, and a couple of small children, a little boy and girl, dancing! What must be the effect of such pictorial examples on the minds of children, but to excite in them a love for dancing! And there are on these screnes, no doubt, other things to be found as objectionable. Let me now say in conclusion, brethren, be extremely careful what kinds of pictures you suffer to be about your houses, particularly to hang upon their walls. As you value the present and eternal welfare of your children, and are solicitous about what shall be their character and conduct in this world, suffer not to be about you pictures that are calculated to have a bad or immoral tendency in any way.

J. R. H.

DR. BARCLAY'S MISSION TO JERUSALEM.

We designed to give a consecutive epistolary history of our Bro. J. T. Barclay's Mission to Jerusalem. The "Christian Age," intimately connected with the Jerusalem Mission and the Missionary Board, was the expected immediate organ and reporter of all intelligence from that quarter. Its circulation, on that account, was expected to be very general amongst the friends of that mission. Also the "Christian Intelligencer," of Virginia, which furnished the missionary, gave circulation to these communications; and desiring to give a consecutive narrative of the whole mission, we deferred to them, intending to give to it a more permanent form than that of a weekly sheet. We have, therefore, delayed to the present volume the regular publication of these documents. As an exordium, we shall first give the last received intelligence, which we now copy from the Christian Intelligencer. A. C.

We copy the following extract from a private letter, received in Scottsville, from our dear Bro. Barclay. It was written in November last:

"Let us, my dear brother, tax all our energies to 'occupy' well till the Master calls us from the field. Oh! what a lively interest I feel in the spiritual welfare and usefulness of every member of your endeared church. I wish it were higher upon 'an hill.'

"We have just returned from our summer encampment on Mt. Olivet, where, by the blessing of a kind Providence, we have spent the summer, not without profit, I trust, both to body and soul. When witnessing some of the extravagances and fooleries palmed off as *apostolic* Christianity, in this devoted city, the children often exclaim, 'what would Mr. ——— say, if he could just witness this ceremony or hear this doctrine?' Such pranks as are played off here, not only

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by Latins, Greeks, Armenians, Copts, and other acknowledged lapsed churches, but by the (self) esteemed Simon Pures in religion, is enough to make an angel weep! It does seem to me that the devil has here entrenched himself more strongly than in any other spot in all the wide domain he invades. From a straggling paper that I received a short time since, I learn that the Baptists are at last agreed with us as to the necessity of a new English version of the Bible, and are acting (as I infer from some passage) in concert with us in this 'consummation so devoutly to be wished for!' Do the brotherhood evince their high appreciation of the work by a correspondent liberality in its patronage? I have not had a baptism for two or three months, but there is a goodly prospect of several soon. The truth, however, has some arch enemies here, with long swords and purses; and judging from a diabolical attempt upon the integrity of one of our members a short time ago, they will compass heaven and earth to thwart the success of the gospel.

"Are Bible exercises and Sunday Schools well sustained?

"Will you be surprised to learn that Robert and John are so far advanced in their medical studies as to prescribe for plain cases, and relieve me considerably? They also begin to bear a part in our religious exercises, and I trust will soon be passable speakers.

"Oh that you could take a walk with us about Zion! Although deprived of many comforts, and some of them, too, deemed essential to happiness in the United States, we are all exceedingly happy. Will you not unite with us in blessing the Lord that we are in the enjoyment of such excellent health?

"Hoping that Julia will find time to write a familiar epistle to Sister ——, I have not given you many family items. You have heard, perhaps, that the Rothchilds have purchased the Holy Land, but you may safely discredit it, for England will never suffer any flag to wave over this land but that of the crescent and star, or the Lion and Unicorn.

"Greet the brethren with a holy salutation. Respectful greetings also to many friends, whose names I have not now the necessary space to insert, but whom I am sure you know without special mention.

"Yours in brotherhood, love and esteem,

J. T. BARCLAY."

CHRISTIAN TRAINING.

[THE following letter, from Thomas Campbell to Bro. Frame, was furnished me by request. It may be of some value to Christians in general, and to heads of families and Christian teachers in general. It was written in his 83d year.—A. C.]

MONDAY, January 8, 1844.

DEAR BROTHER FRAME: I have been so situated for some months past, that I could pay but little attention to letter-writing; and my mind has been so occupied with a variety of things, that I must confess that I do not recollect whether I have already answered your letter of the 27th September, now before me. The contents of your

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letter, respecting the practical improvement of the brethren in family culture, and the success of your labors in the additions to the churches since I left you, are very interesting. I earnestly hope they will both continue to increase. The great intention of ministerial labors is to disciple and teach; see the Commission, Math. xxviii. 18–20.

Baptism but brings us into the church—the school of Christ. We have then to be taught to observe all the things which he commanded his Apostles to teach the discipled; of which we have a faithful record in the Acts of Apostles, and in their epistles to the churches; amongst which, the training up of their children in the nurture and admonition of the Lord, is a most important item. Children cannot have one religious idea but what they learn from their parents and teachers. They obtain the ideas of sensible objects by the natural use of their senses; but not so of spiritual things, for faith comes by hearing the word of God. Nor, indeed, can families grow in grace without the constant prescribed use of the divinely appointed means; namely, the word of God and prayer. See Deut. vi. 4–9, and xi. 18–21, with Psal. i. 2—"Blessed is the man whose delight is in the law of the Lord, and who meditates in his law day and night." See, also, 2 Tim. iii. 15–17—"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation," &c. And with respect to prayer, we are divinely commanded to "watch and pray continually;" "to pray without ceasing;" "to let the word of Christ dwell in us richly, teaching and admonishing one another in psalms, and hymns, and spiritual songs," &c. And thus giving all diligence, be constantly adding to our faith courage, knowledge, &c. See 2 Peter i. 5–9. And for these blissful purposes we are to exhort one another daily, while it is called to-day, lest any should become hardened through the deceitfulness of sin. For this purpose, see, also, Paul's account of his labors during his continuance at Ephesus—Acts xx. 17–31—how that for the space of three years he not only taught them publicly, but from house to house, warning every one of them, night and day, with tears; and so concludes his labors by a most solemn charge to the elders, so to feed the church of God which he had purchased with his own blood.

You see, then, dear brother, that laboring to make disciples, and duly training them afterwards, are two very different things; and that the latter is by far the more important, for what use in persuading a person to go to school, unless he be duly taught afterwards? Will his merely joining the school make him an accomplished scholar? Paul labored three years amongst the disciples at Ephesus, night and day, publicly and from house to house, and yet it appears there was still need for the continuance of such labors, as we see by the solemn

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charge he gives its elders at his departure. Indeed Christianity, which may be justly called the science of salvation, is as far superior to all other sciences as the heavens are to the earth, both as to its nature and importance, for both are infinite. "For this is the life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." John xvii. 3. Also, this divine science is not only speculative, but is really practical, for we must not only know the divine character, but we must also be "imitators of God, as dear children, and walk in love, as He also loved us." We must also be perfect, "even as our Father who is in heaven is perfect." Now, this certainly requires all the practical attention that the Scriptures demand. Wherefore, our teaching, both public and private, should be always practical, not controversial, except we be attacked. Even if we have heard that our scriptural teaching has been attacked or misrepresented, we should not defend ourselves controversially, but doctrinally, by a simple, direct exhibition of what the Scriptures teach upon the subject, with the necessity and importance of the knowledge and practice of it, for the divine word teaches nothing that is not of real practical importance.

Suppose, then, for instance, that we are misrepresented as denying the operations of the Holy Spirit in the conversion of sinners, or in the edification af the saints; let us, then, both in our prayers and teachings, avail ourselves of the declarations and promises of the Holy Scriptures, respecting the operations and influences of the Holy Spirit for both these purposes. In our prayers, let us always supplicate the assistance of the Holy Spirit for all the purposes for which he is promised—"for our heavenly Father giveth his Holy Spirit to them that ask him." "And we know not what to pray for as we ought, but the Spirit itself helpeth our infirmities." "And no man can call Jesus Lord, but by the Holy Spirit." In order to this, "he must be born of the Spirit." "And if any man have not the Spirit of Christ, he is none of his." "For it is only as many as are led by the Spirit of God, that are the children of God." So that as Christ is our Creator and Mediator, the Holy Spirit is our regenerator and sanctificator—without whose special influence we can do nothing truly holy, just or good. Now, as these things are so clearly taught in the blessed Book, and thus constantly held forth in our praying and teaching, we will need no other argument to convince our hearers that we ascribe our whole salvation, efficiently considered, to the blood and Spirit of Christ—the former being the primary cause of our justification, the latter the efficient cause of our sanctification; "for whom God thus justifies and sanctifies, them he also glorifies." Rom. viii. 26–30, &c. So that through the love of God we are com-

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plete in his Son; "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;" "that he that glorieth might glory in the Lord, in whom the true believer is complete," having in him all that his case requires for his present and eternal comfort and salvation. Christ is, therefore, the pearl of great price; for he that findeth him findeth life; and when, at last, Christ our life shall appear, we shall also appear with him in glory.

My beloved friend, it is not about notions and opinions we are contending, but for the faith formerly delivered to the saints by the inspired Apostles, and the obedience divinely connected with it. See the Commission, Math. xxviii. 18. It is this that constitutes the genuine Christian. It is gospel faith and love that constitutes Christian character. This faith receives the love of the Father, the grace of the Son, and the communion of the Holy Spirit. This blessed hope anticipates and terminates upon the blissful effects of the divine love, favor and fellowship. This heaven-born love embraces God and man, and all the holy beings of the universe. It is the principle and bond of universal attachment and concordance throughout the whole rational creation. These blissful principles, and the means and ordinances that produce and maintain them—namely, the daily and dilligent perusal of the Holy Scriptures, with meditation and prayer; family education, with religious conversation. See Deut. vi. 4–9 and xi. 18–21. The due use of baptism, the Lord's Supper, and the Lord's day, with those works of faith and labors of love divinely inculcated in the Sacred Volume; these are the things for which we are divinely bound to plead, and not for the doctrines and commandments of men, which minister questions rather than godly edifying which is in faith, (1 Tim. xiii.;) all which we are divinely bound to show not only as useless, but as injurious. For while they can add nothing to Christian character, they tend to subvert it. See Lev. iii. 9. Instead, therefore, of those unprofitable contentions and vain janglings, let us attend to the apostolic exhortation—"But ye, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude ii. 6.

These important documents you may communicate to the brethren in any manner you please, presenting my grateful regards to as many of them as I had the pleasure of seeing while with you.

Yours affectionately, THOMAS CAMPBELL.

SOME there are who gaze intently into the well of truth, but only in hope of seeing their own image reflected in it.

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ARCHBISHOP HUGHES—AN INEXTRICABLE DILEMMA.

[From the New York Observer.]

His Grace's attention is called to the following letter. It is manly, dignified, sincere, and to the point. The Archbishop has made statements which he cannot substantiate, and his sincerity is now put to a practical test. If he wishes his people to have the Bible, let him name the *edition*, and the men and money necessary to put it into their hands are ready.

The writer of the following letter is a gentleman of high standing in the religious and commercial community. He is able to meet all his engagements in matters of fact and finance, and the Archbishop in dealing with him, may be sure that the Bibles will be promptly prepared at his Grace's pleasure. We trust a new era is dawning, and that Archbishop Hughes will now be placed at the head of one of the most interesting Bible ditribution movements which has been made since the discovery of the art of printing.

To Rev. Archbishop Hughes:

Sir—As one of the committee engaged in making arrangements for the "Madiai meeting" in Metropolitan Hall, I beg leave to call attention to a statement in your letter, that the occasion was made use of "to denounce our Catholic fellow-citizens in this country;" "to inaugurate a Protestant crusade against our Catholic fellow-citizens." Reports of all the speeches made on the occasion are easily accessible, and prove that any thing more false than this accusation was never stated by any authority, clerical or laical.

The principal speakers used nothing but the kindest and most respectful language in regard to our Catholic fellow-citizens, and urged them to join with us in denouncing and petitioning against all such outrageous tyranny and injustice as that practised upon this poor family, for conscience sake. Every honorable man, of the thousands present at the meeting, will testify to this fact, and it will require something more than your bare assertion to convince the intelligent and respectable of your own community of its falsity.

It is true that a good deal of laughter was excited by the extracts read by one of the speakers from your unfortunate lecture on the subject of "Civil and Religious Freedom," delivered in the same Hall; but it was all in good humor, and at your expense.

In regard to your statement that "the art of printing facilitates the diffusion of the Holy Scriptures, and that the church avails herself, with eagerness, of that art for the purpose of multiplying copies of them," we beg leave to ask you which translation of the Holy Scriptures into the Italian language is acceptable to the church, and sure to meet the "patronage of Popes, Cardinals and Bishops?" and we pledge ourselves to print a large edition of this translation, and send it to Italy, for gratuitous distribution. We wait anxiously a reply to this inquiry, as our offer is made in perfect good faith, and we shall be glad to get your guaranty against the pecuniary risks of our enterprise.

Anson G. Phelps, Jr.

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THE BIBLE AND THE RIGHT OF PRIVATE JUDGMENT.

BY THOS. H. STOCKTON, OF PHILADELPHIA.

SELDOM have we had the pleasure of perusing more instructive and spirited remarks upon the sufficiency of the word of God, than we find in an essay recently published by Mr. Stockton, of Philadelphia. The reader must not be surprised when we inform him that Mr. S. is a member of the Protestant Methodist Church. His remarks were intended for the Pennsylvania Bible Society.

We commence our extracts with Mr. S.'s main propositions.

CHARLES BEECHER.

1. The Bible is the Book of God.

2. Private judgment is the duty and right of man.

These principles are perfect in themselves, and complete and inseparable in their relation. They need not, and will not bear, either addition or division. They are wedded, as they deserve to be, in matchless glory and beauty, by Jehovah's act and blessing. To add to them, would be like adding a second wife to Adam, or a second husband to Eve. To divide them, would be like divorcing Adam and Eve. What God has finished, let no man attempt to improve. And what God has joined together, let no man put asunder.

The Bible Society proclaims the inherent perfection of these principles, and the inviolable completeness of their union. It carries them with it, wherever it goes. It relies upon them for all good results. It passes, presently and prospectively, from house to house, from county to county, from state to state, from continent to continent, from zone to zone, and from pole to pole, asking only this privilege—that it may submit the Bible, as the Book of God, to private judgment, as the duty and right of man. It connects not with the book any commentary, any catechism, any confession, any creed, or even so much as a marginal note. It appeals not to the judgment by any authority of church or state. It merely brings the book and the judgment into communion, and then leaves them with Him who gave the one for the instruction of the other.

This is what I meant by the frank, fearless, honorable acknowledgment of the two essential principles of Protestant and Evangelical Christianity; and this is the first, great, controlling reason why I, for one, approve and support this cause.

Now, therefore, the question occurs—Is this a *sufficient* reason? The churches—Protestant churches, Evangelical churches, Christian churches, seem afraid to trust themselves to these principles alone. They assert them—maintain them—boast of them; but cannot, or will not, confide in them. They all, or with few exceptions, adhere to social and authoritative standards, explanatory of the Bible, and repulsive of private judgment. To defend these official adjustments, academies, colleges, theological seminaries, book establishments, reviews, magazines, and newspapers—a vast complication of rapidly productive and wonderfully influential machinery, is superadded to a partisan ministry, and sustained by the most exhausting tribute of every thing noble in our nature and available in our condition.

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An impression has long existed, and appears to be widely extending, that there is something wrong in these connections; something inconsistent with the main principles of Protestantism; something inharmonious with the tone of the gospel; something tending to the multiplication and perpetuation of the very evils which should be most carefully avoided.

Speaking only for myself, though not in forgetfulness of the duty of cherishing a meek and reverent spirit, I prefer plainer and stronger language than this. To me, the wrong is palpable; the inconsistency glaring; the discord harsh and chilling; the tendency most mischievous and deplorable. The Protestant theory—rejected by Protestant churches! The Evangelical theory—rejected by Evangelical churches! The Christian theory—rejected by Christian churches! Protestants in principle—Papists in practice! Evangelical in principle—Traditionists in practice! Christians in principle—Anti-Christians in practice! Unionists in profession—Divisionists in action! One church in name—a hundred churches in fact! Christ our only Master—and every sect under masters of its own! The Bible our only creed—and every sect a creed of its own! Private judgment the duty and right of all—and every sect distinguished by the excommunicating energy of arbitrary, authoritative, and official judgments of its own!

And yet, notwithstanding the general and painful impression of these evils, scarcely any thing is more common than the sentiment that the time has not yet come for the removal of their causes. Not yet come! Can this be so? After centuries of internal confusion—not yet come? After centuries of external exposure, assault and mockery—not yet come! After centuries of false appropriation of common and sacred resources to profane and selfish purposes—not yet come!

But how was the Bible society expected to accomplish the results I have stated? By bringing the contending parties together "in one point of vast moment, about which there could hardly be a diversity of opinion." What was that? The propriety and necessity of circulating "the Scriptures, and the Scriptures alone, without note or comment." Why not circulate the creeds? Because they could not unite in that; and an effort to do so would only have made "confusion worse confounded." Why circulate the Bible? Because it is the Book of God. Why circulate it without note or comment? Because Private Judgment is the Right and Duty of Man.

Now, therefore, let me ask—Is there any reason to regret this experiment? Has it not been successful? Could the society have existed with a creed? Has it not flourished without a creed? Has it not fulfilled its high office? Has it not demonstrated that the whole creed system is unnecessary, as well as mischievous? Has it not demonstrated that the true principles of union and usefulness are the Divinity of the Bible and the duty and right of private judgment? In almost all possible connections, it has brought the Bible and private judgment together—and where has the effect been adverse to their fellowship? Is not the Book every where the same? Is not the mind every where the same? Is not the reciprocal adaptation every where the same? Is not the innocency of their relation every where the same? Is not its utility every where the same? Where has the

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Society failed to do good, at home or abroad? How many millions rise up on earth, and how many in heaven—to call it blessed! And where has it done evil, at home or abroad? What dark catalogue can be brought forth to counterbalance its benefits? What agents, what instruments of evil does it any where employ? Where has it occasioned heresies? Where has it fomented strife? Where has it wrought divisions? Where has it raised up new parties? It has been every where—but only to appear in angel beauty, and lift up its angel voice, in all the gladness of its angel spirit and lead the redeemed nations in singing the angel chorus—Glory to God in the highest, and on earth peace, and good will toward men!

I presume there are none, at least among Protestants, who regret the experiment. Surely, there is no good reason to regret it. And yet, I am now constrained to notice, more at large, indications to which I have already incidentally alluded, that the churches are still strangely unwilling to trust the principles which they avow; notwithstanding the manner in which Providence has tested and proved them, in their sight.

If we could believe that there was any deliberate and discriminating comparison in the case, we would have to infer, that the result of the experiment is now decided to be averse to the propriety of trusting these principles, and that the conclusion has been agreed upon and confirmed—that the old plan of the churches is right, and ought, therefore, to be retained; and that the new plan, of the Bible Society, is wrong, and ought, therefore, to be rejected. For, the GRAND EVANGELICAL ALLIANCE, commenced by a convention of hundreds, and consummated by a convention of more than a thousand, of the finest minds and purest hearts in Christendom—concentrating, to a remarkable extent, the most pious and charitable aspirations of the immense constituency which they, at least informally, represented—has, after all, *itself adopted a creed!*—in full view of the results of this experiment, in full view of the signs of the times, and in full view of the interest involved in its action—*adopted a creed!*—though disclaiming all design of a church organization, and therefore without an apology in this connection—has still *adopted a creed!*—though refusing to admit church representation, and, therefore, without an apology in this connection—has still *adopted a creed!*—though asserting itself simply an association of individuals, therefore without an apology in this connection—has still *adopted a creed!*—though confessedly founded on the allowance of different opinions and different creeds, and different governments, and all the differences of denominational operations, as of things too sacred to be disturbed—has itself *adopted a creed!*—notwithstanding all asservations to the contrary, manifest, arbitrary, authoritative and exclusive creed!—and must now begin the endless task of defending it, through all its organs, in all the world!

What was "the MAIN OBJECT contemplated" in this movement? I answer, in the language of Dr. King's "Historical Sketch"—"the cultivation of CHRISTIAN UNION." But what is the effect of the creed? I answer, in the language of the same document—"Articles are necessarily introduced by which some Christians are excluded!" Can this be so? Is it "necessary," in prosecuting a plan for "the cultivation of Christian Union," to introduce articles "by which some Christians are excluded?" If so, then surely Christian Union

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is a Utopian dream; and the prayer of Christ is a disproof of His prescience. But what was supposed to make it necessary? I answer, in the language of the same sentence—"It is only because vigor, and even comprehensiveness of action, cannot be otherwise secured." Can this be so? Does not the Bible Society act vigorously and comprehensively? Surely it is a strange fancy, that the only way to secure vigorous and comprehensive action among Christians is, to commence by excluding Christians from participating in it! Besides, if it were fact instead of fancy, it seems a singular justification to be offered by Protestants—seeing that Romanists could ask nothing better to vindicate the claims of Popery! Indeed, it is such a plea as would sanction all the tyrannies that ever existed!

But, the creed itself, or the "Doctrinal Basis," as it is styled—a basis so narrow that hundreds of thousands, if not millions of Christians, can gain no foothold upon it—what more shall be said of that? It is admitted, in the document referred to, that "it may appear somewhat vague and indecisive"—and declared, "that there must be a scantiness and generality in its contents; and that all we can hope for is, to indicate a few principles which are important in themselves, and of which the sincere belief is acknowledged to be saving." Now, that they were "vague and indecisive"—"scanty and general"—as first reported—cannot be denied. That some of them are so still, cannot be denied. And that the changes made in them excite suspicions of more policy than candor, on the part of some who were engaged in their preparation, is certain. Still, if the hope expressed were only fulfilled—if the summary did, indeed, indicate principles "of which the sincere belief is acknowledged to be saving"—we might rejoice in it. But may not a person sincerely believe the entire summary, and yet not be saved? Are we saved by "principles?"—or by the "sincere belief" of principles? Not so have we learned Christ. Not even the "sincere belief" of the whole Bible—much less of "a vague and indecisive" summary, can be properly acknowledged as "saving." The Holy Scriptures are "able" to make us "*wise* unto salvation;" to teach us how we may be saved; but it is neither the lesson, nor our faith in it, that actually saves us; but God himself, in Christ Jesus, by the Holy Ghost.

What, then, is the conclusion of the whole matter? I can speak only for myself. I, for one, fall back on the Bible Society. I proclaim and applaud it, as a GRAND EVANGELICAL ALLIANCE, more genuine and trust-worthy than that which has so recently and triumphantly assumed the name.

I prefer its PRINCIPLES—the Bible and private judgment.

I prefer its PLAN—"the circulation of the Scriptures, and the Scriptures alone, without note or comment."

I prefer its ASSURANCE—that "presenting nothing but the inspired volume, it will circulate truth, and truth alone."

I prefer its ASSOCIATION—because it embraces persons "of all religious persuasions." Here is not only the contemplation, or even the cultivation, but, also, the consummation of Christian union. Here is action, at once vigorous and comprehensive, without necessity for the exclusion of a single Christian. Here Unitarians, Universalists, Disciples, Friends, Plymouth Brethren, Ronge Catholics, Czerski Catholics, Giustiniani Catholics—all, in a word, who acknowledge

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the Divine origin and authority of the Book, and the obligation and sufficiency of private judgment, however imperfectly or erroneously they may be supposed, by the great evangelical majority, to have exercised their judgment hitherto, yet meet a fearless and honest welcome. Here is the opening of the "channel into which Christians of *every name*" may, "without scruple, pour their charitable contributions"—without scruple, for the work is one of common and incomparable interest, and in the promotion of it the rights of all are not only theoretically confessed, but, also, practically respected.

Finally, I prefer its Hope—the pious, humane, and elevating hope, that, in addition to counteracting the influences of "ignorance, superstition, idolatry" and "infidelity," beyond the church, it will, at the same time, within the church, "avoid the occasions of controversy," "allay bitter disputes," and, instead of perpetuating, "*put an end* to those unhappy divisions which have so long tarnished the credit of the Christian world."

THEODORE PARKER,

THE BEAU IDEAL OF AMERICAN NEOLOGY.

Two sermons have just been published by Theodore Parker, preached on leaving the Melodeon and entering the New Musical Hall, in which there are many passages as devoid of taste as of modesty, and not a few which, coming from one who professes to speak as "the Minister of a Christian Society and from a Christian pulpit," cannot be read by sober minds without a feeling of strong disapprobation, if not of disgust. We have neither the time nor the disposition to point out all the offensive features of these productions. They will show themselves without a prompter, to all who read without prejudice. He says:

"I do not believe there ever was a miracle, or ever will be; every where I find law—the constant mode of operation of the infinite God. I do not believe in the miraculous inspiration of the Old Testament or the New Testament. I do not believe that the Old Testament was God's first word, nor the New Testament his last. The Scriptures are no finality to me. Inspiration is a perpetual fact. * * * * I do not believe the miraculous origin of the Hebrew Church, or the Buddhist Church, or the Christian Church, nor the miraculous character of Jesus. I take not the Bible for my master, nor yet the church, nor even Jesus of Nazareth for my master. I feel not at all bound to believe what the church says is true, nor what any writer in the Old or New Testament declares true; and I am ready to believe that Jesus taught, as I think, eternal torment, the existence of a devil, and that he himself should, ere long, come back in the clouds of heaven. I do not accept these things on his authority. I try all things by the human faculties."

Again, in speaking of Jesus, he says: "He is my best historic idea of human greatness; not without errors, nor without the stain of his times, and I presume, of course, not without sins; for men without sins exist in the dreams of girls, not in real fact. You never saw such a one, nor I, and we never shall."—*Christian Palladium.*

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This is plain talk. This is neology consummated. It began with doubting. Then came free thinking. Then the charms of philosophy. Then self-reliance. Then the proving all things by our own innate conceptions of truth and falsehood, right and wrong. Then the belief in unbelief—the believing of what was never *testified*—the *believing* of one's own opinions. Finally, the full assurance that Moses and the Prophets, Jesus and his Apostles, were all liars, and that he, Theodore Parker, is the infallible interpreter of the universe: he has scaled the heavens, he has fathomed hell, and he now returns to earth to redeem men from the blighting influences of truth, hope and love. Hail, all hail, Divine neology!! A. C.

THE FIVE GREAT EMPIRES OF THE UNIVERSE.

1. The Celestial Empire, composed of all the pure spirits of the universe, under the designations of cherubim, seraphim, angels, and sanctified men, over whom Messiah, in person, reigns.

2. The Infernal Empire, composed of all ranks and orders of fallen spirits, over which Satan, in person, reigns.

3. The Pagan and Polytheistic human tribes of earth, over which Satan, by evil demons or Hadean spirits autocratic reigns.

4. The Papal Kingdom, over which the Popes of earth, by means of artistic saints, holy demons, and a fictitious holy virgin mediatorial, reigns.

5. The Christian Kingdom, over which the Lord Jesus, by the Holy Spirit, reigns supreme in every purified heart.

These empires are not bounded by mountains, oceans, seas, rivers, or geographical lines; but by spiritual characteristics, forming habits, dispositions and characteristics, unique and homogeneous.

From this rational, scriptural, and well authenticated survey of creation's ample bounds—charted, designated, and denominated by the Spirit of Wisdom and Revelation—we may, with full satisfaction, locate the whole intellectual ranks of every realm in this awful and mysterious universe, and find our individual location, character and destiny.

At present, we neither argue its claims upon our understanding, our conscience, our affections, or our lives, but simply submit it to the investigation and judgment of the senior class of our readers—the full grown men of medium stature; and only add an extract from one of our contemporary scribes, selected from a political and commercial paper, on the present aspects, schemes, designs, and movements of

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the *fourth* empire, in its American province, indicative of its spirit, aims, designs and efforts in the New World, adding only one emphatic remark.

In the first and the last of these empires *truth*—eternal truth—abstract and concrete, has been the Alpha and the Omega, and the medium between, in all its manifestations, tendencies and triumphs. In the second, falsehood, or the antagonistic of truth, has been, is now, and ever will be, during its career, the Alpha, the Omega and the medium of all its achievements, the means of its subsistence, the aliment of its being, the climax of its triumph, and the efficient cause of its final catastrophe.

Here follows a well drawn portrait of that most essential and distinguishing attribute of its being. A. C.

To the Editor of the Pittsburgh Gazette:

I propose to redeem my pledge at the close of my communication yesterday; but before I enter on the history of Popery and its character, I must tell you I have perused the article in relation to Bishop O'Connor, and his proceedings at Baltimore, and the character of the Jesuits as given, even by Catholics. What will the people say now? What means this most simultaneous onset of the Catholic press, with their dignitaries and priests, enough to excite universal indignation, and awake the Protestants to action in their defence? If not, they are unworthy of liberty.

I will now enter on the subject which I mentioned. Popery is my text, and I assert, without the fear of refutation, that it was founded on falsehood, and has been supported by falsehood and fraud from its birth to the present time. In short, Popery is the most stupendous fraud which Satan ever palmed upon the world. It was based on the ground that St. Peter was chief of the disciples of Christ, to whom was committed the keys of heaven and the destinies of souls; that he was first Bisop of Rome, and that at his death, his power as head of the church descended to his successors in office; that is, to all succeeding bishops of Rome, to he end of time. If the premises had been true, (and O'Connor and every intelligent bishop knows it is not) the reasoning is false, and the conclusion absurd. St. Peter never was Bishop of Rome. There is no evidence that ever I saw, that he ever was in Rome, aside from the declaration of lying Jesuits, priests and bishops; and I am fully justified in this language by Catholic example, which, however, I ought to despise. If Peter had been Bishop of Rome, how could it be that the fact was not known? And nothing like the character of Popery was ever exhibited in history, except in the second chapter of the second book of Thessalonians, till sometime about the fifth century—sometime after Constantine was established on the Imperial throne, Anno Domini 313. His father dying at York, England, appointed his son Constantine his successor, but his brother, Maxentius, was proclaimed Emperor of Rome by the Pretorian guard. A contest for the crown succeeded, and a battle ensued in which Maxentius was killed.

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I will here insert an interesting portion of history, in which is shown the miraculous conversion of Constantine. It is derived from Eusebius, who received it from Constantine himself. Marching with his army to meet Maxentius, his mind was in anxious suspense in regard to the approaching contest, and sent up ejaculations to heaven to inspire him with wisdom in regard to the path which he should pursue. Suddenly, a little before sunset, he saw in the heavens a pillar of light in the form of a cross, with a Greek inscription—"In this overcome." It is further stated that Christ appeared to him the following night, commanding him to adopt the image of the cross upon his standard, and to bear it in battle, which he did, and succeeded in obtaining a great victory. This circumstance, it is said, induced him to embrace Christianity, and he became a distinguished protector of Christians.

On ascending the throne, he proclaimed Christianity as the religion of his empire, and suppressed persecution. Rome continued the seat of government till A. D. 328, when Constantine removed it to Byzentium, and gave it the name of Constantinople, dedicating it in that name, with great solemnity, to the worship of the God of the martyrs. Nothing at this time is heard of Peter, as Bishop of Rome, in history profane or ecclesiastical. No; and for a long time afterward, Rome having been the seat of imperial government and political power for many centuries. When Constantinople became the residence of the throne and political government, as was natural, rivalry arose, and a contest on the question of supremacy; both cities claimed it, and the government was divided. Still the dispute in the Christian church continued, and rivalship to the present time has remained. But nothing like Popery, for a long while, can be seen in history. The time had not come, though the mystery of iniquity might work, "only he who letteth will let until he be taken out of the way." Thess. ii. Meaning, doubtless, the Roman civil power. I said that St. Peter was never Bishop of Rome, and I never have found the evidence that he was ever there. His labors were never confined to any place, but were dispensed at Jerusalem and the vicinity, he being the apostle to the Jews, and Paul to the Gentiles. History mentions that he extended his labors to a distance in the east, there being many Jews scattered in that region, and many descendants of those who were carried away into captivity and never returned. We hear of him at a late period of his life, in Babylon, at which place he dated his epistle. (See 1 Peter v. 18.) "The church that is at Babylon, elect together with you, saluteth you."

Here, in advanced life, persecution found him; and he was taken by order of Nero, the Emperor, bound, and conveyed to some place, possibly Rome, where he was crucified with his head down, saying he was not worthy to die in the same manner with his master.

That Peter was very old when he wrote his epistles, is evident from the fact, that he speaks of his death being near at hand, according to the information he had received from Jesus Christ. (See John xxi.)

St. Paul, also, was very old when he wrote the epistle in which he styles himself Paul the aged; and St. Peter, in his last epistle, quotes him thus: (chap. viii. 15,) "Even as our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you."

How could it be possible that St. Peter was ever Bishop of Rome?

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A number of circumstances not mentioned, give evidence that he was not. Christianity was doubtless planted in Rome by some of the many persons who were at Jerusalem at the day of Pentecost, and by many Christian disciples who fled from the persecution which arose immediately after the death of Stephen. (See Acts ii. 10 and viii. 4.) Paul, after having planted the church in Asia Minor and Greece, returned to Jerusalem; was arrested and taken before Roman authority, and sent a prisoner to Rome. On his journey to Rome, after arriving in Italy, *finding brethren* on their way, Paul, accompanied by Luke, was met by *brethren* from Rome at Appii forum, and the three taverns. At Rome, before trial and his discharge, "he remained two years in his own hired house, preaching the kingdom of God." The events here recited must have taken up many years. No doubt can exist of there having been many Christians there among various classes, as he mentions, in one of his epistles, Christians in Cæsar's household; and besides, in his epistle to the Romans, he salutes by name a very large number. There must have been a large church at Rome, but nothing was mentioned of Peter by Paul, as among those who met him. How could this have been if Peter had been Bishop, or even a resident of Rome?

I find I must depart from my resolution. The subject grows more and more important, and is far from being exhausted.

New Brighton, Feb. 22, 1853. THADDEUS CLARKE.

CONVERSION OF CATHOLICS.

AT a meeting held in London, December 15th, in aid of the Society for Irish Missions to Roman Catholics, Rev. Mr. Bickersteth made the following statements: "Between thirty and forty thousand people have, within these four years, abandoned the idolatry of Romanism, and made an open and bold profession of their conversion to the truth of the gospel, and who are now living in the praise and glory of God. In one district in the West of Ireland alone, in a union where this movement commenced, and where, between four and five years ago, there were not more than five or six hundred converts, there are now between five and six thousand. In the Society's schools there are between five and six thousand children regularly attending and receiving instruction in Protestant truth.

"In the Western part of Galway, the Bishop has confirmed no fewer than one thousand nine hundred and forty-eight converts from Romanism. In the same district where, at the commencement of the movement, there were only two Protestant clergymen, there are now eighteen. Eight new churches have been erected, where crowded congregations assemble every Sabbath to hear the gospel of Christ; many additional schools have been built, in which thousands of children, the children of Roman Catholic parents, are taught from week to week God's holy word. He spoke not of hearsay or report. He had had the privilege of witnessing the operations of the mission himself, and of seeing with his own eyes the reality of the work."

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EXTRACTS FROM THE DUE-WEST TELESCOPE.

I NEITHER know the editor nor the patrons of the Due-West Telescope, Abbeville District, South Carolina. I merely presume its editor to be a Presbyterian of some school. It is, however, one of my best weekly exchanges. I have just laid my hand on No. 48, November 26th, which, owing to my long absence on my Missouri tour, was not opened until to-day, (March 29th.) In glancing over its columns, I was struck with the good sense and good taste of its editor —J. L. Bonner—in the rich variety of good and valuable extracts which met my eye. I have a high respect for the whole Presbyterian sect—from the old Scotch establishment down to the genuine Covenanters, Seceders and Unionists.

I never knew any youth better trained in their whole doctrine—creeds and catechisms—than myself. But I never loved man, woman or child, creed, party or denomination, so well as to blink, or not to see their respective imperfections, and especially their aberrations from Original Christianity—not even those nick-named Campbellites.

I greatly loved John Newton in my youth, and often gratefully think of him. I have made one of his sayings a maxim for some forty years—"Whenever I saw a pretty feather in any bird, jackdaw like, I plucked it out, and plumed myself with it, until I became so speckled that not a single species would own me." Some there were who thought him to be the prettiest bird amongst them all. Others thought differently. Still, in this free country, every man has a right to his own opinion, and we will claim our rights, too. But to a few extracts from the Due-West Telescope. I wish that Mr. Bonner would remount his Telescope, and place it in such a position as to look a little more to some of the other cardinal points. A. C.

The argument in favor of the uncorruptible preservation of the books of the New Testament, is short. They could not have been changed during the lives of their authors, nor during the lives of those who out-lived their authors. In a few years the number of copies was greatly multiplied and dispersed into various countries, so that a general corruption of them was next to impossible. There was, moreover, an additional security, in the fact that Christianity had many opposers. There were infidels and heretics in the early ages of Christianity. Such men as Corinthus, Marcion, and other heretical teachers, would have been glad to expose the orthodox Christians, had they attempted to change the Bible in any place. The Christians would do the same with the heretics, as they did in the case of Corinthus, who did not receive the Acts of the Apostles, because this book did not suit his notion of things; Philastrius gives us

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this information. All the ancient *manuscripts and versions* agree in all important points. The writers of the first three and succeeding centuries quote largely from the New Testament, and these quotations agree with the text as found in the original manuscripts. Let it be noted, that there have always been men of sufficient intelligence and honesty to expose such corruptions, when they are attempted by designing men. The number of sects is one security against corrupting the Bible.

THE LESSON OF DEATH-BEDS.—Lord Chesterfield said, at the close of his life, "I have recently read Solomon with a kind of sympathetic feeling. I have been as wicked and as vain, though not as wise, as he; but now I am old enough to feel the truth of his reflection—'all in the world is vanity and vexation of spirit.'"

Goethe, the distinguished German philosopher and poet, declared at the age of eighty-four, as the lights of time went out, and loadstars of eternity were beginning to open out in his vision, that he had scarcely tasted twenty-four hours' solid happiness in the whole course of that protracted career.

Lord Byron, the great poet, gifted beyond measure in genius, destitute more than many in grace, wrote his experience in his own beautiful and happy strain, when he said, upon the verge of the tomb—

"Though gay companions o'er the bowl,
Dispel awhile the sense of ill,
Though pleasure fill the maddening soul,
The heart—the heart is lonely still.

"Nay, but to die, and go, alas!
Where all have gone, and all must go,
To be the nothing that I was,
Ere born to life and living woe.

"Count o'er the joys thine hours have seen,
Count o'er thy days from anguish free,
And known whatever thou hast been,
'Tis something better not to be.

"Nay, for myself, so dark my fate,
Though every turn of life hath been,
Men and the world so much I hate,
I care not when I quit the scene."

The bitter sarcasm of the poet contrasts, indeed, with the glorious pæan of the Apostle, "I have fought a good fight, I am ready to be offered up. There is reserved for me a crown of righteousness." Voltaire, the French atheist, pronounced the world to be full of wretches, and himself the most wretched of them all. Mirabeau, one of the same school, died, calling in his last moments for opium, to deaden the terrible forebodings of coming woe. Paine died intoxicated and blaspheming. Hobbes prepared to take a leap into the dark; and Hume died jesting and joking about the boat of Charon, very much, I suspect, in the way which school boys whistle when they walk through a dark and lonely place, just to keep their spirits up, and their terrors down; but Paul, of far different character, breaks forth as he departs, in the enthusiasm indicated in the text, "I have fought a good fight."

Why should there be this contrast? Was Paul a fanatic? He was

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the soberest of men. Was he a mere mystic dreamer? He was the most logical of reasoners. Was he a novice? He had been in perils by land, in perils by sea, in perils amongst false brethren, arrested, tried, beaten, scourged, imprisoned; and yet, at the close of all, conscious that he had a rock beneath him, and a bright light above him, and a glorious hope before him, he breaks forth in these thrilling—almost inspiring—certainly inspiriting, accents, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which God, the righteous Judge, shall give me at that day." I do, indeed, believe that a sober and extensive comparison of the death-beds of those who have repudiated the gospel, with the dying moments of those who have accepted and rejoiced in it, would alone convince mankind that Christianity is true; that infidelity, practical or theological, is a deception—a delusion, mischievous in life and miserable in death.—*Cumming's Voices of the Day.*

Doctrine of the Trinity.—He that goes about to speak of the mysteries of the Trinity, and does it by words and names of man's invention, talking of essences and existences, hypostases and personalities, &c., may amuse himself, and build a tabernacle in his head, and talk something he knows not what; but the good man, who feels the power of the Father, and to whom the Son has become wisdom, and sanctification, and redemption, in whose heart the Spirit of God is shed abroad; this man, though he understands nothing of what is unintelligible, yet he alone understands the doctrine of the Trinity.—*Jeremy Taylor.*

Rules for the Journey of Life.—The following rules, from the papers of Dr. West, according to his memorandum, are thrown together as general way-marks in the journey of life:

Never ridicule sacred things, or what others may esteem as such, however absurd they may appear to be.

Never show levity when people are professedly engaged at worship.

Never to resent a supposed injury till I know the views and motives of the author of it. Not on any occasion to relate it.

Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account of his differing from me in political and religious opinions.

Not to dispute with a man more than seventy years of age, nor with a woman, nor any enthusiast.

Not to affect to be witty, or to jest so as to wound the feelings of another.

To say as little as possible of myself, and of those who are near to me.

To aim at cheerfulness without levity.

Never to court the favor of the rich by flattering either their vanities or their vices.

To speak with calmness and deliberation on all occasions, especially in circumstances which tend to irritate.

Frequently to review my conduct and note my feelings.

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CREDIT SYSTEM—BETHANY COLLEGE.

THE law in reference to crediting students of the Colleges of Virginia, is very explicit. In many instances, however, this law is not observed to the extent that it should be, and the consequence is, that a number of young men at our colleges are still involving themselves in unnecessary debts, and thereby, perhaps, crippling themselves for life. It is the intention of the authorities of Bethany College to enforce, hereafter, this salutary law, and in every case of its violation which comes to their knowledge, to demand the penalty of the offender. The institution has suffered greatly, hitherto, from the injudicious and extravagant expenditures of the students, encouraged by the indiscriminate and illegal system of crediting practised by the merchants, mechanics, shopkeepers, and keepers of livery-stables, in this place and in the neighboring towns. It is the positive determination of the college authorities to arrest effectually the farther progress of this evil; and as the only effectual means by which they can accomplish this result consists in the enforcing of the law, they are decided on availing themselves of its protection forthwith. The authorities of the college deem it proper to make known their intentions in this respect, and to admonish those who have hitherto violated the statute with reference to the crediting of students without the requisite authority, and who may hereafter be guilty of the same offense, that if the practice is not forthwith abandoned, the law will most assuredly be resorted to to prevent it.

The following is the latest statute upon the subject. The law is plain, and the penalty for its infraction severe—too severe, it might be imagined, to be risked. (See Rev. Code, chaps. 142 and 198.)

A. F. ROSS, Secretary.

CHAP. 142. § 1. "If any money be lent or advanced, or any thing be sold or let to hire on credit, to or for the use of any student or pupil, under twenty-one years of age, at the Virginia Military Institute, University of Virginia, or any incorporated College in this State, without the previous permission in writing of his parent or guardian, or the authorized officer of such institution, nothing shall be recovered therefor, and there shall, moreover, be forfeited to the institution, twenty dollars, and the amount or value of such money or other thing. Where such selling, letting, lending or advancing is by an agent, such forfeiture shall be by his principal, unless the principal shall, within ten days after he has knowledge or information of the selling, letting, lending or advancing, give notice in writing of the date, nature and amount thereof, to the president or other head of the institution, in which case the forfeiture shall be by the agent. This section shall not apply to a person selling or letting in expectation of immediate payment, if he shall, within ten days thereafter, give notice in writing of the date, nature, or amount of the sale or letting, to such president or other head.

CHAP. 198. § 34. "If a free person so violate the first section of chapter one hundred and forty-two, as to be liable to the forfeiture thereby declared, he shall, moreover, be fined not less than fifty, nor more than three hundred dollars, and upon conviction, he shall be bound by the court in a sum not less than five hundred dollars, with at least two sufficient sureties, to be of good behaviour for a year, and any subsequent violation of the section aforesaid, shall be held to be a forfeiture of the recognizance."

The calling up of this law to our notice, by a charge from the Judge of the District to the Grand Jury of this county, made it our duty to obtain a copy of it and publish it, for the benefit of the patrons and students of Bethany College. A law of this institution constitutes a Bursar, to whom the fees of tuition, and boarding, washing, &c.,

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essential to a student's maintenance here, shall be paid, *on his matriculation for one half session in advance.* And with whom, also, may be deposited the whole funds of a student for safe-keeping, which, in case of minors especially, and, indeed, of all students, is a beneficial arrangement, but an arduous matter to said Bursar, greatly intruding upon his time.

Our experience has most satisfactorily demonstrated the wisdom and justice of these arrangements. In the absence of such regulations, students, epecially minors, have annually greatly increased their expenditures, and thereby injured themselves, their parents, and the institution. It is, therefore, now especially our duty, to call the attention of parents and guardians to this law and its strict enforcement. It will greatly reduce the expenses of students; for after all the vigilance possible on the part of the Faculty, it is impossible to guard against the contraction of debts and the extravagant outlays of students. Under these arrangements, the *onus* is thrown entirely on parents and guardians. If they wish their wards and children to study and practice economy, with these regulations it is obviously quite practicable; but if otherwise, it is also quite practicable. It is only necessary, on their part, to fill their pockets with money, and make them, as a majority have done, their own bursars. License to purchase on credit can be given by a bursar only when he has the money in his pocket, or has such a guaranty from those who satisfactorily authorized him to give them privilege to purchase any thing.

Deposites made with a Bursar here, who is always responsible, is a better investment for students than the same amount in any stocks in the United States. It will greatly reduce college expenses; and, better still, it will greatly correct or curtail habits of expensiveness, which are always much more easily taught than Latin, Greek, Mathematics, or Political Economy, and, unlike them, are seldom or ever forgotten. Many a student forgets half his college learning, before he forgets or forsakes his prodigality. A word to the wise is sufficient, and a volume would be insufficient to those who, in this item, are quite as unwise as their children. A. C.

In great matters of public moment, where both parties are punctilious, slight condescensions cost little, but are worth much. He that yields them is wise, inasmuch as he purchases guineas with farthings. A few drops of oil will set the political machine at work, when a tun of vinegar would only corrode the wheels and canker its movements.—*Lacon.*

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PREDESTINATION AND FOREKNOWLEDGE.

"PREDESTINATION AND FOREKNOWLEDGE OF GOD: A Discussion between Rev. James Matthews, Pastor of the Presbyterian Church, Carlisle, Ky., and Elder Benjamin Franklin, Pastor of the Clinton Street Church, Cincinnati, held in Carlisle, Ky., commencing May 26th and ending June 1st, 1852. Ex-Governor Metcalf and Dr. J. F. M'Millan, moderators. J. Sharp, Esq., President Moderator. Cincinnati: Jethro Jackson—1852."

This recent and interesting discussion has been on my table for some weeks. I desired to notice it at an earlier day, and to make some detailed report of it. But I desired first to read it. And since my return, I could not find an hour till to-day. On opening the volume, I found two debates in it. The first is an *epistolary* debate of 94 pages, about the debate; the second, the oral debate on the stage, reported on 356 pages. The first of these was as much as my nerves would bear at one session. The other I reserved for a more convenient season, when I may report progress and ask leave to sit again.

The epistolary debate contains two fine specimens of human nature. They are good, very good, of their kind. All the fowls of the air, and all the beasts of the field, were pronounced good in the day of their creation. The lion and the lamb, the eagle and the dove, were equally good. So are the epistolary disputants on predestination and foreknowledge. The theme is one of such heighth and depth, of such length and breadth, that I have felt for many years that it is the only theme in the Bible I never could bring my mind to debate on a stage, or before a promiscuous auditory. Election and foreknowledge are words found in the common version of the New Testament, and, therefore, ought to be understood. But for some reason, which I cannot now develop, I have always felt that these matters, as well as the doctrine of "the trinity," ought to be debated rather upon our knees, than before a promiscuous auditory. I may be peculiar in this view of the matter, but such is the fact. I will read the volume at my earliest convenience. It is evident from the correspondence, that the debatants are fully equal to do justice to their respective positions, and of course the book will have a general circulation and a good reading.

A. C.

MY PORTRAIT.

BEING importuned by Mr. Redmond, a Student of Bethany College, to sit for a daguerreotype, to be lithographed, for his special benefit in obtaining an education, I consented. I had sat for a portrait for the benefit of an artist in New York. He having failed to obtain from a very good portrait a truthful lithograph, I more readily yielded in favor of Mr. Redmond. My notice of these trifles is called for, because of a complaint most rightfully made by some excellent brethren in Ohio, who were outraged, at a solemn meeting on the Lord's day, by an agent of the aforesaid Mr. Redmond rising at the close of the meeting, and announcing that he had said pictures for sale. Had I supposed that such an outrage on good taste and good manners, to say nothing of religion, could have been perpetrated by any one, principal or agent, I should sternly

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have refused such a request, however laudable the pretext. It is due to the brethren, to the public and myself, that I should make this statement, that this scandal should fall upon the proper persons. Mr. Redmond says it was done without any authority from him. A. C.

CHRISTIAN AGE.

THE Christian Age, published by Jethro Jackson, Cincinnati, edited by Elder B. Franklin—with its Kentucky department, edited by Dr. L. Pinkerton, engrossing the Ecclesiastical Reformer—with communications from such men as Dr. B. F. Hall, Elder Aylett Raines, and Elder John Young, of Maysville, in its new type and style, has become a highly respectable weekly.

In a late number (February 24th) there is a very racy article from the pen of Elder J. Young, on the biographies of A. Carson, L.L. D., of Ireland—one of the best sketches that I have seen of that distinguished Irish Theologian, *Doctorated* in America L.L. D., upon the recommendation, if I mistake not, of Elder Sh[illegible]on, now of the Missouri State University. I heard him, in early life, deliver only one address from the pulpit, on which I presume now to offer no opinion. Elder Young's strictures on Elder Moore's "Life of Carson," are just and merited. I always admired the character of Dr. Carson—his piety and self-sacrificing devotion to truth—more than any book or tract he ever wrote, yet he wrote some admirable tracts and treatises, of which his Queen Esther is queen of them all. A. C.

NEWS FROM THE CHURCHES.

KENTUCKY.—Bro. J. T. Johnson, writing from Washington, under date of January 9th, reports 21 additions at a meeting recently held at Germantown, assisted by their evangelist, Wm. C. Rogers, and their elders, John T. Brooks and W. T. Sallee. The meeting was still in progress when Bro. Johnson left, and the prospect flattering. Thence Bro. Johnson proceeded to Washington, and in the evening held a meeting, aided by Bros. Young and Rogers. The result was 2 additions. While at Germantown, Bro. Johnson proposed to the brethren there the propriety of rendering aid to the Orphan School at Midway. The proposition was heard with much acceptance, and some five brethren acted promptly upon the suggestion, and subscribed $500. A similar liberal spirit seemed to pervade the congregation, and the brethren there will doubtless contribute their full share towards the building up of one of the most benevolent institutions of the age.

Writing us since the above, Bro. J. T. Johnson reports the whole number of additions at Germantown to be 24, and at Lawrence Creek 18.

MISSOURI.—Bro. T. N. Gaines, under date of December 27th, thus writes: "On the 15th of last February (1852) I commenced the work of an evangelist in Howard county; since which time 134 have been added to the church. Of this number, 115 were united by confession and baptism."

ILLINOIS.—Bro. B. W. Henry, writing from Shelbyville, February 15th, re-

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ports the progress of the good cause in the counties of Moultrie and Shelby, during the last year, to have been 175 additions. These labors, in connection with those of the eldership in doctrine, have, for the past year, done much in extending the empire of Truth.

Bro. Ziba Brown, of Payson, states December 6th, that the cause of our King is gradually and steadily advancing in the section of the State where he has been laboring for sometime. At a recent meeting, 18 additions were made to the church at Macomb.

Bro. D. Hobbs, of Perry, January 29th, reports the progress of an interesting meeting up to date. Commencing on Saturday before the second Lord's day of January, at the above date of its progress, 50 persons had bowed to the sceptre of Prince Emmanuel. Of its final result, we hope shortly to be able fully to report. Bros. Z. Brown, Alpheus and Wm. Vanpelt, occupied the van of the Army of the Faithful on this occasion, and manfully wielded the Sword of the Spirit.

Bro. R. M. Martin, of Georgetown, December 24th, reports 38 additions since July last to the congregation. Bro. Wm. P. Shocky is their evangelist.

New York.—Bro. J. M. Bartlett, of Auburn, reports the progress of the gospel, under the labors of Z. P. Birdsall, at the few points where he has recently labored. At Eagle Mills, during a meeting of a week, he immersed 3; after which, Bro. J. M. Bartlett went to his aid. They both labored conjointly another week, and 3 more additions was the result. Thence they proceeded to Peestenkill, and added 2 more—in all 8 additions. It would seem that in the Empire State, the present is the day of small things, with reference to the progress of the truth. But take courage, brethren, the truth will one day have the empire, not only of your State, but of the world.

Bro. Julius Stevens, of Buffalo, January 21st, reports 6 additions to the congregation at West Seneca—3 by confession and 3 from the Baptists. Also, after a few discourses at the village of Spring Brook, 2 united with us who had been immersed, and 3 others were added by confession and baptism. Amongst these last were a highly esteemed colporteur, in the employ of the American Tract Society, and an officer in the Presbyterian church, and his excellent lady.

Pennsylvania.—Bro. Sylvester Taylor, of Granville, February 12th, reports the progress of a meeting at that place, which resulted in the organization of a church of some 20 members, formed during the meeting; after which, 7 by immersion and 3 others who had been immersed, were added—in all, 30 members.

Alabama.—Bro. J. H. Dunn, January 20th, reports the success of his labors at Mooresville and Trianna, to have been, at the former place, 9 additions, and at the latter 1. These additions were made during the occasional visits of Bro. D. in the months of November and December.

Indiana.—A. J. Morley, of Lafayette, writes: "We have just commenced a meeting to last a few days. Bros. Jameson, Russell, Carmell and Murdock, were the evangelists present—8 additions have been reported. The result we hope to be able to give next month." Our Baptist brethren in the same city, and about the same time, had 117 additions.

Michigan.—Newport, January 23, Bro. James E. Dixon reports 45 additions to the church at this village, during the past year. These additions have been made chiefly by the labors of Bro. Regal.

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MISSISSIPPI.—Crawfordsville, January 22, Bro. J. M. Baird reports the good cause in this section of the State to have been, for the last two years, onward and promising; but at present, from divers adverse causes, the chief of which is clerical misrepresentation and persecution, it is much retarded in its progress. The church in this town, a little more than two years ago, consisted of Bro. B., his wife and niece; it now numbers 30 members.

Bro. Wm. Baxter writes: "During the past year I have been laboring in Wilkinson county, and, by the blessing of the Lord, have been instrumental in adding about 100 persons to the army of our King. Had we a sufficient number of faithful laborers in the field, a great harvest might be gathered in this Southern land. Our prospects are cheering; there is a great disposition among the community to hear the truth, and the brethren are greatly encouraged. As a proof of their willingness to send abroad the truth, I need only state, that at our co-operation meeting, at which but five or six churches were represented, in addition to providing for their own spiritual wants, they contributed nearly $1400 for preaching the gospel in destitute places."

OHIO.—January 28th, Bro. J. T. Powell states that since he last wrote, he has had the honor of adding 3 more members to the household of faith.

Hiram, January 12th, Bro. Isaac Errett reports as the result of a meeting of twelve days, which closed on the 28th ult., 48 additions—a majority of which were students of the Eclectic Institute. Bro. Errett adds, "The meeting was a most joyful one. The Eclectic is flourishing—235 students are now in attendance. A most healthful moral influence seems to pervade the Institute and the community in general." The church at Warren, over which Bro. Errett presides, seems also to be prospering—constantly receiving its almost weekly accessions.

The following letter from Bro. Errett, we copy entire:

WARREN, O., March 25, 1853.

Brother Campbell: I have just returned from Mt. Vernon, the capital of Knox county, where I spent nine days with a faithful, though feeble, band of disciples, with whom it was my great pleasure to co-operate in holding forth the Word of Life. The church in Mt. Vernon was organized some three years since, with 22 members. It now numbers 29; a small increase; yet, considering the circumstances, it is quite encouraging. Their elder, R. E. Sloan, is well known to you, as a Christian of great moral and religious worth, possessing the advantages of a collegiate education, enjoying an exalted reputation in the community where he resides, and distinguished by great perseverance in whatever he undertakes. Mainly through his instrumentality, a house of worship has been erected, which for capaciousness, neatness, and convenience, is all that could be desired in such a place, in the midst of a population of 5,000 souls, in the very centre of the State. I know not of a meeting-house at any other point, whose style and arragements please me better. The lot and house cost $3,600. Of this, about $600 remain yet to be raised. I desire to say to all who have generously contributed to this object, that their money has been economically and faithfully appropriated; and to all to whom application may yet be made, that they need not fear to give liberally to this enterprise; it is in good hands, and it is all-important that so central and favorable a point of influence be furnished with proper means for sounding out the gospel.

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A combination of adverse influences prevented a large hearing during my visit. Still, we had a constantly increasing audience, and felt encouraged to hope, from various manifestations of interest, that a future harvest may be reaped to the praise and glory of God. One baptism, and the restoration of two backsliders, were all the immediate fruits of the meeting we are able to report.

I ought, also, to state, that the brethren in Sharon, Pa., have built a new and commodious, and very comfortable place of worship, in which I held a meeting of some fourteen days' continuance, in January last. The meeting was a joyful one—some 22 additions, and greatly increased comfort and zeal among the brethren. This church promises well for future usefulness. Their house of worship is paid for, and they seem, as a church, to be prepared for continued benevolent enterprise.

Also, a meeting in December, at Harrison, O.—50 additions; a majority of these students in the Eclectic Institute, under the direction of our beloved Bro. A. S. Hayden. ISAAC ERRETT.

MAINE.—Bro. John Dunphy, writing from Gardiner, under date of March 23d, says: "Notwithstanding the great space that separates us, I am constrained to write you a few lines, as one acquainted with you in some measure. You will, no doubt, rejoice, that a congregation of the Lord, meeting every Lord's day to commemorate his dying love, is in existence in Gardiner, where one of the preachers of the Reformation never darkened the door of a meeting-house until last summer. Bro. Thomas V. Berry, now at Bethany College, was the first that made the attempt to speak in this city, as a public proclaimer of the Apostolic Gospel. The co-operating churches of New Brunswick, are now sending out their evangelists: they have made this a station. Bro. W. W. Eaton, who has taken a great interest in our behalf, is the secretary of the co-operating committee. Bro. George Garraty, whose name is no doubt familiar to you, made his first visit to us about three weeks ago. He has spoken almost every evening since he came, and is making a powerful effect upon the community. Opposition rages on every side, yet multitudes assemble to hear the new preacher. Investigation is going on in every store and shop, and on almost every corner of the street. Wherever we see a few individuals standing in conversation, it is not hard to conjecture the topic. Meantime, Bro. G. has organized a church numbering 7 persons, and in all probability, in one week hence, will number considerably more than twice that number. There will be a baptism on next Lord's day. So the work goes on. Bro. Berry will be glad to hear this news. For my part, I rejoice that I have it to tell. Walls are being built to secure every so-called church in the city, yet they acknowledge the famine within to be as bad as the sword which is without. Many are moved with fear, and flee within the strong holds, from whence they throw back whole showers of fiery darts. This, however, only shows the spirit they are of, and they fall rather harmless than otherwise. The Lord bless us, is my prayer. I feel at present more like praying than contending, unless I am forced into the battle."

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OBITUARY NOTICES.

Elder WESLEY SHORT is no more on earth! He was born in the State of Virginia, on the 20th of December, 1780. When approaching manhood, he embraced Christianity, and united with the Baptist denomination; soon afterwards he became a preacher. In the same State he was married to his surviving wife, Rebecca Owens, on the 4th of February, 1802. During the following fall he moved to the State of Kentucky, and settled on Cumberland River, now in Pulaski county. He remained there about sixteen years, and preached through a revival as well as during the declension among the Baptists. He was a popular speaker, and often sat in ecclesiastical courts with John Smith, Thomas Hansford, &c. He next emigrated to Lawrence county, Indiana, where he helped to organize several churches, to digest the articles of opinions (called articles of faith) and rules of decorum, and to organize "The White River Association." He continued to keep and teach the traditions of the Baptists till the autumn of 1824, when a great increase of the church (over which he was pastor) took place, and, to his unspeakable joy, many of his neighbors and five of his own children became obedient to the faith. During this time he was reading the first and part of the second volumes of the Christian Baptist, which produced a great revolution in the manner of his teaching. Instead of telling what he thought about Christ, he declared, in the most lovely tones, the advent, life, miracles, language, death, resurrection, and glorification of the King of Kings and Lord of the universe. Instead of the cold dogma of Calvinistic election, he exhorted sinners to obey the call of the gospel, as propounded by the Apostles, and for the saints to give all dilligence to make their calling and election sure. Instead of the covenant of grace, by which some of Adams' race are secured to life from eternity, and the balance passed by, he taught that the grace of God that brings salvation was the offering of Jesus Christ once for all. Instead of faith being given to the sinner instantaneously after a long course of repentance, he taught that faith was the belief of the testimony of the Word of the Lord, and that repentance was a change of life. Instead of a mourning bench, Christian baptism. Instead of a communion once or twice each year, that the disciples should meet to break bread on the first day of the week. Instead of reading the articles and rules of the church, (as was the custom once a month,) he entreated the members to search the Scriptures daily, to learn the will of God. The church increased in numbers, in piety, and devotion; but, strange as it may appear, his teaching, and the rejection by the church of all human traditions, drew down on him the anathema of many of the preachers; so that when the next Association met, in the summer of 1825, they endeavored to exclude the church of which he was a member. At that meeting he preached the introductory discourse, from these words, "O fools and slow of heart to believe all that the Prophets have spoken: ought not Christ to have suffered these things and to enter into glory? And beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himself." Luke xxiv. His discourse was unanswerable; and the Association having no law by which to condemn him, failed to do so at that time. But through the suggestion of A. Carlton, passed a resolution, that all who did not say in their letters the next year, that they received the articles and rules as taught in the book of the Association, should be excluded; but they never got to carry out their designs. Elder Short continued to teach and practice the ancient order of things to the end of his race. Perhaps no man in this part of the country had less enemies than he. Even those, his first opposers, who lived long enough, heard him gladly in the latter part of his life. Though firm, yet always friendly; though a great moralist himself, yet of a forgiving disposition. If he erred, it was on the side of mercy.

On the 15th of September last, he was seized with Cholera, and died on the 16th, after suffering about twenty hours in body; but calm and serene in mind, exhorting his aged wife "not to weep, not to shed a tear," saying, "I am going to where sickness, and sorrow, and pain never come." All he said indicated his readiness to depart and be with the Lord. He often said that his

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greatest desire was for all his children to be prepared to meet him in heaven. Most of them are members of the Church of God. And as they all loved him beyond human language to express, O may they all so imitate his untiring virtues and unwavering adherence to the will of the Lord, as to insure an inheritance on high!

M. SHORT.

LEESBURG, Ky., February 7, 1853.

Our amiable and excellent sister, MARIA LOUISA SHROPSHIRE, wife of James Harvey Shropshire, after a long and painful illness of nearly two years, died at her residence near Leesburg, Harrison county, December 30th, in the 37th year of her age. Seldom are we called to record the departure of one more sincerely beloved for her many Christian virtues and excellencies. For more than nineteen years she was a devoted, exemplary, and pious member of the Church of Christ at Leesburg. In her long-continued suffering, she displayed uncommon fortitude, patience and resignation. Of her it may be truly said, that to live was Christ, and to die was eternal gain. Sincerely and tenderly did she love her kind husband and children, as her life and dying moments attested; and yet, she resigned them all for a home with the Saviour, and preferred to depart and be with Him, exhorting those around her to meet her in heaven. She left eight sons and a devoted husband, to feel and realize their great loss. She was never the mother of a daughter.

"Far from this world of toil and strife,
She's present with the Lord;
The labors of her mortal life
Ends in a large reward."

G.

NEAR MILLERSBURG, Ky., February 13, 1853.

Dear Brother Campbell: It is with the greatest affliction and most irrepressible sorrow, that I communicate the sad intelligence of the death of my dearest mother, CAROLINE FORSYTHE M'CLELLAND, who departed this life on the evening of the 29th of January last, of typhoid fever, after a lingering and painful illness of more than two months' duration, being in the 29th year of her age. She bore her sickness with the greatest patience and Christian fortitude that it is possible to conceive, until finally her strength having failed, she calmly and sweetly fell asleep in the Lord, greatly triumphing and rejoicing in the glorious hope of immortality and eternal life.

Yes, the earthly cares of my poor Christian mother—one of the dearest objects to me upon the face of the earth—is finished; the angels of the Lord having descended and wafted her immortal spirit away to heaven, there, with a kind father and little sister, to bloom forever in celestial beauty around the throne of the Great Eternal. She has left me—just at the age of 21—the last surviving of her family; her only living representative now upon the face of this wide world, and you can imagine the relations that existed between the two under such circumstances. Lord, enable me to follow her dying injunction—her last advice to her son. But what a consolation it is to me, and to her many friends, to know that she died a Christian, having lived for fifteen years a zealous and devoted member of our church—the great Christian Reformation. She is now at rest, she is now happy, her spirit is now mingling with the saints and angels in heaven; and I earnestly look forward, in joyful anticipation, to the glorious resurrection morn, when we shall all meet together, where parting shall be no more.

HORACE R. E. MILLER.

THE lark which mounts so high in singing her hymn of praise, descends afterwards to the lowest point, and settles on the ground. So the Christian, who rises the most in aspirations towards God and heaven, sinks proportionally in his own esteem, and rests on the plains of humiliation and self-abasement.

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THOUGHTS OF HEAVEN.

No sickness there;
No weary wasting of the frame away;
No fearful shrinking from the midnight air;
No dread of summer's bright and fervid ray!

No hidden grief;
No wild and cheerless vision of despair;
No vain petition for a swift relief;
No tearful eyes, no broken hearts are there.

Care has no home
Within the realm of ceaseless prayer and song!
Its billows break away and melt in foam,
Far from the mansions of the spirit throng!

The storm's dark wing
Is never spread athwart celestial skies!
Its wailings blend not with the voice of spring,
As some too tender flowret fades and dies!

No night distils
Its chilling dews upon the tender frame;
No moon is needed there! The light which fills
That land of glory, from its Maker came!

No parted friends
Or mournful recollections have to weep!
No bed of death enduring love attends,
To watch the coming of a pulseless sleep!

No blasted flower
Or withered bud celestial gardens know;
No scorching blast or fierce descending shower,
Scatters destruction like a ruthless foe!

No battle word
Startles the sacred host with fear and dread!
The songs of peace Creation's morning heard,
Are sung wherever angel minstrels tread!

Let us depart,
If home like this await the weary soul!
Look up, thou stricken one! Thy wounded heart
Shall bleed no more at sorrow's stern control!

With faith our guide,
White-robed and innocent, to lead the way,
Why should we fear to plunge in Jordan's tide,
And find the ocean of eternal day? ANONYMOUS.

THE Scriptures are a treasure of divine knowledge which can never be exhausted. The most learned, acute, and dilligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore. New light continually beams from this source, to direct his conduct, and to illustrate the works of God and the ways of men.

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THE

MILLENNIAL HARBINGER.

FOURTH SERIES.

VOL. III.] BETHANY, VA., *MAY*, 1853. [No. V.

CHURCH ORGANIZATION—*No. III.*

THE subject of church organization, is one of vital importance to the growth and progress of Christianity in the world. In the experience of all ages, organization is essential to the prosperity and happiness of every institution. Organization, in the animal and vegetable kingdoms, is essential to life. No creature can live without it. Disorganization and death are, in all the realms of life, inseparable.

The church is called Christ's *body*. It is, therefore, necessarily organized. Every member has its office. But every member has not the same office. The eye, the ear, the tongue, the hand, the foot, are severally indispensable to the human body—to its usefulness, happiness and prosperity. So are they to Christ's body, the church.

The family, the tribe, the nation, are also Divine institutions. Of these, an individual man is a miniature, as perfect as a family is a miniature of a nation, a nation an empire, and an empire of a world.

The church of Jesus Christ is a building of God. It is founded on Apostles and Prophets, Jesus Christ himself being the foundation, or the chief corner stone, by whom the building, fitly framed together, groweth up unto a holy temple for an habitation of God through the indwelling of his Spirit. Every figure and allusion to the church, in the inspired volume, is either a proof or an illustration of these statements. We will not, therefore, argue them as matters of doubtful disputation. They are fixed facts.

Theologians speak of a church militant, and of a church triumphant Belonging, confessedly, to the church militant, we shall confine our thoughts to it. But as we live contemporaries with the Grecian

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Patriarchy, the Roman Papacy, and the English Prelacy, all claiming Divine authority, it would be discourteous to pass them by without a respectful notice.

Besides this courtesy, to these institutions, it will somewhat assist our endeavors to ascertain more satisfactorily the original Christian institution. In contrasting the human with the Divine, we both illustrate and confirm our conclusions touching the essential characteristics of the Primitive or Apostolic polity and organization of the church which Christ himself founded.

Of these three institutions already named, the Grecian *Patriarchy* is the oldest. It was, in its origin, of Jewish extraction. After the destruction of the city of Jerusalem and its temple, by the Romans, the presidents of the Jewish Sanhedrims exercised a general supervision and authority over the Jews of Syria and Persia. They had two great patriarchates—one for the Eastern Jews, located in Babylon, and one for the Western Jews, located in Tiberias.

The idea was seized and improved by the Greek section of the Christian Church, and soon spread over East and West. They partitioned Christendom into four patriarchates—that of Constantinople, that of Ephesus, that of Cæsarea, and that of Alexandria.

Though holding and wearing in common the same title, they were not at all equal in prerogatives and jurisdiction. He of Constantinople soon over-shadowed his fellows, especially those of Cæsarea and Ephesus, and achieved the title of ecumenical, or universal Patriarch. Bishops had their cities, with their territories. The Metropolitan Bishop had his province, and held its bishops as suffragans. The primate was chief of what was called a diocese, and had under him sundry metropolitans. The patriarch had under him sundry dioceses, comprising an exarchate, holding his primates in abeyance.

But the present Greek church is nominally under the rule of four patriarchs—those of Constantinople, Jerusalem, Antioch and Alexandria. The three last are equal and co-ordinate, under the supremacy of the great patriarch of Constantinople. Such is the position of the Greek church in its present organization and government. They are all more or less elective. They have their respective rivals, controversies and intrigues, though more or less under the Sultan, who formally institutes them after their election. Two of them reside more immediately under the wing of the patriarch of Constantinople, who may, indeed, in a limited sense, be called the patriarch or pope of the Greek church.

The name *pope*, was originally given to all bishops, as it is now in Russia vouchsafed to all priests. In the eleventh century, in a council held in Rome, Gregory VIII. ordered that the title should be the

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exclusive honor of the bishop of Rome. He has since been called "MOST HOLY FATHER"! I need not allude to the ranks of his clergy. They ascend from a priest to a bishop, a metropolitan, an archbishop, a cardinal, a supreme infallible indellible pontiff. He personally governs the province of Rome himself, and thence, as supreme pontiff, extends his pastoral staff over Catholic churches in the four quarters of the world.

Luther, the Roman Reformer, was born in the town of Eisleben, in the electorate of Saxony, 10th of November, A. D. 1483. About 332 years ago he published the first Protestant tract—"*De captivitate Babylonica ecclesiæ.*" *Concerning the Babylonish captivity of the church.* The Seven Sacraments of Roman institution, being only the embodiment of their gospel doctrine, furnished the materials of his first attack. Henry VIII. assailed him with a pamphlet, and with good effect Luther returned the compliment.

Being a "Bible Revisionist," soon as he got out of the castle of Wittemburg, (in 1522,) he set about a new version of the Bible into German. Having reduced the seven sacraments to two—baptism and the Lord's supper—and having established justification not to be of Jewish or Papal works, but by faith in the person, sacrifice, and mission of Jesus the Messiah, he left his adherents in different countries to institute their own forms of church polity, only holding the claims of the pope and his clergy as doomed to annihilation.

Hence, in Norway and Sweden the church polity is episcopal. In Denmark they had at first superintendents, very similar to bishops, only they were *working* men; and instead of great ecclesiastic councils, they got up a consistory, with its president. In these consistories there were ministers and lawyers assembled to regulate their affairs ecclesiastic. They have, in modern times, become tall and puissant institutions, being the highest ecclesiastic bodies on the continent.

Three hundred and fifty-three years ago, John Calvin was born, and preached the Reformation for the first time in A. D. 1535, at which time he had written his Institutes, and shortly after (in 1536) was made Professor of Divinity at Geneva. He adopted a presbytery or eldership, composed of two classes of elders—ruling or lay elders, and preaching elders, ranging up from a church session to a presbytery, a synod, and then culminating in a general assembly of clerical and lay delegates, claiming legislative, judiciary, and executive powers.

It is of the essence of Calvinism to be positive, strongly dogmatical, argumentative, orthodox, and severe. Its phrenology and that of Lutheranism, differ as much as a round head and a long head. More

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veneration and less philosophy in the Luthern; more philosophy and less veneration in the Calvinist. Their hermenutics correspond with their philosophy.

These two famous Reformers were, for a portion of their lives, contemporaries. They were born twenty-six years apart, died eighteen years apart, and lived contemporaries twenty-nine years. Each stamped his own image deeply and indelibly on his own institution.

In passing through Amiens, in France, the capital of the province in which Calvin was born, I could see no monument that he ever lived in Somme or Picardy. We could learn that Cæsar had been there, and that there he assembled the Gauls; but no monument recorded the greater man. Indeed, Calvin's religion and philosophy have, in that department of the French empire, but few monuments. Five hundred thousand Catholics yet people the province in which he first preached Calvinism.

But Calvin's theory of redemption, or his philosophy of Christianity, made a more respectable institution, and spread more rapidly amongst the thoughtful and speculative classes of Europe, than did that of Luther. It seized and possessed a higher order of mind, and, with a more retentive grasp, held in abeyance the better informed portion of Protestantdom, both in Britain and on the Continent.

His Institutes, the greatest theological work of that century, and, taken all in all, equal to any one that has since appeared in speculative and dogmatic theology, seized the more learned and the more gifted minds in all countries, where it found its way soon as published, both in French and Latin.

Luther, although agreeing wtth him in many points, could not, in his less polished, less philosophic, and more declamatory style, seize with such a giant grasp the great minds of Christendom. Luther had not read St. Augustine, the Aristotle of Protestant Christendom, with half the zest nor half the admiration of Calvin. The Geneva Reformer had studied that distinguished Father with so much admiration, that his Institutes look more like a systematic development of his thoughts than an original treatise.

Calvin's church polity, too, was more evangelical than Luther's. He took the position that "every church was a separate and independent body, invested with the power of legislation for itself." He, however, commended both presbyteries and synods, composed equally of clergy and laity, remonstrating against bishops, or any clerical subordination of casts, and refused to the civil magistrate, *as such*, any authority whatever in or over the church. His theory of church polity, it is strongly affirmed, and that of Augustine, are as similar as is his theology with that of his great prototype. He also required

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piety as preliminary to the participation of the eucharist, and in all respects raised up a much more religious and moral community than did his contemporary, though somewhat his predecessor, Luther.

But in England and Scotland his church polity was gradually accommodated to that of the State. The civil magistrate found his way into the government of the church, and Calvinism, in one costume, sat upon the throne of England, and in another upon the throne of Scotland. It became Protestant episcopacy in the more sunny South, and classified Presbyterianism in the colder regions of the North. The Bible and the sword, not of the Spirit, but of State, became equally a portion of the furniture of the altar in England and in Scotland, as well as in some sections of the Continent. Hence church jails and pillories, and occasionally funeral pyres, became necessary appendages of all the fashionable forms of Calvinistic polities. Calvin himself was even quoted as good authority, even in this, as in all other departments, whether of faith or of church polity, and his persecution of the unfortunate Servetus, even unto death, became the climax of many a speech in favor of again making the blood of heretical dissidents the purification, if not the seed, of the church. Still, we would walk backwards and throw the mantle of our charity over the nakedness of the great father of the most Protestant theory of European and American Christendom. We would lay both the sin and the shame at the door of the church, which the Gregories patronized and the Popes made infallible, and exonerate the heart and the conscience of the good Calvinists of those days of sword and faggot, by inculpating their heads and condemning the times.

Episcopalian and Presbyterian Calvinists, differing in other items, agreed, alas, too cordially and intensely in this.

But a cause more original, and, perhaps, more puissant, lies farther back, and may, with more fact and philosophy, be found in the Roman and Grecian custom of spiritually circumcising good and bad boys, by the hand of a priest and a basin of water, without any other knife than church censures and solemn excision.

Infant baptismal regeneration made more members of the church without grace or faith, than did all the Protestant preachers in Germany, France and England, by spiritual regeneration. Men uncircumcised in heart and ears, became, by right of paternal faith and blood, members of the church; and thus, in a few centuries, there was a decided majority of such church members as could conscientiously execute any laws, however intolerant, enacted against heretics and schismatics.

The animal and demoniacal elements of fallen humanity, could, by

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means of the sword, better serve God and posterity in the persons of baptized infidels and worldlings, than even Pagan Rome and its government was able to do in the palmy days of the martyrs, under Nero or Domitian.

But this fruit did not all grow on one vine. There were Papal, Episcopal, and Presbyterian institutions, alike founded on flesh and blood, and, therefore, they all, for a time, played a part in the tragic drama of making the blood or ashes of the martyrs revive a declining church.

Puritanical Congregationalists, after the first conception of the original Calvinian idea of church independence, tried their hand, too, in this holy war, in a milder form, it is true. But still, they believed in civil pains and penalties for the good of the soul, and proved their faith by their works. Still, their system proved too weak for any very great achievements.

In tracing the roots and the branches, the blossoms and the fruit of the politico-ecclesiastic vine of church polity, we have seen things too much in the concrete, and might possibly assign a false cause, or a *noncausa pro causa*, were we not to abstract the faiths and doctrines of modern and ancient churches from the simple theme of polity or church organization.

After such a circuitous introduction, let us now draw a miniature outline of a Christian Church, and then of the whole Christian community in any section of the world, whether a city, a province, a kingdom, or an empire.

We read in the New Testament of *a church*, in a single house or family, as well as of a church in Jerusalem, Antioch, Rome, Corinth, Ephesus, &c., and of "*churches* in Judea," Galilee, Samaria, Syria, Cilicia; "the churches of the Gentiles," "the churches of God," "all the churches of the saints," "the churches of Galatia," and the "Seven Churches in Asia."

A single church, in a single city, first demands our attention.

In the New Testament we have letters addressed to the church in Rome, Corinth, Ephesus, Philippi, Colosse, Thessalonia, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea. Besides these, we have the catholic epistle to "the Hebrews," to "the Twelve Tribes," to "the strangers throughout Pontus, Cappadocia, Galatia, Asia and Bythinia," "to all the Faithful," and "to the Sanctified in Jesus Christ;" and also epistles to individuals—to "Lady Electa," the amiable Gaius, to Timothy, Titus, Philemon, besides one written to Gentiles in Antioch, Syria and Cilicia, from "the apostles, elders, and the whole church" in Jerusalem.

What a mass and variety of documentary information may be gath-

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ered from all these epistles, concerning the doctrine, constitution, discipline, government, and details of the Christian Church. "If any man will be ignorant," then, "let him be ignorant." The "*Ecclesia*," the "called out," "the congregation of Christ," is an organized body of Christians, meeting in one place, for Christian doctrine or learning, for mutual edification, social worship, and spiritual enjoyment.

I say it is an *organized* body. Its organs are *pastors* or teachers, *deacons* and *deaconesses*; and for foreign missions and influence, *evangelists* or missionaries. A full developed church has all these. Of these functionaries, both the number, and, in some respects, their character and attainments, must depend on its position, the number and the attainments of its members, and surrounding circumstances. Consequently, the qualifications of its functionaries are relative, because no absolute standard could be ordained. A teacher, preacher, or bishop, for example, might be well qualified for one community and quite disqualified for another. Aptitude to teach, is a relative attainment or gift. The character and the attainments of a community must always decide what is suitable. There is no absolute maximum or minimum established, because it could not be done. These principles are so evident as to be generally, if not universally, conceded.

We shall, therefore, take as a minimum church some ten or twelve members, by way of example. Of course it does not need a plurality of elders nor deacons. But it will require one elder and one deacon, or both offices absorbed by one person. It would not require an Appollos for its bishop or elder, nor a Stephen for its deacon or almoner. Still, it would be competent to such a church, so far as number is concerned, to be a temple of the Holy Spirit, or an habitation of God through the Spirit. It would be competent to them to dispense the word and ordinances, one and all, and to enjoy every social Christian institution on every Lord's day. And so far as worship is concerned, it could be enjoyed severally by them all full as well as in a church of a hundred members.

But a church of one or two hundred members might require a plurality of elders—a presbytery or eldership, of more than a simple plurality, and a corresponding number of deacons and deaconesses. It might, also, from the attainments of its members, and the city or country in which it is located, demand higher qualifications in all its public functionaries. Still, it would be, in its position and character, no more a church of Christ, an habitation of God through the Spirit, than its frontier sister church of ten members. I find both the churches described have representatives in the New Testament. A miniature church at one time existed in Laodicea, and met in the dwel-

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ling of Nymphas. "Salute the brethren," says Paul to the Colossians, "which are in Laodicea, and salute Nymphas and *the church which is in his house.*" iv. 15. Nor is this a solitary case. We have another, quite as small, in the family or house of Philemon, verse 2d—"Paul, a prisoner, to Philemon our beloved; and *to the church which is in thy house.*" Neither of these houses were meeting-houses. They were private dwellings, and the family, including children and servants, composed the church. This is so plain a case that it needs no defence. And if, amongst some twenty or thirty churches named in the epistles, we find two churches in two private families, how many more such must there have been in the apostolic times! But there were many large churches in the cities of that day. They had their churches of hundreds and of thousands. Consequently, they may have had large presbyteries* or elderships, in some of these churches.

Classic presbyteries, after the Presbyterial order, have no warrant in the Christian Scriptures. An errant or moving presbytery, moving in circuits, itinerant councils and judicatories, composed of so many preaching and so many ruling elders, is of Calvin, and not of Christ; as much as Luther's ecclesiastic lawyers, or secular counsellors, or advocates and clergy, met in council, was his own invention, or a metamorphose of Papal petty councils.

It is conceded by all learned and honorable men, that *episcopos*, or *bishop*, in English, simply expresses *oversight*, or an *overseer*—a purely *official* name. *Elder* denotes *age* or seniority, and *bishop* office of oversight. Of these, they had one or more of patriarchal or advanced age, who was president overseer or chief superintendent in all their assemblies. He was not elected into that dignity, but had purchased that degree by a well spent Christian life.

"Elders that rule well," and "ruling elders," are very distinct and different entities or beings. The former were nothing else than rulers, like the Jewish elders; but elders that ruled well were not only rulers, but teachers also. Primarily teachers, and secondarily presiding over and managing the interests of the community.

Presbyterian church polity, so far as it differs from the *Papal*, the *Episcopal*, the *Congregational*, or the *Methodistic*, is implied and expressed in its own acceptation of the word *presbytery*. The words *presbyter* and *presbytery*, are found in the original Scriptures. So are the words *episcopee*, *episcopos*, and *episcopeoo;* and so are the words *patriarch*, *deacon*, *evangelist*, and "*the General Assembly.*" But what

* *Presbuterion* is found three times in the New Testament, and *Presbuteros* more than forty times, applied to church or synagogue officials. But never once used to denote a *ruling elder,* in the Presbyterian sense. An unpreaching, or an unteaching "*ruling elder,*" is not found in the Christian Churches in the New Testament. They are of Calvinian manufacture.

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does this prove! These words have "a *private* interpretation," as well as a public and scriptural one. I will illustrate this in the word *presbytery*, the first on our list. In ancient or scriptural usage, it meant either the elders of the nation of Israel, or, in the Christian Church, *the elders of a single congregation*. It never meant an assembly of elders, all lay or all clerical, or of aliquot parts of both, statedly collected as *representatives* for a given number of churches, according to population, or any other law of representation.

Presbyterian church government is clearly as much without Bible precept, or Bible precedent, as is the doctrine of apostolic succession. It was of Geneva manufacture, and somewhat assimilated to its political government at the era of the Reformation. It thence migrated to North Britain, thence to the North of Ireland, thence to the United States some 153 years ago. As a whole, it is without Christian precept or Christian precedent. But of its details, we may have occasion to take some notice hereafter. Meantime, these historic documents and references are not exhausted. We have put them on file in our series for future use, as circumstances and occasions may require. A. C.

From the Western Recorder.

SPIRIT RAPPINGS.

Brother Waller—I have read with regret, the remarks of many of our religious journals, touching a subject which is now agitating a large portion of the people of the United States, and which is fraught with much interest to mankind, either for weal or for woe. I refer to what are termed *Spirit Manifestations*, which are so *spontaneously* occurring in all parts of the country, astonishing all who have witnessed them, even the most sceptical.

It is clearly evident from the tenor of their remarks, that they have never given the matter a careful investigation; for if they had, I am satisfied that their conclusions would have been widely different from those they have expressed. If they have never investigated the matter, it is not to be expected that their opinions can have much weight with the sober, thinking classes.

Having myself given the manifestations a thorough investigation, and believing that many of your readers would like to know the *truth* concerning them, I trust that you will have the liberality to publish what I shall say upon the subject.

It is now about five years that these manifestations have undergone the strictest scrutiny and investigation, without being able to detect the imposition, if there was one. Opportunity for detection has been fully used by men of various grades of intellect and learning, in different parts of the country, and the phenomena has been subjected to some of the most trying and searching inquiries that human ingenuity

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could suggest; and all without arriving at a solution of the mystery, that even approaches to being satisfactory to any who has at all examined into the matter. And on the other hand, none has been given that the most superficial observer might not at once discover to be fallacious.

Whenever a solution has been *supposed* to have been discovered, the character of the manifestations have immediately changed, apparently for the purpose, and certainly with the effect, of overthrowing the solution. For instance, when the rappings have been said to have been caused by the toe or the knee, the manifestation has changed to the ringing of bells, tipping of tables, writing, speaking, &c., &c., and this over and over again.

During the four or five years past, thousands and tens of thousands of acute, intelligent, educated people, in different parts of the country, have witnessed the manifestations and believed in them. Originally the mediums were few, now they number hundreds and thousands; at first the believers were numbered by tens, now they number thousands and tens of thousands, and increasing with great rapidity. Originally it was confined to but one locality, now it has spread all over the United States, North and South, East and West, on the shores alike of the Atlantic and Pacific Oceans. They have reached England, and from a long letter from the Methodist Missionary in Germany, recently published in the *Western Christian Advocate*, I learn that it has broken out in that country—*little children being the mediums.* Indeed, I expect soon to hear of its having extended itself to China, the islands of the sea, and all parts of the world. For if it is of God, nothing will arrest its progress; but if of the Devil, as some contend that it is, it will come to nought, and the sooner the better.

It has steadily progressed, notwithstanding all the opposition and ridicule it has encountered. Few of those who have believed ever fall back; while numbers of new investigators are added to the list of believers daily.

Everywhere, where the intercourse has extended, sceptics in the existence of a God, or a future state, have been converted to the belief in both. Now all these are *facts*, which are springing up all around us, and he who runs may read them; and the most sceptical observer cannot fail to notice them. And can it be that all these things are true of a humbug—a cheat, devised and carried out by simple, uneducated girls—a delusion capable of overcoming the minds of only the weak, the ignorant, the foolish? It seems to me that they who thus freely and in ignorance denounce, would do well to reflect, and, like Nicodemus of old, to ask, "How can these things be?"

Two important questions arise, in the investigation of the subject, which need to be settled; and the first is, Is it true that spirits, our departed friends, do really communicate with us? Second, If it be established that they do communicate with us, are the communications that we receive true or false—of a good or evil tendency?

In answer to the first proposition, I will state that, after a thorough investigation into the subject, I am forced to acknowledge my belief that spirits do really communicate with us, for the reason that the manifestations, and the intelligence that cannot be separated from them, can be traced to no other source. They are not produced by

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the mediums or by any person present, as they themselves, together with the intelligence received, which usually is of a nature entirely foreign to their minds, abundantly testify. They are not from God, because the intelligence received is sometimes contradictory in its character; and besides, no one for a moment would suppose them to emanate from so high a source.

They are not from the Devil, as is contended for by some, because many of the communications received contain moral sentiments too lofty and sublime—corresponding to the pure teachings of Christ, and certain, if practised, to destroy his own kingdom. It is, therefore, not at all likely that the Devil would war against himself.

If, then, it be found that the manifestations are not produced by man, by God, or the Devil, and that for every effect there must be found an adequate cause, the conclusion is that they are due to an *intelligent* cause, and that that intelligent cause is *spirits;* no other hypothesis will begin to account for them.

But, says an objector, the manifestations can all be explained upon the principles of *electricity* and *magnetism!* How can electricity or magnetism, or any other fluid ponderable or unponderable, reveal facts to mediums or others present? Does some mind in the body, remote from the medium, effect him or her, so as to reveal the unknown? Who will prove this! Has any person succeeded in the trial? No one. Has any failed? Many. Will it not be reasonable to adopt and advocate the idea when it is proved? Truly. Would it not be unreasonable to adopt and affirm it in the absence of all confirmation, in the absence of all fact, and in opposition to the constant voices of spirits, who proclaim the truth that they do these mighty and marvelous things? Man may investigate, but materialism will afford no solution for the intelligence and facts which spirits have communicated, for the simple reason that a thing cannot impart what it does not possess.

In answer to the *second* proposition, I will state that the communications received are generally of a truthful character, and of good tendency. Sometimes, however, but rarely, profane and obscene language and trifling things are communicated; but this only goes to prove that in the other world, all conditions of minds exist, the same as on earth, and is a strong circumstantial proof that the manifestations are from departed spirits; for death is "only another form of being," and does not change the condition of the soul; the bad man here will be the bad man there, at least until he becomes purified of his evils and made better; and I can see no reason, taking a *rational* view of the subject, why he may not progress there as well as here, for God is the Father of us all, here and hereafter, and has no pleasure in the death of the sinner, but that all might be saved.

But it is objected to by some that these miracles and revelations will draw people away from the Bible; that they tend to heresy, to infidelity, irreligion and immorality; so said the Jews of Jesus, his miracles and revealments. He was charged with designing to destroy the law and the prophets; with being a Samaritan, and having a devil; with working miracles by the power of Beelzebub; with being afraid of publicans and sinners; a deceiver, a seditionist, a Sabbath-breaker, and a blasphemer. What truth or justice was there in all these charges? None whatever. Just so it is, and will prove to be,

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in the present case. Whatever of divine and fundamental principles, absolute truth, and essential righteousness there is in the Bible and in the teachings of the churches, will stand. It cannot be done away. On the contrary, it is, and will be corroborated and fulfilled by spirit manifestations. I have not yet heard of the first believer in spirit manifestations, whose faith has been diminished in what we call supernatural in the Bible, or in its fundamental principles of truth and righteousness, as consisting in love to God and our fellow-man. But there are many who had no faith at all in the truths of the Bible, and very little in a future existence, before witnessing the manifestations, have thereby been brought to believe in the reality of both. Think you that one who has seen doors open and shut, heavy substances moved about, and a human body upborne without mortal contrivance or effort, will believe less that Christ walked upon the water; that an angel rolled away a great stone from the sepulchre, or that Peter was released from prison by a spirit?

Because one has seen brilliant lights and appearances as of flame, caused, as he verily believes, by spirits, will have less faith that the angel of God manifested himself to Moses in a burning bush? or that tongues of cloven flame sat on the apostles at the great spiritual manifestation of Pentecost? Will men, who feel sure that they have conversed with the spirits of their departed friends for hours, therefore doubt whether Moses and Elias conversed with Jesus at his transfiguration on the Mount? Shall one be convinced that spirits can actually write on paper, wood and stone, with pens, pencils, &c., and therefore have less faith that a mighty Spirit inscribed the Decalogue on two tables of stone, and reached them forth out of a thick cloud to Moses? or that the curing of diseases by the touch, or by rubbing the affected parts with the hand of the mediums under spiritual influence, and not believe in the healing of the sick, making the lame to walk, and restoring the sight to the blind, through a like power possessed by Jesus and the Apostles?

Anti-Bible scepticism does not thrive on such nourishment. Neither does irreligion and immorality gain strength by the almost uniform religious, moral, and reformatory communications made in connection with these manifestations.

But it is objected, that they cause insanity. True, there are instances where a too intense application of the mind, or an undue surrender of the mind to the subject, have caused a temporary insanity. The same thing has been caused by a too great excitement on religious subjects. If you will look into the catalogue of our insane hospitals, and see the classifications of the inmates with reference to the causes of their insanity, it will be found that a large number of them have been caused by religious excitement, but no one will condemn religion on this account; neither are spirit manifestations to be condemned on this account; they must stand or fall upon their own merits—their truth or falsity—their good or evil tendency.

The most respectable and respectful notice that I have read of spiritual manifestations, is the preceding one, copied from the Western Recorder, one of the most impartial and most ably conducted

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weekly papers with which we exchange. It is unaccompanied with any editorial remarks, and left for its reception to its own intrinsic merits. I hand it over to my readers as I got it, and without endorsing its facts, or those of any other report, will make it merely the occasion of an essay on the entire subject of these alleged spiritual communications. I will, for the sake of argument, unscrupulously admit the reality of such spiritual responses, notwithstanding the numerous and various attempts to brand them with fraud or fiction. There may be, for aught I know, impostures, pretences, and a species of legerdemain trickery, amongst some of their real or pretended reporters or interpreters. But after all such subtractions are made, which, on any show or pretence of imposition are rendered doubtful or incredible, I am willing to admit the fact and the verity that there are, and have been, numerous and various true and genuine responses from the dead, concerning things past, present, and future. In one sentence, then, for the sake of argument, I admit them all to be true and genuine communications from the spirit world. I even rejoice that they are, in many instances, regarded as true and real indications of the positive existence, intelligence, perspicacity and power of the ghosts of other times, and spheres, and places.

The reasons of this easy and pleasurable acquiescence, on my part, are as follows: 1st. The infidelity of our age, our science, our learning, and our people, has, for a long time, been tending or veering to a gross and palpable materialism. Our most specious sceptics lean to Pantheism. Even Alexander Pope is suspicioned by some, because he converts the universe into a mammoth animal, "whose body nature is, and God the soul."

The Indian Brahmins, the Chinese philosophers, Hobbes and Spinoza, have all been charged with it. Perhaps Thompson, the poet, did not really believe, or intentionally teach, the doctrine, in calling material nature, in its movements, "the varied God," when he says, "The rolling year is full of thee." But rather than give these popular poets over to pantheists and materialists, I would grant them a poet's license for these too latitndinarian indulgences.

An ancient sect, even in the Christian Church, taught and defended materialism under the protectorate of a Roman speculative aphorism—*Ex nihilo nihil fit:—From nothing nothing is made.* In other words, every thing is made from a pre-existent something. Something antedated person, rather than person something. Their whole science ranged in the order of things and persons; ours, in that of persons and things.

Materialists affirm that the soul of man is material, and, consequently, mortal. Some, indeed, choose to make reflection and thought

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modes of matter, the result of corporeal organization and development, as do some phrenologists. Dr. Priestly being both a materialist and a necessarian, and founding his philosophy too much on Hartley's theory of man, gave considerable strength and popularity to these speculations; and is still of too much authority amongst those who deny the Divinity of the Messiah and the spirituality of the human soul.

The mortality of the soul with the body, was, therefore, almost a logical sequence, or a legitimate corollary amongst certain philosophical schools, which have sometimes furnished the church with pastors and teachers of a too neological character; of which New England occasionally affords some well developed specimens.

Viewing, as I have been wont, the tendencies of all systems under the form of Christianity, and appreciating doctrine more or less by its fruits, I am sorry to confess that my estimate of these speculations is not such as to warrant the conviction of either a Divine or a philosophic origin.

Any thing, then, to set the mind abroach, and to give evidence of a spiritual universe; to produce or confirm the conviction, that death is not extinction, but mere dissolution, a separation of body and spirit, and not the absolute annihilation of either, is greatly preferable to a total apathy or indifference on a theme so incomparably transcending all others that can allure or engross the mind of man.

But these new spiritual manifestations do more than awaken thought in those who otherwise would not think at all. They have, on their own showing, given ample proof of a spiritual universe, and of the great fact that spirits survive the dissolution of their mortal tenements, and can even intercommunicate with those in the body, by certain physical and spiritual mediums. This, to a certain class of mankind, is an important gain. They believe not Moses nor the Prophets, yet they believe the spirits of their dead friends and neighbors, and are at least fully assured of the solemn fact, that there is a world of spirits, peopled, too, from the families of earth. There is, then, in their case, a clear gain. Any theory, with me, is preferable to absolute materialism, or absolute scepticism in a spiritual world.

I, therefore, approach the subject without prejudice, nay, indeed, with much faith. I cannot disbelieve the numerous and well attested reports which pour in upon us from all quarters, and from all sorts of witnesses. That these may be pretensions and pretenders, not possessing the attributes of honesty and sincerity, will be cheerfully conceded, without damage to the full assurance of faith in such communications from the spirits of the dead. There are even impostors amongst demons, demon consulters, and demon worshipers. Still,

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there are genuine communications, honest mediums, and honest reporters. The genuine always precedes the counterfeit. No true coins, no base coins; no honest men, no knaves.

But farther: the Bible itself confirms the truth of such intercourse. Necromany is old as Moses—as ancient as Egypt. And what is necromancy, but the science and art of mediums, of intercommunications with demons, and of the proper interpretation of infernal communications? The art and science of such mediums, if not explained, is unequivocally affirmed and exhibited in the Old and New Testaments. Even the spirit of Samuel was disturbed by the importunities of Saul, through the medium of Endor.

A positive statute was Divinely enacted through Moses, touching such mediums then called *necromancers*, or, rather, *familiar spirits*, evoked through mediums called *wizards* or *necromancers*; and there were those who were called "*consulters with familiar spirits*," who gave responses to inquirers at their shrines. Nations then had their mediums and diviners, and to their responses the people hearkened, and frequently acted in harmony with their responses. Hence God himself interposed, and commanded that his people Israel should have nothing to do with them. Does God enact statutes against nonentities and phantoms! By no means. These familiar spirits and these demons were as positive entities as was Egypt, Pharaoh or Moses.

It was impious, in the ages of revelation, to have recourse to such mediums, because God, in his wisdom and benevolence, hides from mortal vision the affairs of the invisible world. He also wisely hides the future for reasons, a portion of which we do understand; therefore, to have recourse to mediums, is to pull the latch and force the lock, which he has both wisely and benevolently debarred. That demons, or the spirits of dead men, know more of the future and of the unseen world than we can, or ought to know, is as certain as that God spake by Moses and the Prophets, by Jesus Christ and the Apostles. Indeed, the spirits of the dead are called *demons* merely because, as their name imports, they are more *knowing ones*, more intelligent in the unseen world and its affairs, than we can possibly be, incarcerated, as we are, in houses of clay, and having our foundation in the dust of this earth.

That such demons could and did reveal things invisible to mortal sight, is just as true as the Bible. Even by Moses the Lord enacts a statute based on the fact that demons, and dreamers in magnetic sleep, did and could give signs and wonders in advance, concerning events then in the womb of time, and that such events would and did come to pass, is clearly and fully indicated in the 13th chapter of Deuteronomy.

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"If," says Moses, "there arise among you a *prophet*, or *a dreamer of dreams*, and giveth thee a sign or a wonder, and the sign or wonder come to pass whereof he spoke, saying [along with its accomplishment,] Let us go after other Gods, which thou hast not known, and let us serve them, thou shall not hearken to that prophet [a true prophet and a true] dreamer of dreams." Why? Why not hearken to the prophet who gives such proof of his inspiration by the reality of the event, because the Lord permits it "to know," or prove, "whether you love the Lord your God, and fear him with all your heart, and with all your soul"? "And that prophet or dreamer of dreams," which proves his truthfulness by the actual event, "shall be put to death." "Thou shalt put the evil one," or the evil thing, "away from the midst of thee. Thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people."

This is a very clear case, and much more apposite than most readers, at first view of it, can perceive. The fact is conceded, that such spirits may have a true prescience of future events; may give *signs* of coming events, and of truths beyond human ken. For the horizon of spirits is vastly beyond that of men, incased in flesh and blood. Do not the utterences and the responses of mediums, now give true and veritable oracles? We are constrained to admit it, or to admit that which is more incredible. And do not these modern spirits, like those of Holy Writ, seek to draw away their votaries from the belief of the threatenings of the Lord with respect to the future state of the dead? Have they yet reported any spirit in hell, or in absolute torment? Not one. They are all Universalians. They are as unequivocally evil demons as were those who declared that "Jesus was the holy one of God;" or of those who said, "These are the servants of the Most High God, who show unto you the way of salvation." Those evil demons spoke the most important truths ever uttered. But they spoke them with an evil intent—to people hell rather than to people heaven.

We have heard it alleged that the modern demons or spirits (for these spirits are confessedly the demons of dead men) declare the truth and honor the Bible, and this is given in evidence of their goodness, from Boston to San Francisco. I admit the fact, that they speak in honor of the Bible, just as the demons were wont to do in the days of the Messiah and his Apostles. Take two or three cases: Matthew viii. 29, two demons, or persons possessed of demons, addressed Jesus as the Son of God—"Jesus, thou Son of God." Again, even in a Jewish synagogue, before all the people, another medium said—a man with an unclean spirit—"Jesus of Nazareth, I know thee who

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thou art, the Holy One of God." Did Jesus thank him for this confession! Perceiving the intent of it—the animus of that spiritual response—he said, "Hold thy peace and come out of him." Mark i. 24. He then showed himself to be a wicked demon—a liar telling the truth.

A somewhat more fierce demon medium, meeting the Lord on his landing at Gadara, seeing Jesus afar off, ran to him and worshiped him, crying with intense feeling, "What have I to do with thee, Jesus, thou son of God—I adjure thee by God, do not torment me." This was called an "unclean spirit," Math. v. 7–8, Luke viii. 28; yet he confessed the truth!

But, still more striking: The Apostles, during their mission, were assailed by truth-speaking evil demons. In the book of their acts and deeds, we are told a certain damsel medium, a young lady of high standing as a medium, brought much gain to her masters, (for sundry persons had taken stock in her;) bore most truthful and honorable witness to the Bible authors, saying, "These men are the servants of the Most High God, which show unto us the way of salvation." This was a most orthodox medium demon—a truly learned and evangelical spirit. She preached for many days, as an auxiliary missionary, co-operating with Paul and Silas in attesting the truth of the gospel. Who could have suspected her divine inspiration? None but one, who had the rare gift of discerning spirits. Paul, grieved with her co-operation, commanded the spirit to depart from its medium and leave her powerless. It soon felt the power of his rebuke. It was, however, a resentful demon, and stirred up the magistrates to imprison the two great evangelists, Paul and Silas.

From this induction of cases and of mediums, we may learn the value of the apostolic injunction, "believe not every spirit;" for there is "the spirit of error," "the spirit of antichrist," "the spirit of divination," a "foul spirit," and a "dumb spirit," as well as the Spirit of God. The Devil himself, too, transforms himself into an "angel of light," and would deceive, "were it possible," the very elect themselves.

But having established two facts—first, the existence of such evil spirits, and secondly, their truthful inspirations, and these for deception and destruction—I proceed to show the sinfulness of having any recourse to them.

From the earliest annals of the world till now, we have the most authentic evidence that God, for reasons inappreciable, in all their solemn significance, by any uninspired man, has permitted the wily and antagonistic assaults of evil spirits, in the solemn and awful drama of human life. We are informed by our great Gentile Apostle,

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that our great "Adversary, the Devil, goeth about like a roaring lion, seeking whom he may devour." As early as the days of Job, the most excellent and distinguished patriarch of the East, we learn that on a certain day the saints of that epoch, called "THE SONS OF GOD," held a solemn meeting in the presence of the Lord, and that Satan, the adversary of all saints of all ages, had such impudence and insolence as to present himself among them, and to answer the Lord on the challenge of his presence there. He affirmed that he had been on a tour throughout the earth—"going to and fro, and walking up and down in it." On challenging the piety of Job, permission was given to him to try the faith and piety of that Patriarch.

On the suggestion that Job, like all other men, served God more from interest than from love, he was permitted to prove his assertion. On that occasion he gave full proof of his power, yet Job triumphed—the grandest spectacle in all the scenes of that grand drama of human life, for in all that sad siege of affliction, "Job sinned not, nor charged God foolishly."

The great Apostle to us Gentiles, in his grand field marshal survey of "the good fight of faith," detailed in his letter to the church of Ephesus, describes the allied forces of the enemy under four heads of departments, styled Principalities, Powers, Rulers of the Worlds, Paganism, caping his climax with "wicked spirits in the regions of the air." These last give policy and poteney to the first three. These fell spirits are ever at work, sometimes in the splendid habiliments of angels of light. They are just as busily employed in Gentile and "Christian lands," as they were in the days of Noah, Daniel and Job, and of Paul, Peter and John. Was not even Jesus, the Messiah, assailed by Satan in person, under the combined powers of the lusts of the flesh, the lusts of the eye, and the pride of life, in the most specious and plausible forms ever suggested to mortal man!

Who that believes the Bible, can for a moment imagine that Satan is either mollified, reformed, or restrained in his power, his nature, or his wiles, than he was in the days of Pharaoh and his magicians, in the days of the Pagan emperors, the Popes of the dark ages, or now, in the wars of Pagandom, Papaldom, Mohammedanism, or even Protestantdom? Is it not yet true, that man's adversary still goeth about as a roaring lion, ravening for his prey? Nor is he less dangerous when arrayed in the costume of an angel of light, than when he exhibits his beastly foot, in trampling the Bible in the mire of mystic Babylon, or when perverting, by a false philosophy, the wisdom of God, corrupting the bread of life, and poisoning its living water, as it gushes forth from the smitten rock of our salvation.

The policy of Hell is to annihilate, in the heart of man, the reality

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of Satan, and to associate with the name of Christ, the idea of credulity, superstition, or clerical assumption; to convert the church into a mosque, a synagogue, a temple, a cathedral; to exterminate the last best hope of man, by the suggestion of a natural enthusiasm, a pleasing imagination, a plausible fable, under pretence of elevating his mind above the gross conceptions of faith, hope and charity.

For this end there is to be substituted a towering philosophical abstraction, culminating in an impalpable spiritual transcendentalism, which, when consummated in some schools, assumes the name and style of Pantheism.

But of this at a more convenient season. Meantime, I will only add one corollary, long cherished, viz: That those who attend these new mediums for light, give ample proof that they have never found the true wisdom and the true knowledge of the true God, and his only oracle to man, the Word Incarnate. To presume to draw aside the veil which God himself has suspended between spirits in the body and spirits out of the body; between man and demons, or ghosts, good or bad, is a presumption that no one, who has the true faith in the true God, and in his Son Jesus Christ, methinks, could or dare encounter.

A. C.

"NEW THEMES FOR THE PROTESTANT CLERGY."

Such is the title of a new work, which has just made its appearance from the Philadelphia press, to which is added on the title-page: "Creeds without Charity, Theology without Humanity, and Protestantism without Christianity. With notes by the Editor on the Literature of Charity, Population, Pauperism, Political Economy, and Protestantism." It seems to contain a fearless and masterly expose of the defects and errors of Protestantism and Roman Catholicism. The author is said to be "a merchant of high standing and character, and an esteemed member of the Presbyterian Church;" and of the work it is said, "that it contains home-truths of a somewhat unpalatable nature, perhaps, to many high professors and low practisers." The following chapter is said to be a fair condensation of the spirit of the book.

J. R. H.

We find Christians forgetting their vocation, in the exercise of their duty as citizens, and ranging themselves in the rank and file of political gamblers and demagogues. There are Christians enough, and light and wisdom enough, if properly and zealously applied, to place every truly good cause in the ascendent, and to make our land as remarkable for its exemplification of Christian precepts as it has been

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for the favor of Providence. If the Christians of this country had only been as faithful to their religious obligations as they have been faithful to party discipline, they would now wield a moral and religious power which nothing within or without could long withstand.

Here is a field in which Christians, for more than half a century, have had full liberty and free scope to carry out their Master's injunctions. What have they done? What kind of Christianity is exhibited in this country, where the conscience is free; where religion is not complicated with the government; where abuses are not consecrated by antiquity; where superstitions are not fastened upon us by the habits and associations of ages; where the priesthood is without power, and where the light of the Scriptures shines as freely as the light of the sun? To what extent do we behold the influence of Christians in our legislation, or in the workings of our National or State Governments? Do we find that influence in the fierce competition of trades, in the progress of which thousands upon thousands annually fall into distress and poverty, while the eager votaries of wealth sweep past, unheeding the victims upon whom they trample?

But this is the mass which owns not Christ. Look, then, at those who profess to be His followers, and bear his name. Scores of churches surround us, mutually repelling and attacking each other, and affording a scene of strife, jealousy, animosity, and evil-speaking, with scarce a parallel for virulence in the proceedings of those who profess no fellowship with Christ. Each of these various sects claim, in terms the most unqualified, that they only are right; no claim of infallibility is stronger than that they arrogate. Some differ as wide as terms can separate them; others agree so nearly that there is scarcely the shade of a phrase between them; yet the bitterness of division only increases with the less it has to fasten upon. But while this sectarianism is thus a spectacle to the world, it is eclipsed by the internal feuds to which these sects are themselves exposed. Many of them have been convulsed to their centres, or blown asunder by explosions of strife and evil passions, which were a disgrace to civilization, let alone Christianity. Volumes might be filled with accounts of these fatal exhibitions; but, alas! they are too fresh in the memory of all, to need any reference, even in the way of warning.

Apart from these flagrant departures from the spirit of Christianity, what does the current history of the various churches, in greater or less degree, disclose? Intense, and often unscrupulous rivalry, incessant and unkind competition, a self-glorifying and haughty demeanor. Whatever a few individuals may do to correct or overcome the evil, churches seldom treat each other in a spirit of love or forbearance. If without, they are in a hostile attitude; within, they are far from being at peace with each other, or with the Master they profess to serve. If united, they are but too often *frozen* together; if at variance, it has all the acrimony of a family quarrel. They build sumptuous temples for the worship of God, and *sell the seats* to the *highest bidder;* they neither attend nor allow others to attend. The *poor* are virtually excluded from houses professedly devoted to the services of their best Friend; they are not invited to come to the services of these temples; much less are they compelled to come in; the streets and highways are never searched to find guests for the empty seats in these costly dwellings of sectarian worship. The gospel is not

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preached to the poor, neither in them nor out of them. Christ is preached, but not obeyed; His various offices are magnified and proclaimed, but His precepts are neither adequately explained nor exemplified. The preaching is done in the churches to the *rich*, or to the empty seats which belong unto them. The Word of Life is scattered abroad over the world with a liberal hand; but it goes unaccompanied by any practical ratification of its benign precepts, proving that it is confided in and obeyed by those who send it. The gospel is sent to the heathen of far distant lands, but the heathen at home are neglected. The world is the field committed to Christians for cultivation, and they employ themselves in dividing and sub-dividing the ground, in building high walls, in planting hedges of thorns, in digging deep ditches, and in endless disputes about boundaries and lines of demarkation, whilst the plants, the poor plants, suffer for want of proper culture, wither and die. The laborers in these artificial lines of circumvallation, are not permitted to look over these walls, but are required to contract the range of vision and thought to the lines prescribed. The cultivators of this great field, thus fearfully partitioned, employ themselves in studying and discussing the philosophy of their work, down to the minutest matter, and to the nicest possible distinctions; and while thus engaged, plants perish by thousands at their feet, lacking that attention which the simplest Christian could afford. Thus that labor of Christians is expended in discussing, refining and distinguishing, which should be laid out in exemplifying what they know. Immense efforts are made to induce and compel people to believe the same things, and to think in the same channels, which should be applied to the practical illustration of what we believe and know in common. It is in vain that we master chemistry, meterology, and the whole science of agriculture, if we do not likewise perform the humble offices of plowing, manuring, planting and watering. It is equally in vain to pile up volumes of theology, mountains high, if we are not thereby stimulated to engage in those Christian labors of love, which it should be a vain object of those works of theology, if they are of any value, to recommend and encourage.

The truth is, that theology has been exalted immeasurably above practical Christianity; although no theology can be wholly clear or convincing which is not accompanied by a practical illustration. Precept may go before example, but it must go unheeded, unless the example quickly follows. The great work of Christianity being love to God and man, Christianity can only be successfully propagated by those whose lives illustrate these duties. The only solvent for the pride, asperity, hatred, jealousy, envy, and other evil passions of men, is charity. The only medium in which the truths of Revelation can be clearly seen and appreciated in all their varied ramifications, is charity; it is the true test of all theology. The only atmosphere in which the rays of truth can reach the hearts of all the dwellers on earth with their full power, and in which the work of bringing the whole race of men under the dominion of Christ shall be successful, is charity.

If this be so, a greater Reformation is yet to be accomplished than that of the sixteenth century. How true that no flesh can glory in its doings before God! Let modern Pharisees of every church, who imagine that they have attained unto the full measure of holiness,

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pause to inquire whether they are not merely full of spiritual pride and uncharitableness; for sanctity cannot dwell but with brotherly love.

Let a new Reformation commence, which shall exhibit in its consummation, the "Fatherhood of God and the Brotherhood of Man." Let it commence here, where there is no need of such a protector as Frederic of Saxony, nor any such champion as the detestable Henry VIII. It demands the disruption of no ties but those which bind us to evil. It implies no revolution, but that gradual one which must take place as men change from worse to better. Let every man examine himself, and see what talents are committed to him for his Master's service, and prepare himself by a proper fulfilment of his stewardship, to render his final account. There is no pleasure in this world so exalted and so pure as this, in which our great duty consists in honoring God and helping man. If all who profess to be followers of Christ were to carry out, in their lives, all His precepts in this respect, the spectacle would fill the world with awe and admiration. Wickedness, and cruelty, and oppression, would shrink from that observation which now they do not fear.

But the world now looks on and beholds, in Catholic countries, that great machine called the church, contrived by crafty and ambitious men to enrich themselves, to enslave and rule the masses under cover of ignorance and superstition; where Protestantism prevails, a free intellect, but a hard and unrelenting selfishness, a devotion to mammon never before equaled, a grinding competition in all the pursuits of life, a race for wealth and power, in which the multitudes are distanced by a few, who become masters, and wield their power with unpitying severity; a scene of strife, of endless divisions, of hot discussions about trifles, of sectarian rivalry, in which every element of evil mingles, often without even a spice of human kindness, much less religious charity. Will the world adopt Christianity while this picture is before it? No; the world has already risen in judgment upon Christianity as exemplified by those who are *called* Christians. What are the characteristics of Christendom in the eye of the world? Civilization, discord, war, priestcraft, sectarianism, greediness of gain, rigor of mind, heartless competition, domination of capital, pauperism, crime. The world sees much to admire in Christendom, but fearful evidence that neither the laws of brotherly kindness nor Christian charity control its institutions, social, political, or religious. Let not the Romanist flatter himself that the church can ultimately vindicate Christianity, and set all right. His church has had her day of uncontrolled sway, and exhibited what men will invariably do when made the depository of such powers: she abused her position shamefully, and sank Christianity into a long night of ignorance and superstition; his church is condemned already, and is clinging with unwise and depraved pertinacity to that power which the world will ere long tear from hands polluted with every crime. A few ill-balanced minds, darkened by drinking at the literary fountains of the middle ages, may betake themselves to the deep shadows of Romanism, and thus turn their eyes from the cheering light which the progress of humanity is shedding round them. There is a mental vision which cannot endure human progress, nor undergo that change of light which must be encountered in the struggle for human brotherhood.

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They can perceive no beauty in the religion of Christ; they cannot be reconciled to any religion but that which involves all power in the hands of priests, and all submission on the part of the people. They may believe in Christ; they *trust* only in the church.

Let not the Protestant wrap himself in spiritual pride, and imagine that because he has escaped the errors of Romanism, he is safe from the judgment of the world. Let him not scorn that judgment because it often condemns what is right; but let him dread it, because it judges him for denying his Master and disgracing his cause. Let Protestants dread that rejection of Christianity which springs from their evil example. Let them fear their responsibility for retarding the cause which they profess to befriend. Let them forbear proclaiming that Christianity is what their example makes it; the world may either refuse to accept such a religion, or condemn the pretensions of its professors.

Protestants are now zealously and successfully scattering the Scriptures in all languages to the ends of the earth, and all men are invited to read and judge for themselves. They will do so; they are doing so, and are disposed to judge for themselves. They will not adopt all the sectarian dogmas; they will even question the piety of many of the straitest of the sects. They will decide that either these sects can find no warrant for many of their doings and doctrines in the New Testament, or that it can be no revelation from God. The independent readers of the Evangelists will bow neither to Romish tradition nor to Protestant interpretation. They can read Christ for themselves, and the more they read, the more they will wonder how many who call themselves Christians, can for a moment pretend to be followers of the meek and lowly Jesus, whose whole ministry was among the poor and the erring, and whose strongest rebukes were reserved for the proud, the rich, and the sanctimonious.

Christ went from village to village, healing the sick and personally solacing the cares of the poor. Protestants fulfill their charities, not personally, but by delegation, or by machinery; they visit the sick, feed the hungry, and clothe the naked, by joint-stock associations, or by the hands of public functionaries. The Romanists trust in the church; the Protestants trust in theology. The former thinks to save himself by confessions, masses, and priestly absolution; the other, by preaching, by prayer-meetings and lectures. The one holds to the accumulated errors of ages, and shuts out Christ for the sake of the church; the other—all right in theology—clings to a skeleton in triumph, rejecting flesh, and blood, and spirit. Both Romanist and Protestant hold up Christ as a Saviour, and proclaim his personal sufferings, his cross, his crucifixion, his atonement, his ascension; but they omit his life of toil among the poor, and, above all, they neither preach nor practice what he taught. The person of Christ has long disappeared from the earth; his earthly sufferings are long since over; his personal mission has long since ended; his atonement has long since been accomplished; but his precepts are handed down to us unimpaired in sublimity, beauty, and strength of obligation, by the lapse of ages. These constitute overpowering evidence that He who delivered them "spake as never man spake," and that His mission must have been divine, which breathed so much love, so much compassion, so much that is beyond and above what any human

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teacher ever imagined or expressed. All this we have now; and this is what is not fairly incorporated in the religious systems of either Protestant or Catholic. The former substitutes his peculiar hobby of theology; his catechism, prayer-book, creed, confession, articles, or other forms of doctrine, are carefully and assiduously taught to old and young, while the teachings of Christ are comparatively neglected. The Romanist rejects the New Testament itself, as of no more authority than a papal bull, and Christ as being no wiser than the Pope, both being infallible. But the world is now reading this rejected book, and the readers will compare Christians with Christianity. This ordeal has begun; the motto of an advancing army of reformers, is, the "Fatherhood of God, the brotherhood of man." What arms can Christians oppose to such invaders? That policy may no longer suffice which has hitherto prevailed, of declaiming against the love of the world, and yet falling with savage severity upon him who offers to disturb a single brick in the grand structure of that society which constitutes this present world. There are no greater friends of political liberty than Protestants, but it is that liberty which lets every man take care of himself, and ruin seize the hindmost; it is that liberty which stimulates all to run, but permits the heat of competition to rise so high that none can stoop to pick up the multitudes who fall exhausted by the way.

LETTERS TO YOUNG CHRISTIANS—*No. II.*

My Dear Young Friends: The position which you now occupy, brings with it new relations; and those relations new duties, new responsibilities, and to faithfully discharge these, must henceforth be the great business of life. True Christianity is unselfish, and those in whose hearts and lives it is found, feel imbued with a portion of that spirit which led its author to come down to earth on his mission of mercy. They desire to be co-workers with him; to impart, as far as lies in their power, the blessings of which they have been made the happy recipients.

Let me, then, impress it upon your minds, that there is full employment in the church of Christ for all your energies. The church is called, in the Scriptures, his body, and that body has no useless, no superfluous members. Again: Christ is the vine, ye are its branches, and, as such, you draw all your nourishment from that true and living vine—its sap and fatness is for you, to the end that you may bring forth fruit, rich, ripe clusters; and indeed you only belong to Christ so long as you produce the peaceable fruits of righteousness; for every branch that beareth not fruit, the vine-dresser takes away, as a useless excrescence. No fruitless branches are permitted there. Often, then, ask yourself, What am I doing to advance my own salvation, and that of others? And if truth compels you to reply, noth-

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ing, you have reason for alarm, for constant advancement and improvement is required at the hands of all who would gain the approval of the great Captain of our Salvation at last. Do not, with the appearance of excessive humility, say, I am too weak and insignificant to effect any thing in this cause, dear as it is to me; for true humility, my young friends, does not consist in underrating ourselves, and thus unfitting ourselves for noble, vigorous action, but in learning to place a just and proper estimate upon ourselves, and then acting to the extent of our ability.

True, you may not be a Howard or a Judson, a Charlotte Elizabeth or Hannah Moore, but because you cannot labor in the first rank, that is no reason why you should fold your hands and do nothing; your humble, honest, earnest endeavors, will be as acceptable to God as the offering of the most gifted, for it was God who gave them power to accomplish so much, and they are only rendering back that which was given. He has given you less, and he does not seek from you as much. Will you, therefore, refuse the little you can do? Remember, in the Lord's esteem, the two mites of the widow were more than the offerings of the rich.

Never say, then, that you have no influence. Most Christians have more than they exercise, and none is so poor as to be entirely destitute. "I have no influence," says a little rivulet that has just issued from the parent spring, "I cannot water the broad valley, or bear the proud vessel upon my bosom. I feel like sinking into the earth and perishing unknown, yet I will try." On goes the tiny steam, and, before it is aware of the change, it has become a mountain torrent, leaping on in its glee, and flashing like silver in the sunlight. It reaches the valley and it has become a broad brook, fertelizing the vale through which it wanders, and cheerfully it is singing its song on its way to the sea. It spreads out into a majestic river, and bears uncounted wealth on its tide, and soon it mingles its waters with the ocean, in which the stars smile to see themselves reflected, as in another sky. "I have no influence," says a rain drop, nestled in the bosom of the cloud. "Were I to fall on yonder parched plain, I could do no good; I could not revive a single blade of grass; but, lest I should set a bad example to my sister drops by my seeming unwillingness, I will fall—I will try." The drops have all thus reasoned, and a copious shower descends, the thirsty earth is refreshed, all nature is glad, and the desert rejoices and blossoms as the rose.

Combine your influence, then, small though it be, and it shall be like the brook to the valley, like the rain to the parched earth, the wastes of sin shall blossom; and under your genial influence the fair flowers of virtue shall bloom.

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You may not have the tongue or the pen to plead the Lord's cause successfully; but you can exemplify the religion you profess in your daily conduct; and this, after all, is the most powerful, the most effectual teaching; for though many may elude the force of an argument, none can resist the silent, yet eloquent, teaching of a pious, unobtrusive, godly example. There are those to whom you have freer access than all others. At some favorable moment, can you not turn their attention to the Bible; can you not induce them to go with you to the house of God? By acts simple as these, you may be the instruments of much good; and oh! if in the future state it shall appear that you have been the means of leading one sinner to the Saviour, it will be more to your honor than if on earth you had worn a crown or swayed a sceptre.

Is there no distress that you can relieve? No sorrow that you can assuage? No erring ones that you can lead back? No ignorant ones, on whose minds to pour the rays of heaven's own light? In a word, be ever usefully employed. By word and deed recommend to others the religion you profess; and in order thus to act, ever keep before you, as the greatest and best of all examples, the Saviour himself, of whom it is recorded, "He went about doing good."

TIMOTHY.

[From the Christian Age.]

LETTER FROM DR. BARCLAY.

JERUSALEM, December 29, 1852.

My Dear Brother—Being less engaged to-day than I expect to be for sometime, I conclude to write you a few pages, although only a short time has elapsed since I wrote my last monthly communication, and I have not been favored with a single line, either from your pen or press, for many a long month.

With the exception of a single attack of sickness, from which I have just recovered, our health has suffered but little by returning to the city. Until to-day but little rain has fallen; and the present copious rain is no doubt regarded as an answer to the prayers of the dervishes, who yesterday paraded the streets and commanded all the "faithful" to repair to the mosque and pray for rain, on penalty of five hundred stripes! The weather is still quite pleasant during the most of the day; but woe to the shepherds that would "abide in the field, keeping watch over their flocks by *night*," at this season of the year, for the nights are very cold.

Having never witnessed the "grand ceremonies of Christi Missa," we visited Bethlehem on last Friday evening, for the purpose of attending them. About 8 o'clock at night we repaired to the Church of the Nativity, and in half an hour afterwards, as we were all seated in perfect order and silence, the Latin patriarch of Jerusalem came up

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to me very menacingly, and inquired through a priest who spoke imperfect English, whether I was a Catholic. "Yes," I replied, "I am a Bible Christian, and of course catholic." "And do you believe in the real presence?" continued the heretic detector. "I believe that the Divine Redeemer is everywhere present," was the reply which I made, not being aware that the question was asked in special reference to the mock-devotions upon which they had just then entered. "But," said he with real inquisitorial ken, "you do not believe in the real presence," pointing to the chalice, "and therefore cannot stay here; and you certainly are not a Roman Catholic."

"No, thank God, I am not a *Roman* Catholic," said I, rising to my feet, "but a *Bible* catholic Christian."

"Well, sir, it is not a possibility that you stay here."

"This is a public place for all Christians, and I *shall* stay, sir!"

"I tell you, sir, it is not permitted that you stay here any longer."

"Yes; but I tell you I don't intend to be driven away."

"Jeeb kawess!" the patriarch furiously vociferated; which, being interpreted, means, "lictors, bind him!" and forthwith several subalterns hastened off to bring the janissaries.

"Have I misbehaved since I have been here?" "No, not at all."

"Then why do you wish me to leave?"

"I tell you," said the officiating dragoman, "his grace says you must immediately go."

"*His grace! Whose* grace?"

"*His* grace!" he indignantly exclaimed, placing his hand near the patriarch's person.

"Whew!" was my half-whistled, half-uttered exclamation; in retort to which he frowned indignation, and again resumed his twaddle about the real presence.

"But I give you to understand, sir, that I do not recognise any right you have to be thus catechising me, unless I can ask you a few questions in return. Do you allow your people to read the Scriptures?"

"No, we do not," he spasmodically replied, almost choked with rage. "But you must go, sir! His grace says this chapel belongs to the Roman Catholics, and no Protestant whatever is permitted to stay here during worship."

"Very well; if that is the case I will go. But I beg leave to inform you that I will be glad to see you all in Jerusalem, where I preach the gospel;" and off we leisurely walked, just in time to escape the talons of the ruthless janissaries; for as we were leaving the room, several of these worthies, who had been despatched from the chambers of the inner temple for our apprehension, by the French and Austrian consuls, made their appearance. After passing through one or two rooms, entirely out of sight and hearing, we halted at the end of a long corroider, and soon received a message from "his grace" that we were still on Latin premises, and must *immediately* leave. Anxious to avoid a row, we retreated in good order into the portion of St. Helena's church owned by the Armenians, where we were heartily welcomed, and assured of protection by various sympathising friends, who had witnessed our shameful expulsion. The door leading into the Latin apartment was forthwith guarded by the French and Austrian janissaries, to keep out the American heretics, or "devils," as "his grace" calls us. But while *we* were so carefully

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excluded, other Protestants, as well as Greeks, Armenians and Moslems, were permitted free ingress and egress. One of the priests now came and apologised for himself, alleging that we were compelled to obey the orders of his superiors. But a surly bishop was despatched from the inner fane, to keep us under espionage, and report our movements to the patriarch; and faithfully did he discharge the duties of his post, brushing by us most contemptuously every few minutes, and then retiring to a distant door, keeping us all the time under the strictest surveillance.

Some of our party having not yet visited the reputed sites of Jerome's Cave, Joseph's *house*, and the manger, we concluded, on being assured that these were not the property of Rome, to spend a few minutes in visiting these traditional spots. But on descending into the latter—the Grotto of the Nativity—we soon received a message, very loudly and audaciously delivered, that "his grace" wished to visit the star and manger, and that we must depart! Being fully assured, however, that here, at least, I had the right of staying as long as the church was open, I determind to resist the mandate of "his grace," and accordingly remained some minutes after receiving the summons. But, refusing to bow the knee to the uplifted wafer, during some exercises preliminary to the entrance of "his grace," the officiating priest ordered me, in a very authoritative tone, to kneel; and finding his orders set at naught, commanded an officer to expel me; but this little dignitary, satisfying himself with coming up and making divers frightful pugnacious demonstrations, the priest raised the cry of "Protestant! protestant!" and forthwith the vaulted archways rang with the odious epithet, "Protestant! protestant! protestant!" and "being upon the stairs, so it was that I was borne" of the zealots for the violence of the priests—having scarcely had time to call upon the people to bear witness that I had done nothing amiss. More than half a dozen other persons besides our party, were standing there all the time, and yet I alone was singled out as an object of insult and vengeance.

Foolish and abominable as are the orgies and mysteries practised in these convents, and galling as it must be to have them witnessed and exposed by Protestant spectators, it can yet scarcely be credited, that either their hate or shame would be so great as to drive the Romish priesthood to the adoption of such harsh measures: and hence it may be supposed that I had given them some special cause of offence. But I am not at all conscious of having given the slightest offence, or any just cause of provocation whatever, unless, indeed, healing the sick and instructing the ignorant of Bethlehem, may be so construed. The following facts, however, may materially assist in forming a correct judgment of the whole affair:

About two weeks ago I received a message from some of the leading Bethlehemites, principally of the Latin rite, that about six hundred of them wished to become Protestants, and get me to "stand up for them, and read prayers, and bury their dead," as they expressed it. I soon had an interview with them, (though of course I could not think of seriously entertaining their proposition,) and found them apparently very sincere and earnest. But being aware that some of the Bethlehemites had formerly made overtures to the English of rather questionable propriety, I could but call in question the purity

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of their motive, and I accordingly told them of a similar movement among the Latins of Jerusalem—that about a dozen of them had come to me as the representative of forty or fifty others, and requested to be baptized, but that I had declined receiving them, because I had discovered, after much conversation with them, that they wanted a *buckshish* to pay their house rent. They immediately declared that such a thing was very wrong, and that *they* wanted no money, nor any thing else, but to be taught "the way and the truth;" expressing, however, a strong desire that I would undertake the instruction of their children, if any of their rooms should be found suitable for conducting a school; and declared that if I "doubted their facts," twelve of their chief men would give me a paper, that should they ever draw back, all their property should become mine. I told them in reply, that I would have their children educated, provided I could do so conveniently, and would take great pleasure in showing them "the way and the truth," without money and without price; and that if any of them would receive it and obey it in sincerity, I would be very happy, but that it would be wrong to receive them as they proposed, in a *body*, and without a knowledge of what I taught. The idea that we had no litany, and that we derived our religion entirely from the Bible, though so entirely new and astonishing, yet soon secured their approbation. They expressed great satisfaction on further explanation, and wished me immediately to receive them under my superior guidance. But the occurrences of a few hours served to abate the ardor of some of them not a little; for the patriarch, hearing of their determination, summoned them, under awful threats, to return to the bosom of the mother church, "dealing damnation all around." These spiritual anathemas, however, most of them would have disregarded, but the cunning priests induced them to believe that all the ringleaders would be thrown into prison by order of the pasha, and that I would be unable to procure their release; and hearing that one of them was already imprisoned, I determined, without loss of time, to call upon the pasha, and explain the matter to his excellency. I accordingly went to the seraglio, in company with Mr. Murad, the American consular agent, and informed him that some of the Latins of Bethlehem, having requested me to give instruction to them and their children, had been threatened with imprisonment; but that confiding in his excellency's impartial execution of the Sultan's firman of toleration to Protestants, I intended forthwith to comply with their request. We were very politely received by the pasha, (an influential offendi being present, who entertained him with an account of the wonderful effect of my electric machine upon his palsied arm,) were treated to coffee and pipes, and assured that I had an undoubted right to grant their request, and that no one should be imprisoned on that account. But scarcely had I left the city to return to Bethlehem, when he sent in haste for the agent, telling him to notify me immediately, that on reconsideration, he had come to the conclusion that I had no right to comply with the request of the Latins of Bethlehem, without a special firman from the Sultan, and, consequently, that I must desist. I sent him word for answer, that it was contrary to my principles to violate the laws of the land, and that if he could show me a counter firman, of later date than that I had shown him, I would desist; otherwise I should certainly proceed. The secret of the pasha's sudden change

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of mind, was soon explained by the fact that some priests had just been in audience with him, and had doubtless presented an argument that uniformly secures the Q. E. D. in the oriental halls of justice. The priests soon returned to Bethlehem, and triumphantly reported that the pasha had empowered them to have the recusant ringleaders imprisoned. Many, of course, became disheartened and drew back; but still a good many persevered amid all opposition, and I accordingly hired a room—deeming it best to pay a moderate rent, in order the better to secure possession—and commenced a school with sixty-one scholars. The patriarch fulminated furiously, and forthwith anathematized the owners of the house; but finding his curses unavailing, changed his tone, and promised to give them a higher rent than I was giving, and would then make them a *present* of it, and also establish a good school. But his promises and his threats were alike unavailing; for three brothers, who owned the room, seemed determined no longer to submit to such tyrannical domination as that which had been exercised over them by "his grace." The patriarch then sent them word that the house should be pulled down; but though trembling for consequences, they are still firm in their resistance.

Last Wednesday was a trying time for the poor trembling Bethlehemites, on account of a great demonstration made by the Latin authorities. About mid-day a large number of armed horsemen, headed by the pasha and by the French consul, (the avowed patron of the Roman Catholic church,) suddenly made their appearance in town; but it was soon ascertained that the object of the pasha's visit was apparently merely to *assist* in the ceremony of replacing the silver star, which the Latins accuse the Greeks of having stolen sometime ago, in a scuffle for "holy places!" What the Latins paid for the lavish waste of gunpowder and the pasha's apparent countenance of their fraternity, "his grace," I trow, would not like to tell. A still more imposing procession was gotten up on Christmas eve. Indeed, this month has been signalized by religious demonstrations, Papal, Prostestant, and Moslem; that, however, made on occasion of the arrival of two pilgrims from Mecca, if not the most *magnificent*, was at least by far the most enthusiastic. How ridiculously absurd and inconsistent with the spiritual nature of the Christian religion, are these pompous pageants, no one can form a correct idea without witnessing them. But what was the disgust I felt at the martial display attending the *entree* of "his grace," compared with my grief at finding the whole Lord's day, and especially the hour of "his grace's" departure from the convent, so abominably desecrated by scenes of tumultuous revelry and the incessant roar of fire-arms at the door of the church of the Prince of Peace! "His grace" tried very hard to intimidate or entangle me, by sending messenger after messenger to know what answer I would make to the decision of the pasha; but the only answer I made was, that if he wished to know, he must call on me in person, and I would inform him. He had declared his intention of extinguishing all the lights in the church, and causing the priest, robed in black crape, to go through the awful ceremony of anathematizing the recreant members of their *houses*. Nor was this threat entirely unavailing this time; for I had the opportunity of addressing but few on that day, either in the school-room or on the street; and some even refused the word of God as a present. There

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is also a diminished attendance of scholars, though I am pleased to find two or three grown females, not heretofore scholars, now receiving instruction. The uncertainty of being able to maintain the school under strong and long-continued opposition, induced me to open a dispensary in the town; and I doubt not that it will afford a very desirable means of access to many persons otherwise inaccessible. Two or three dozen persons thus receive medical aid almost every day; for Bethlehem is very sickly at present. My eldest son has gone to take charge of the dispensary, and is much pleased with the prospect of usefulness—dispensing to them, also, the word of life, as opportunity offers.

Miss Mary Williams, late of Artos, but at one time a resident of Cincinnati, (with whom, I believe, you are acquainted,) conducts the school (with a little occasional aid from my children,) charging nothing for her personal services; so that the expenses of the Bethlehem station are but trifling, compared with the good that may reasonably be expected to result. And yet, knowing as I do so well, what artful tricks a wily priesthood ("working with all deceivableness of unrighteousness") will put in requisition when other means fail, I would not induce the expectation of realizing any great *immediate* good. But still, under the most discouraging aspect of the matter, the voice of Providence has been too loud and cheering to justify me in disregarding its demands, be the ultimate result what it may. The adhesion of some of the malcontents (of the Greek rite) is known already to have been purchased by a restoration of their lands, which the convent had seized and appropriated to itself sometime ago. Others have been cajoled into a persuasion of the bliss of having their children, as well as themselves, remain in ignorance and idolatry. But should Sarphazea, a celebrated sheikh of the neighboring tribe of Ta'amirahs, send his children to the school, as he expressed his intention of doing, it will inspire the people with new confidence and courage.

Owing to the absence of Mr. Marsh from Constantinople, I have not yet received a firman for Wady Farah; and Mr. Brown, the charge d'affaires, writes as if its procurement would be attended with a good deal of trouble and delay.

There is quite a civil war now waging between the Sephardim and Askenazim, (the Spanish and Polish Jews,) growing out of an order lately given by the pasha, depriving the Sephardim, who have heretofore monopolized the butchering business, of the liberty any longer slaughtering sheep, goats, etc. The slaughtering of an animal for food, is regarded by the Jews as a matter of such momentous importance, that the installation of a *butcher* is no small affair among them, and the slightest deviation from the prescribed form and ceremony of butchering *a la Talmud*, is regarded as a mortal offense. Among other matters deemed of vital importance by the Sephardim, is the extraction of the wool from the spot at which the knife is thrust into the animal. But this the Mohammedans have lately decided is too cruel a practice to be tolerated any longer, and they have accordingly determined to suffer it to be done no more. So their dervishes created a great uproar, preaching a successful crusade against it, as contrary to the laws of the "faithful," and besought the pasha to deprive the Jews of all right of butchering, as the only means of keeping a clean

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conscience about the matter. Poor Sephardim! unable to incur the expense of buying chickens, deprived of the right of butchering animals, and forbidden, by their remorseless rabbis, to eat any thing killed by others—even by the Polish brethren—they are truly "in evil case." But the Askenazim (or at least the Polish portion of them) are blest with more elastic consciences than their Spanish brethren, and are willing to slaughter without first removing the wool aforesaid; hence the deadly strife between them, for compromitting the honor of Israel in a matter of such unspeakable importance!

Will you not pray that the "light" which has again sprung up to them that sat in the region and shadow of death, may indeed shine into the hearts of these poor benighted Bethlehemites, and give them saving knowledge of the glory of God in the face of Jesus Christ!

In great haste, yours in faith, hope and love.

Elder *Burnet*. J. T. Barclay.

TRACTS FOR IRELAND—*No. I.*

REV. DR. COOKE ON REGENERATION.

Dr. Cooke is the Rabbi of Presbyterianism in the North of Ireland. He is, and long has been, regarded as the most learned, talented, and eloquent defender of the faith in that portion of her Majesty's dominions—the well known and able moderator of the Synod of Ulster, and the hero of orthodoxy since his triumph over the Rev. Montgomery, of Belfast, who many years since embraced the Arian, or Unitarian hypotheses. I yet remember Montgomery's eloquent speech, on the occasion of his trial at the bar of the Synod, for which the citizens of Belfast presented him with a splendid suit of silver plate. Dr. Cooke, the mighty Ajax of Scotch orthodoxy, has past his meridian, and now stands at three o'clock in the afternoon. But his power and his popularity, we learn from the *Armagh Guardian*, has not begun to wane. I must, however, say, that I have never been more disappointed than in reading the following synopsis of his great speech on Baptismal Regeneration, delivered last December, in the city of Armagh, in the new Presbyterian church. But we will lay it before our readers, with the request that they will give it a candid and a considerate reading before they read my remarks upon it. It appeared in the aforesaid *Guardian* on the 4th of December last, with much commendation. It was delivered "in the evening of the Sabbath, the forenoon having been occupied with a discourse from the Doctor on education."

The congregation at the evening service was the largest we ever saw on any religious occasion in this city. The reverend gentleman selected his text from John iii., 3–5 verses. He began by stating

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that these words embraced a subject of great importance, claiming our utmost attention, namely, the great change or new birth, without which we can never see, nor enter into, the kingdom of God. The text places before us two difficulties—1. That we are not able to *see* the kingdom of God without being born again; 2. That we are incapacitated from entering it without this great change. It was worthy of observing what the Word of God said in regard to cleansing, and it might be laid down as a general rule, that the writers of the Old Testament agree in the phraseology they employ with the writers of the New Testament—they both speak under the influence of the Holy Spirit. They differ thus from other writers who adopt the phraseology of their country and time, and are difficult to be understood. Now, the Prophet Ezekiel, in the 36th chap. 25th verse, explained to us the meaning of water and spirit when combined. Water there is used as the emblem of the Spirit and the Spirit is the emblem of the true God, as Paul expresses it, "the temple of God." Accordingly our Lord declares "unless a man be born again," &c., by which I understand, unless a man be born of the Spirit, water being the emblem of the Spirit. By what, then, is a man regenerated? Is it by water baptism, or by Spirit baptism? Water baptism is external; but the baptism of the Spirit, being internal, is that which takes away the heart of stone, that which the prophet describes as the regenerator. In proof of this great change being the result of faith or believing, and not by water, however employed, consult John i. 10. "As many as believed," in virtue of their believing, "to them gave he power to become the sons of God." Examine also the testimony of Paul to the Galatians, 3d chap. 26th verse. "For you are all the children of God . . . . . by faith;" in other words, faith in Christ Jesus is that by which we are born again, it is the living act whereby the new birth takes place. Take another text—(which is all that is required, for the testimony of two or three witnesses is necessary to establish any truth, and he that will not believe in the two former will not be convinced by the third)—1 John, 5th chap., "Whosoever believeth that Jesus is the Christ, is born of God." Who can require more texts? I have proved from the mouth of three witnesses, one telling us that to as many as believed was given power to become the sons of God; another telling us that childhood is the result of faith; and the third, that whosoever believeth is born of God. Thus we have it established that the act of our believing is the act of being born again, or that the work of the Spirit is the work of regeneration, the new birth. It is not baptism makes a man a child of God, but believing. But let us come directly to the question—Is it baptism makes us children of God? I overlook who are the legitimate subjects of baptism. I do not inquire the manner of administering it. I simply ask, whether a man is born a child of God by baptism, or by believing in God? In the last chapter of Matthew, we have the institution of baptism "Go into all the world," &c. Here it is introduced to us a memorial of the resurrection, and that all power was given to Jesus. As the Lord's Supper was ordained a memorial of the death of Christ, so baptism is the memorial of his resurrection, the great emblem of the church's faith that He has risen again, and that all power in heaven and on earth was given to Him. The word baptism has various applications in the Holy Scriptures. All human language has but

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one meaning, one natural meaning, however it may have different applications. Baptism is thus variously applied. Thus Matt. iii. 11th verse. Here you have two, perhaps three forms of baptism. In Hebrews 6th chap., you read the doctrine of *baptisms*. In Matthew 20th chapter, "Are you able to drink of the baptism," &c. That baptism was the baptism of blood—his death. The texts show you the point I am seeking to establish, namely, that baptism is so variously spoken of, its meaning varies according to the subject to which it is applied. My inquiry is of water baptism, for of the baptism of the Holy Ghost I am persuaded it is believing. Does water baptism, then, make any one a child of God? Let us inqure into the passage in which water baptism occurs in the Word of God, and try whether baptismal regeneration be the historical record of that word; or whether believing does not produce the new birth, while baptism is but the witness of the church to what Jesus testified. I am not touching the question about children being baptized. I am not bound to account why God chose water as the emblem, no more than I am bound to account why he entered into covenant with Abram. Those who wish to examine the reason may consult "Leslie's Easy Method with Deists." I will merely at present give you a few texts with regard to the ordinance of baptism. Consult Acts ii. 37, viii. 26, x. 34, xvi. 14, xviii. 7. These are but a few of the texts that might be quoted, but in all you will find that regeneration is the work of the Spirit of God in giving man grace to believe. In the instance I have given, believing is the work connected with the remission of sins. It is not the baptism by water, but the baptism of the Holy Ghost, upon which our baptism depends. Water baptism was employed as the church's testimony that Jesus had received all power, and the believer's testimony that he received the new birth. Peter calls it "the like figure," &c., which shows it to be a *sign* of salvation. How, then, cometh the answer of a good conscience? Is it by the washing of water, or the blood of Jesus? See Heb. ix. 15. Is it "the blood of Christ which cleanseth from all sin," and not the washing with water? Either sins are forgiven through the water of baptism, or on account of Christ's death. When the Prophet came from Bozra with garments died in blood, there was no believer accompanied him. No believer was put upon the cross with him, but a believer was made there. Either sin is taken away by the water of baptism, or by the blood of Christ. There is no conjunction. If, then, I prove the remission of sin is by the blood of Christ, I have no need to prove that it is not by baptism—see Matt. xxvi. 26. Is baptism a supplementary power, or is it sufficient of itself? Paul clearly states that sin is not taken away by "the blood of bulls," &c. Therefore, there is only one way of taking away sin, and water is not that way. Consult Ephes. i. 7, and 1 John i. 7. Here we have the true answer to the question of baptismal regeneration, and the true answer to all fiery purgation or purgatory. Then if it be the blood of Christ which cleanseth from all sin, what has the water of baptism to do with it? what has the fire of purgatory to do with it? There is no room for either. No room, for the canon of revelation (Rev. i. 4 and 5) closes with a song of triumph, "Unto Him that loved us, and washed us from our sins"—(was it by the water of baptism, or by the fire of purgatory?) No, but "in his own blood." This closes

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the canon of scripture. We require no more testimony to prove that baptism is not the remission of sin—does not include in it our regeneration—that it is the blood of God's only Son that cleanseth us from all sin, and maketh us meet for heaven.

Let me, in conclusion, lead you to another portion of the conversation between our Lord and Nicodemus, where he is asked to explain the nature of the new birth. The general explanation descriptive of this great change consists in an enumeration of views and feelings that are all become new. The regenerate man is represented as one that has new views of God and new views of himself; new views of sin and new views of holiness; new hopes, new fears, new joys, new sorrows, new objects, aims, and motives. Now that all these are in reality renewed by or in the new birth is certain, but that they all constitute the new birth is more than questionable; and were there no other ground to call this representation into question, its complexity alone would be sufficient. Why do we not seek an exposition in the exposition of our Lord himself? "Marvel not," says our Lord, "that I have said unto you, ye must be born again." "The wind bloweth where it listeth, but thou canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." Now, from these words it is often concluded that our Saviour intimated that the nature of regeneration was inexplicable, and its reality, like the blowing of the wind, to be discovered only by its effects. But if our Lord meant to say the new birth was inexplicable, why did he prefix "marvel not;" for if it be inexplicable, who could refrain from wonder? The mistake of our Lord's meaning arises from applying the expository clause, "so is every one," to one member of the sentence, and not to every member in succession. Read, therefore, our Lord's exposition thus—"The wind bloweth where it listeth;" it blows freely, uncalled, uncompelled by man; "so is every one that is born of the Spirit"—it is the work of God's own good will—(Psal. li. 12, 1 Cor. xii. 4, 11.) "And thou hearest the sound thereof; so is every one that is born of the Spirit." He hears his testimony concerning the Father and Son, concerning sin and salvation—(Isa. lv. 3, Rom. x. 17)—"But canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." He cannot tell whether it originated from a father's prayer, or a mother's affections; from the Bible read, or the sermon heard; from the affliction that humbled, or the promise that reassured. Nor can he tell to whom the Spirit shall pass from him—whether to the child he has taught, to the friend he has admonished, or to the sinner he has reproved. But in the midst of all these circumstances of which the regenerate is ignorant, of one thing he is certain—he has heard the voice of the Spirit as he hears the sound of the wind, and in the act of hearing and believing he is born again; he is born of that Spirit whose testimony he has received. "Whosoever believeth that Jesus is the Christ, is born of God." (1 John v. 1.) But if the baptism of water were either regenerative, or the regenerator or cleanser, then we would have the blood of Christ as one cleanser, and water baptism as another, while he that is born of God would be he that is baptized, and not he that believeth that Jesus is the Christ. Wherefore, since the blood of Christ cleanseth the believer from all sin, there is no work of cleansing left for baptism to perform; and he that exalts the water and

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the administrator, and calls their effect regeneration, in the same proportion lowers the dignity of the sacrifice of Christ, the work of the Spirit, and the efficacy of faith. Water-baptism, then, does not produce childhood, but the baptism of the Holy Spirit does; water baptism is the testimony of the church that Jesus has received all power in earth and heaven. And, oh, what a faith! That all power is in the possession of our elder brother. The Rev. gentleman concluded by an appeal to Christian benevolence on behalf of the schools.

I have attentively read and considered this miniature sermon, without any other object than to understand it; and now that I am about to review its positions, I desire both myself and my readers to be divested of all prejudice and preconceived opinions on the subject of which it treats.

I neither believe nor teach "*Baptismal Regeneration*," and, therefore, have no partiality for it. "Water regeneration" never was a dogma or a belief of mine. The great Teacher has spoken upon the subject of being "born of water," and of being "born of the Spirit;" but never spoke of "water regeneration," as believed and taught in Rome, Germany, England, and in some parts of America. Infants, without perception, reflection, faith, or knowledge of any thing human or Divine, are said to be regenerated by a priest dipping them in a font, or by a clergyman sprinkling upon them a few drops of water, in the name of the "Father, Son, and Holy Ghost."

In reviewing this discourse, I would distinctly and emphatically state, that I am as much opposed to the "water regeneration," which Dr. Cooke assails, as he is himself. But as a literary, a moral, and a religious discourse, before a very polished and enlightened community, involving some grand evangelical principles, and the meaning of sundry very solemn and significant oracles of Christ and his Apostles, I feel it my duty and my privilege to give to it a degree of consideration worthy of the standing of its author, and its probable influence upon those who regard him as an "ambassador of Christ," a personification of Irish Presbyterianism, and an advocate of Protestant Evangelicalism.

I must confess some degree of regret as to the dogmatic and *ex cathedra* attitude and spirit in which its celebrated author chooses to appear before the citizens of Armagh, on so grand an occasion. This, however, is, perhaps, wholly a matter of taste; if otherwise, it may be attributed to his lofty reputation, which, with that addition, was a sufficient passport to their cordially receiving and endorsing any dogma which he might think expedient to promulge, or commend to their acceptance. He evidently felt himself quite at home, and found no need to offer any other argument than his simple assertion.

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The reflex influence of such authority with the people upon the preacher himself, is always unfortunate. It gives him the attitude and the air of a Roman Hierarch, whose simple assertion, or *ipse dixit*, is a rule of faith, and his authority a sufficient passport to the understanding and the conscience of his hearers.

Take a few specimens, in illustration of this dogmatism—"Water, (Ezekiel xxxvi. 25,) is used as *the emblem of the Spirit*;" "the Spirit is the emblem of the true God;" "as Paul expresses it, the temple of God;" "'unless a man be born again,' &c., by which I understand, unless a man be born of the Spirit, water *being the emblem* of the Spirit."

No Calvinist, in my day, presumed to call the Spirit of God "the *emblem* of the true God." The Holy Spirit is a positive person, and no emblem of any person or thing. This would have been called Unitarianism, in Scotland, forty years ago. The Spirit of God but "an emblem of God"!!

He asks, "Is a man regenerated by water baptism or by Spirit baptism?" This is his dilemma. Doubtless he will say not by water baptism, but "by Spirit baptism."

This is an ominous utterance. The "*baptism of the Holy Spirit*" was never promised nor given to any unregenerate person. Does Dr. Cooke teach that "*the baptism of the Holy Spirit*" was at any time promised to infant or adult out of the church!! We demand, in the name of the Bible and of Protestantism, a single promise of "*the baptism of the Spirit*" to believers or unbelievers, as such.

Our Saviour promised to his Apostles, who *had been born again*, the baptism of the Holy Spirit, within a few days after his leaving them. Does this great oracle of Irish Presbyterianism teach a baptism of the Holy Spirit to unbelieving and unconscious infants!! It would appear so, by a fair construction of his language. Christ promised this baptism only to his Apostles, and to the first converts after they had believed. It was an extraordinary gift for an extraordinary purpose. On his ascension into heaven, he received of his Father what he never had before—the promise of the Holy Spirit, to dispense it in any way he pleased. In one sentence—He received a plenary dispensation of the Holy Spirit, and, therefore, gave supernatural gifts to men. He commanded his Apostles to tarry in Jerusalem till he ascended into heaven, and had received this new dispensation of the Holy Spirit, with a promise, that then he would send the Spirit down to them in all its extraordinary powers; of which that of speaking, without learning, all the languages of the world, was one. It was to be so abundant an outpouring of all gifts, that it would be as a baptismal font, in which all the Apostles and Christian

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Prophets might be immersed. Hence, the first Jewish and the first Gentile congregations, to which the new reign or kingdom of heaven should be announced, would be distinguished by a special baptism into one faith and one body; so that the Jew and the Greek should be no more twain, but one new man, one holy corporation, equally participants of all the extraordinary gifts and graces of the Holy Guest of the Christian Church—a holy temple of the Lord—the antitype of Solomon's temple—"a habitation of God through the Spirit." This is the only baptism of the Holy Spirit known to the Bible and acknowledged by the primitive church; of which Jerusalem and Cesarea were the original theatres. These palpable facts, evident to every candid and unindoctrinated mind in the false theologies of Papal Rome and her harlot daughters, place in its proper attitude Original Christianity, in contrast with its Grecian, Roman, German, English and American neologies and traditions, which have so clouded the vision of Dr. Cooke, and imparted to him a Babylonian terminology, which has so bewildered and confused his brilliant mind, as to originate and give utterance to ideas that neither himself nor any one else can harmonise with themselves or with the Bible. He sees men like trees walking, and gives pictures of things which neither men nor angels have ever seen.

We will select a few of his aphorisms as specimens of this confusion, and collate them with one another and with the Bible.

1. "Water," in Ezekiel xxxvi. 25, "is used as the emblem of the Spirit, and the Spirit as the emblem of the true God; as Paul expresses it [what!—!] 'the temple of God." What does this mean? Is water, then, the emblem of the temple of God? Or are water, Spirit of God, and the temple of God, one reality under three emblems!!

2. "Is a man regenerated by water baptism or by Spirit baptism?" There is in Christianity but "*one baptism*," as there is but one Lord and one faith.

Christian baptism is sometimes defined to be, in English, a sprinkling of a person in the "name of the Father, Son, and Holy Spirit." But no man can perform it. Hence, instead of sprinkling or pouring a man in water, they sprinkle or pour water upon a man. But in this way they never can sprinkle or pour a man *in the name* of any person. This is impossible, because no man can *go in a house*. He might go *into* one; but if *in* one, he cannot go in! Hence, although a schoolboy knows that *in the name* of a person is wide as the poles from *into the name* of a person; yet the Pedobaptist clergy of Roman Catholic extraction, follow the mother by doing all things in the name of the Father, Son and Holy Ghost, whether they sprinkle bells, floors, grave-yards, goods, chattles, or persons! Yes, such is the thick veil

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of tradition and authority over the eyes of Roman and Protestant clergy, that while every school-boy who can read a Greek grammar and a Greek Testament, knows that Jesus Christ never commanded any man to baptize another man in the name of the Father, Son and Holy Spirit, but to baptize them *in* water, *into* the name of the Father, &c. And yet so obviously blind are myriads of Baptists and Pedobaptists, that they will follow Holy Mother "in christening" persons *in the name*, &c. And for which there cannot be an apology, inasmuch as there are now in England, Ireland and America, a Christian people who, "*by the authority*," or "in the name of the Lord," baptize multitudes "INTO *the name* of the Father, and of the Son, and of the Holy Spirit." And thus are they baptized *into* one body, one Spirit, one faith, and one hope of a common salvation.

3. "I simply ask," says Dr. Cooke, "whether a man is born a child of God by baptism, or by believing in God?" This clearly indicates a great confusion of ideas in the mind that propounds it. *There is no Protestant that does believe that any one can be born a child of God by mere baptism in water, without some sort of faith.* I call for the man. Parents and god-fathers profess faith, in asking for the baptism of their sons or wards, and on such faith Dr. Cook himself, in his way, baptizes many. Did I personally know the Doctor, I would ask him with what intent he sprinkles or pours water on speechless babes? To please the parents? To please himself? To please his church? Or to please the Lord? And what does it for the infant? Change his heart? Change his state? Change his life? Can he say with Paul, "As many of you as have been baptized into Christ have put on Christ?" He cannot—he dare not. Yet he may say, "the vows of God are upon you, parents and infants, to make, or to be made, Christians, so far as you can." So ends the ceremony.

But in our turn, we, too, ask a curious question—*When is a child born to his father?* The Doctor will respond, I vouch for it, "*When he is born of his mother.*" Hence, according to the figure, we are evangelically born again, or born to God, when begotten or quickened, through faith, by the Spirit, and born of water. We are begotten of God by the good seed of the word admitted into our hearts by faith. And when thus begotten by the Spirit, "through the incorruptible seed which lives and abides forever," we are regenerated, being quickened and born of water and of the Spirit, and then we enter into the new relation, as children and heirs, and citizens of the kingdom of heaven.

By what instrumentality, may I ask, are infants born of the Spirit? It is by actual contact, without any means? Are adults and infants born again without the word heard, known or believed? Or are there

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two distinct modes of regeneration—one without the word, and one with it? The Holy Scriptures speak in quite different terms. The word of God is "*the seed*," the means or principle of regeneration, according to the Holy Spirit speaking through the Apostles. Hearken to these words—"Having been born again, not from *corruptible seed*, but from incorruptible—*by the word of God*, which liveth and remaineth forever." The word of God is, therefore, declared to be the seed of the new man, and the principle of the new birth. It is faith that "purifies the heart." And what is faith, but "*the belief of testimony*"? Can a man believe without testimony? Can a man have faith in God without *hearing the word of God?* "Faith cometh by *hearing*," and hearing from the word spoken.

The Scripture doctrine of the new birth is annihilated by Dr. Cooke's theory. He must hold the theory of a regenerated unbeliever—of one born of the Spirit, without any instrumentality, seed, or principle! Such is one of the extremes of modern popular orthodoxy. God never has created, re-created, or regenerated any person or thing, without means. He said, "let there be light," before light was. He quickened the dead Lazarus by his word. He will raise the dead by a trumpet sound. They that *hear* shall live. Infant regeneration, without any instrumentality, is the creation of a desperate theology. But the saving adage is, "God works with or without means." But this adage is not in the Bible. God created the universe by speech. He created man by the word of his mouth. "All things were created by Jesus Christ, and for him." And, therefore, all the creative energy of the Eternal God was, from the beginning, enveloped in words—in important precepts. No Rabbi in any Israel, can give one instance of generation, or of regeneration, without the word of God.

Just at this moment I thought of giving an extract from Dr. John Owen, a man, by all Protestantdom, judged and approbated as the greatest light of the 17th century; of royal line, too, an heir of regal honors, educated in the University of Oxford, and one of its most gifted and splendid students. His father being a Puritan minister, designed him for the pulpit. But until converted to Christ, he sought the honors of earth. Archbishop Lauds' enactment of superstitious rites, was the occasion of making him a Puritan, after his remarkable conversion. He became the paragon of evangelical orthodoxy, and his voluminous writings gave him the highest niche in the temple of orthodoxy of that day. His twenty-one octavo volumes, standing for years upon my shelves, indicate the greatest scholarship and the largest mind of the age in which he lived. He is a host in defence of the doctrines of grace and of the independency of the

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church, against the prescriptive intolerance of papistical and prelatical assumptions. I quote him as a shield against some daring dogmatists, who have, without his learning or his grace, impugned my views of spiritual regeneration. In volume 14th, and on pages 328–333, he uses the following language: "He that is born again is born of God. *He is begotten of God by the immortal seed of the word.*" "The *causes* of this work are the Spirit and the word." "He that is born of the Spirit is born of the word."

He quotes John iii. 6, James i. 18, and 1 Peter i. 23. They read in the common version as follows: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit;" "Of his own will begat he us with the word of truth;" "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." So we have written, and preached, and taught for forty years. Hence, being born of water, in the figure of the new birth, is called "the washing of regeneration," or "the washing of the new birth;" for "unless a man is born of water and of the Spirit, he cannot enter into the Kingdom of God and of heaven," which John the Baptist and Jesus the Messiah preached *as coming*—as *near at hand*, and as *within men*. Our heterodoxy, or our orthodoxy on this subject, "hath this extent, no more." And if we are to judge from its power and prevalence amidst a fierce, a talented, and a learned host of ecclesiastic doctors, profound Rabbis, and reckless enthusiastic declaimers, we may, from its fruits and its triumphs, say with confidence, that though we, its present advocates, may die, it will never die. The gates of Hades cannot prevail against it. It carries with it the dispensation of all the original ordinances of apostolic Christianity, designed for social worship, for social edification, and for social happiness. We never saw more clearly the weakness of the politico-ecclesiastic orthodoxies of England, Scotland and America, than at our stand-point we now see them in the persons of the great Rabbis of European hierarchies, whether called Roman, Anglican, Irish or American.

So far we are preparing the area of observation, for the sake of doing justice to Dr. Cooke's extraordinary speech in the ancient and venerable city of Armagh, on the great occasion which caused such a convocation of all sects and parties. His theory of regeneration, so boldly and lucidly set forth as the current orthodoxy of the North of Ireland, is, by its baldness and its boldness, entitled to a respectful notice; and feeling some sympathy for my friends in the North of Ireland, and a little pride in the direction of its genius, talent and learning, I cannot but regret the unfortunate attitude of so distinguished a Doctor as the presiding genius of Irish Presbyterianism.

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I would, on proper evidence, willingly inculpate his reporter, if, by so doing, I could exculpate him. But until such a plea is, on his part, instituted, I am obliged to credit it wholly to himself.

His theory of regeneration we shall, therefore, very briefly examine. It is wholly as *physical*, as *instantaneous*, as miraculous, without argument, motive, or moral reason, as was the first *fiat* of ancient creation. There is not a word uttered or heard—no perception, reflection, thought or volition, on the part of the subject of regeneration. He is without faith, repentance, feeling or desire, regenerated or born again. It is the naked Spirit of God working upon the naked soul of man, not by argument, reason or moral power, but immediately, as the potter, by his naked hand, moulds the clay and forms the vessel. Such is evangelical regeneration in the latitude of Belfast, and at the meridian of the venerable see of Armagh. For what is true in the abstract, in one case, is true in all. *Natural* birth is the same from pole to pole. The new birth is also the same from the rising to the setting sun; from Nicodemus to the last son of earth.

I sympathise with all these European and American corseted Rabbis and doctors of semi-papal orthodoxy. They have been quoting from Calvin, and Calvin from St. Augustine, and St. Augustine from Origen, and the oriental philosophy, until they are hanging to one another as a swarm of bees to its queen, without more than one or two seeing her majesty. A sprinkling of cold water might, perchance, serve a valuable purpose in such cases.

Before dismissing this extraordinary address, we shall cull from its large collection of neologistic terms a few rare specimens for further development.

1. The Doctor represents his "baptism of the Spirit" as a direct and instantaneous operation of the naked Spirit of God upon the naked spirit of man, without any previous faith or knowledge on the part of the subject himself. But that which is Divinely called the "baptism of the Spirit," was not promised in order to the conversion or the sanctification of the Apostles, but in aid of their special commission to convert the world. This promise was made to them after the resurrection, and immediately previous to the ascension of the Lord Jesus into heaven. It was literally and fully consummated on the day of Pentecost, immediately after his ascension, and imparted to them a plenary inspiration and power to found the Christian Church.

The cistern of Christian gifts and graces was filled to overflowing, by the abundant pouring out of all sorts of spiritual gifts. In this font the Apostles, who had been constituted the original witnesses of his resurrection and ascension, were spiritually baptized, as truly as John had baptized his disciples in the Jordan, whose

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waters, like the gifts of the Spirit, had been originally poured out from heaven.

2. "Water," says Dr. Cooke, "is the emblem of the Spirit." If we needed farther aid to sustain our illustration, the Doctor here generously offers it. But we do not, and, therefore, cannot accept his *emblem*. This is another instance of the pressing difficulties which embarrass such a man as Dr. Cooke.

Our Saviour preferred *wind* to *water*, when first illustrating Spiritual influence in reference to the difficulty of understanding it on the part of Dr. Nicodemus, a ruler of the Jews. Indeed, the wind and the spirit have the same representative in the original Greek New Testament. In John iii. 5–8, we find *pneuma* five times. We shall translate it first by *wind*, and then by *spirit*, for illustration of its proper import.

"Unless a man be born of water and of wind, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the wind is wind. The wind blows where it pleases, and you hear its sound, but you know not whence it comes or whither it goes; so is every one that is born of the wind."

We shall now substitute *Spirit*, and so read it—"Unless a man be born of water and of Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. The Spirit breaths where it pleases, and you hear the sound of it, but canst not tell whence it comes or whither it goes; so is every one that is born of the Spirit." Is it not, then, indisputable, that *wind*, and not water, as the Doctor assumes, is the proper emblem of the Spirit? He that perceives not this, is not to be reasoned with.

Again: "The Spirit," he says, "is, in this case, the *emblem* of the true God." This is the most latitudinarian comparison in the whole sermon. Is it not a blunder of the reporter? When Ananias lied concerning the price of his farm, Peter said, "Why has Satan filled your heart to lie to the Holy Spirit?" "Thou hast not lied to men, but to God." He did not, then, lie to an emblem of God, but to God. Acts v. 24.

In the meantime, we shall only add a collation of Mr. Cooke's dogmas:

1. "Water baptism was employed as the church's testimony that Jesus had received all power." Is it so now?

2. "Water baptism is the believer's testimony that he received the new birth."

3. To the infant what sign is it? Peter calls it "the like figure which shows it to be a sign of salvation."

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4. "How, then, cometh the answer of a good conscience? Is it by the washing with water or the blood of Jesus?" But has a speechless babe the answer of a good conscience by either of these!

6. "Either sin is taken away by the water of baptism, or by the blood of Christ." Why not add—Either sin is taken away by the blood of Christ or by faith?—! Does the latter nullify the former, or the former the latter?—!

6. "Is baptism a supplementary power?" Why not also ask, Is faith, or is repentance, a supplementary power? There is, to my spiritual optics, neither point nor reason in such interrogatories.

In Holy Writ, a man is said to be "justified by faith," "by works," "by the blood of Christ," "by knowledge," and "by grace." Are these "*supplementary* powers?" The Doctor is making sad havoc of Holy Writ, in his zeal against some spectre which he has created. He is as much affrighted as the school-boy, in passing through a grave-yard at the hour of midnight, whistling aloud to keep his courage up; yet sees, or thinks he sees, a horrible spectre; and hears, or thinks he hears, another purring at his heels.

Then says he, "If it be the blood of Christ that cleanseth from all sin, what has the water of baptism to do with it?" I am sorry to see such a display of *ad captandum* rhetoric from so dignified a man. The veriest novice might destroy his orthodoxy by his own rhetoric. Dr. Cooke preaches faith, repentance, spiritual regeneration, the value and necessity of the gospel, the Bible, &c., as well as the blood of Christ. But he will say, *the blood of Christ is the meritorious cause* of pardon, justification, sanctification, adoption, salvation. So say we; and so say those water regenerators, real or imaginary, against whom he is fighting. And do not they retort—nay, have they not retorted? Do you not, Dr. Cooke, preach faith, repentance, the value of the gospel, the Bible, the church, as well as the blood of Christ, as severally instrumentally necessary to the conversion and salvation of sinners?

Nay, does he not suicidially kill his own theory in the last paragraph of his sermon? "Water baptism does not produce childhood, but the baptism of the Holy Ghost does." That the influence of the Holy Spirit does, through the word believed, inspire Christians with the spirit of adoption, by which they cry Abba, Father, is a conceded fact. But that "the baptism of the Holy Spirit" was ever promised or instituted for such a purpose, no enlightened Christian imagines or believes. None but believers in Christ were ever baptized by the Holy Spirit, according to the New Testament. We call for such an utterance or such a fact, as Dr. Cooke assumes, in any of the writings of the Apostles.

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We will cheerfully open our pages to Dr. Cook, and lay before our readers what he may think relevant to his position, and will reciprocate freely our views on all the premises. Or if our friends in Great Britain and Ireland think it expedient, we will issue a tract, or tracts, on the premises, for gratuitous distribution. There is, we discover, much need for more light on these topics, if Dr. Cooke be a fair exponent of Christian orthodoxy in her Majesty's dominions. A. C.

THEOLOGY, NATURAL AND REVEALED:

Being the substance of a Lecture to the Senior Class in Bethany College.

THEOLOGY, sometimes called *Divinity*, is the knowledge of God—the science of his being and perfections. Of all the knowledges and sciences of earth, the knowledge of God is confessedly superlative and transcendent. In its nature and object it is equally paramount. A poet has said, "The proper study of mankind is man." But without the study of God, what man ever knew himself or his species? All human knowledge is corellative. Man knows nothing in the absolute, every thing in the relative, nothing in the abstract, every thing in the concrete. The knowledge of God cannot be acquired without the knowledge of man; nor the knowledge of man without the knowledge of God. And in the amplitude of this knowledge of God, the knowledge of the world of spirits—angels of all ranks, characters and developments; the whole universe of mind and matter are, in the full sense of theology, all necessary to the full and satisfactory knowledge of God himself. God can be known only by what he has said and by what he has done. Hence, it is truly said by another poet of this knowledge—

> "The patriarch pupil may be learning still,
> And dying, leave his lesson half unlearned."

But theology, so far as terminology is concerned, in the appropriated sense of the schools, is simply that knowledge of God which we acquire from his works and from his word. Hence arises the distinction between natural and revealed theology. In the former, nature, as we sometimes call the universe, is the text-book; in the latter, the written word of God—the Bible. But it is the Bible that pūts a tongue into nature, and enables her to speak intelligibly. Each theology has its own text-book, and its own special design. Natural theology assumes to itself the province of nature, or creation, and its laws. Certain attributes of God, as well as his being or existence, are developed in and by his works of creation and providence. It i

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the Bible, or the Inspired Volume, which, after its history of creation, treats of his moral or superlative nature, his moral perfections, and his moral government. These two libraries are God's two grand witnesses and preachers to the human race. In the order of the universe, in the course of things, nature precedes providence. Creation precedes providence, legislation and redemption.

Revelation presupposes created mind—intellectual and moral percipients. It first assumes, and then declares that God is light, and that all percipient and rational beings require light. Creator and creature are not more corellative than light and an eye, than music and an ear. The one implies the other. Indeed, all words save one, are relative. Creation implies creature. God, or the Good One, implies an evil one. Lord implies property, or lordship. No creature, no creator; no property, no lordship; no Good One, no evil one. In universal speech we have but one irrelative term, in the fullest sense of that word: that term is *Jehovah*. This simply indicates being—ABSOLUTE BEING—"I AM." Hence, the idea and the name *Jehovah* are eternal. In other words, indicate a being that was always present—that never began to be, and that will never cease to be. "Do not I fill heaven and earth?" saith JEHOVAH. "*I inhabit eternity.*" Yes, before the idea or the name Jehovah was, he was, and he is the "High and the Holy One" that inhabits—not inhabited, nor will inhabit—but who inhabits, or fills the whole area of eternity. Before angel, or the sensible heaven or earth was, God was. Before Abraham was, Jesus said, "I am."

Theology, in its proper amplitude and significance, is, therefore, the most ineffably sublime of all the sciences of earth or heaven. It presents to us God in every thing, and every thing in God.

Our finite minds cannot pierce into eternity. We had a beginning, and, therefore, we have in our frame work and in our minds, the idea of a beginning of every thing. Hence the mighty, and yet the unavailing struggles of our minds, to conceive of a being that never began to be. We cannot form a conception of any antecedent matter, whence we and all things began. "It is," says Paul, "by faith we understand that the heavens were framed by the word of God, so that the things" of sense which now we see, "were not made of things which did previously exist." The Bible and our most cultivated reason start from the same goal, and progress *pari passu*, with equal strides, through the universe.

The idea of *nothing*, could not precede the idea of *something*. Hence the endorsed adage, *Ex nihilo nihil fit*—From nothing, nothing can come. Nothing could not have been the parent of something. But this must have been so, unless God always was. This is, we

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have stated, as much an oracle of reason as of revelation. There was no language before tongues, no tongues before ideas, no ideas before their prototypes were seen or known. Hence, the first truth in theology is a *necessary truth*—God was because we are; or, we are because God was.

Thus we ascend, step by step, up to the conception of Jehovah. But, unless disciplined in a universe like this, we never could have, by any means in our power, ascended up to the conception of the idea of God. Hence, some conception of the being of God, angels and men, naturally and necessarily preceded the idea of a revelation, oral or written.

Moses, then, to the eye of reason, thus far cultivated, commences just at the proper point, by asserting that "In the beginning God created the heavens and the earth." These two volumes of earth and heaven are, therefore, the two first volumes of revelation, Divinely adapted to man as a preface to a higher revelation of God, by faith, of things not seen as yet. But by these means, as by a ladder, he ascends to a favorable point of observation, from which he can see, beyond matters of sense, an invisible mind, of awful grandeur, inhabiting eternity. Standing there, too, he readily assents to the oracle which affirms that God was before all things, and that by him all things not merely exist, but consist, or stand, in an infinite chain of relations to one another. Still, this volume, large though it be, notwithstanding its numerous and its ample pages, indicates but three perfections of God. He stands out in the canopy of heaven, on the canvas of eternity, as possessing wisdom, power and goodness. These, then, become the primary ideas, and the most rudimental conceptions of God. Severally, however, contemplated, they merely indicate a being of whom they are but attributes. He is the subject of the first, and the greatest, and most sublime proposition in the universe. Its import is, that *God is, was, and will ever be, good, wise, and omnipotent.* Of these, the first is *active*, the others passive. God is naturally, necessarily, and, therefore, immutably active, communicative, or radiating. Goodness is, then, the necessary and essential idea, or attribute of God. All his movements are mere volitions; nothing more nor less than volitions. Wisdom directs their movements, and power executes or consummates them.

But we say, and most emphatically say, that this *goodness*—the absolute, the essential, the primeval attributes of God—was, and is, and evermore shall be, radiating from itself being and blessedness. To this attribute the universe owes its origin. It was to find a vent for his goodness, that his wisdom, and power, and knowledge were summoned to the drama of creation. It was conceived, arranged and

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consummated, not to demonstrate his wisdom, his knowledge, or his power, but to find a vent for the communication of blessedness. No wonder, then, when old chaos heard his first FIAT, that all the morning stars sang together the song of praise, and that all the sons of God, the first born of heaven, shouted for joy. The highest conception, and the noblest conception that we can form or cherish in our hearts, of the Creator, and Lord of earth and heaven, is, that he is ineffably the Good One, or God. If, then, there ever was a necessary agent, God was that agent, and that necessity was love. Of his own benevolent will, then, heaven and earth were begotten and born. He was, of his own goodness, necessarily obliged to create—to radiate being and blessedness. So appositely and truly is it affirmed by John, that "GOD IS LOVE." Such is his essence, his will, his being.

All other perfections are but attributes of this one rudimental and eternal principle. It is omniscient goodness, omnipotent goodness. God is most simply conceived of under the idea of infinite goodness. This goodness, guided by wisdom and power commensurate with itself, gave the universe as its first birth.

But this universe is not God, for he was before it and is beyond it. It was merely a partial vent for his goodness. Vast as creation is, he is infinitely beyond it. Are there ten thousand, or ten millions of suns and systems? Are there as many planets for every sun and centre as for ours? There must, then, be in the last system a last star. And what is beyond that? Absolute space; from which subtract these ten million of suns and systems, and absolute space, being infinite, is no less. Yes, no less when all creation is subtracted from it. From an infinite line, any sum, however great, subtracted, that line is no less. So the most enlightened reason must confess. Here, then, the finite mind of man is confounded. It wonders, trembles, and adores.

But these worlds are neither barren wastes nor tenantless wildernesses. They have their tenantry. Hence originates the idea of a lawgiver, and an absolute monarch. But a monarch, as such, has characteristic attributes. And here a new class of objects appears before our mental visual. Each of the attributes of God becomes the subject of other attributes. Is God good? He is infinitely, eternally, immutably good. Hence, again, originates the idea of perfections of perfections, or attributes of attributes. And then comes the conclusion, that the works of God are as boundless as infinite space. And here we must be silent, and adore.

But leaving this subject, let us glance at another. The universe, when consummated, if consummated it may be, became the *property* of its creator and originator. It is not himself, but his property.

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Were it good and wise to create, it must necessarily be good and wise to sustain and preserve this creation. Hence originates the idea of a superintending providence. This providence and creation must be commensurate. As a whole, and in all its parts, it becomes an object of his continued care, supervision and management.

The same attributes of goodness, wisdom and power, are essential to its preservation and continuance. Hence originated the law of gravity, and all other laws that preserve and sustain it. But what is this great conservative law of gravity—the centrifugal and centripetal force? They are, in fact, neither more nor less than the will of God acting conservatively. His will is, then, the centre around which this boundless universe revolves. We may call it attraction or gravitation, or any mixed or combined principle or law, but these are arbitrary and clumsy terms, merely indicative of a Divine will, and that will, like his goodness, is infinite, eternal, and immutable.

But this universe was created, or willed into being, for the sake of its tenantry. It was made to be inhabited. Every realm has, therefore, most probably its own tenantry. Just as the air, the earth, the sea, in our own planet, are severally replenished with their respective tribes of life, to which themselves and their realms are mutually adapted, with respect to their different spheres of being and of well being. Over each and all of these God presides with that same wisdom, power and goodness, which gave them birth and being.

The commencement of each and every tribe was a new creation, because a new and positive development of an originating power. The same absolute will that created the matter and form of the universe, created, out of that matter, life and being of every form, variety and character. Each genus, species, and individual that inhabits them, has its own special mission and destiny; and in that sphere alone can it enjoy its being or be enjoyed by others, and act in concert with the whole scheme of creation, sustentation and consummation. Indeed, the plan or scheme of the universe appears to require the existence and attributes of every component part of it. So unique, too, the economy, that the whole machinery of the universe is necessary to every species and individual that composes it. Each one is necessary to the whole, and the whole to each one. So that "the tenth or ten thousandth link breaks the chain alike."

But providence, however multiform, general or special, exhibits only the same goodness, wisdom and power, co-operating in the same grand scheme of means to ends, in order to one grand result. Providence is, indeed, but the continuation of creation, in the form of generations and races of organized bodies, whether vegetable or animal. Hence, Divine providence extends, not merely to every sphere, but

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to every atom of every sphere in the whole universe, inasmuch as the whole of any thing can only be preserved by taking care of its parts. Hence, the birds of the air, the fish of the sea, and all the tribes of animated nature on earth, are preserved and provided for, with a care as special, and a hand as bountiful, as that which feeds a prophet or provides for an apostle—with this difference, indeed, that the latter can see and realize the hand that gives, and the kindness that anticipates and supplies every want, and who can commune with the giver of all good, and offer to him the sweet incense of a grateful and a thankful heart. Hence the great Teacher drew parables and morals from such manifestations as these, to indicate and teach the condescending goodness and grace of the Father of the spirits of all flesh. He has taught us that the hairs of our head are numbered, and that not a sparrow can fall to the ground without the notice and permission of the omniscient Father of us all. Whatever justifies the creation of any thing, will demand or justify its preservation.

But man is a moral being and agent, as well as a sensitive and animal creature. Hence, he can appreciate what we call *moral actions*—actions affecting the weal or the woe of others; and this quality of actions is called good or evil, as respects its influence or tendency upon the agent, and the object acted upon.

These facts, duly considered, suggest that the creator is a moral governor of his own universe, and that he has made man susceptible of both pleasure and pain, from his acting or not acting, according to a moral law. Thus advance we, step by step, to a conception of the moral attributes of God—that he rewards and punishes men according to their conduct towards one another. They have, therefore, in common with himself, an intellectual and moral, or a spiritual constitution; and are the subjects of exquisite pleasure or pain, as they do or do not respect the happiness of their own species, in all the relations of life. Hence the rudimental conception of justice, truth and holiness, or purity; and hence the idea of moral government. But this idea of the moral character of God, and of moral pleasure and pain, presents the Creator himself as possessing a new class of attributes distinct from those manifested in simple creation and providence. As in the first, so in this, we have three attributes, viz: Justice, truth, and holiness. And to these, again, belong the three attributes of infinity, eternity, and immutability—viz: they are all infinite, eternal, and immutable. These constitute and exhibit him as a moral governor.

Seeing, however, that man is not now like his Creator in these respects, we are compelled to view him as not now being in a natural, but in a preternatural state. So that he has sometime, through

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some cause, lost his former character, and fallen into a new condition. But as God is infinitely holy, just and true, and immutably so, he cannot now smile on man, or beatify him, while living in opposition to his character and will. In this condition we naturally anticipate his hatred, rather than his love, and fear punishment, rather than hope for happiness. There is, then, no alternative between our ultimate ruin or a recuperative interposition on our behalf. But as this can neither be expected nor enjoyed on the footing of all the perfections of God already named, either an ultimate and eternal destruction, or the development of a new class of attributes of God, discoverable by a new revelation. Deism, Theism, or Polytheism, when brought into the supreme court of reason, can afford no evidence of such perfections. Nature proclaims that God is supremely wise, powerful and good. His written law and moral government show, in addition to these, that he is holy, just and true. But that sin is pardonable, is not demonstrated by any thing in creation or providence. That it is not promptly or immediately punished, appears very obvious from the issues of human life. The righteous are often afflicted and the wicked prosperous and manifestly happy. Their death is often as free from terror as their lives are free from disasters. Some, from these palpable facts, have inferred a future life. Assuming that God is perfectly just, and seeing that the wicked are often prosperous and happy here, they conclude that there must be a future life and a future punishment, in which the wicked will reap the reward of his deeds. But we have seen that his moral government, as set forth in his own book, is based upon justice, truth and holiness; and were these his only moral attributes, there could be no rational hope of pardon, and a future happy existence, for any one that has rebelled against his government and treated his authority with contempt.

But a new class of perfections are brought to light by the gospel, and with them, a happy life and a glorious immortality. These are mercy, condescension and love. True, these were intimated and shadowed forth in the law and Patriarchal dispensation, but were never fully developed.

Theology now assumes the nature and style of Christology. Jesus, the Anointed or Christed Son and Messenger of Jehovah, appears in the drama of humanity in a fallen world, involved in a catastrophe from which neither himself nor any creature of a finite or fallen nature could interpose in his behalf. Hence the absolute Deity and the perfect humanity of the Messiah or Saviour of men, is essential to a rational faith or hope of deliverance, or redemption from sin and its multiform consequences of ruin and wretchedness, entailed upon him in consequence of his apostacy from God. Here, then, in this minia-

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ture view of redemption, a new display of Divinity breaks upon our enraptured vision. There is a justifiable scheme of redemption from sin and its multiform consequences, which fully displays all the perfections of God, and inspires man with the hope of an ultimate and an eternal deliverance from sin and all its numerous consequences.

Evident it must be to every one of much reflection, that whatever God does in nature, providence, or redemption, he does in harmony with all his perfections, and not merely with one or two of them. He stands before the universe as a Creator, a Legislator, a Moral Governor, a Saviour, and a Judge. Whatever, therefore, he wills, commands, or does, is willed, commanded, and executed in harmony with every attribute of his nature. Mercy, condescension and love, will never be shown to any offender in the universe, but in perfect harmony with justice, holiness and truth. Power, wisdom and goodness, in one harmonious act, gave birth to the earth. The same power, wisdom and goodness, continue in all its operations, causations, and developments. Justice, truth and purity, are his sublime attributes, and will never be dimmed or overshadowed, obscured or obliterated, in pardoning a sinner or in winking at any transgression of his law. In his mediatorial acts of mercy, while he pardons the sinner he takes vengeance of his sins, and obliterates every shade which they might throw over the brilliant and fiery vengeance of a violated law. And when, as final Judge, he pronounces the eternal doom of every mortal that died in his unrepented sins, mercy will not weep. Even when the glittering sword of eternal justice is unsheathed, and the rebels slain and cast into the lake of an eternal fire, the peers and potentates of every celestial realm that responded to the glorious anthem of Messiah's birth echoeing through all the vaults of heaven, glory to God above, peace on earth, and good will to man, will, in one pealing chorus, respond, "Justice and judgment are the habitation of thy throne, righteousness and truth are glorified forever"!!

So ends the drama of redemption. Jehovah's wondrous ways of truth, of righteousness and mercy, are vindicated, enthroned, and glorified forever. A splendid bow of glory spans the eternal throne, in which every Divine attribute in perfect harmony combines and irradiates with brighter splendors every celestial scene. The leprosy of sin is stayed forever. Anarchy and rebellion confounded and annihilated, and the machinations of Satan and his rebel hosts eternally entrenched. The triumphant hero of man's redemption resigns his mediatorial reign. God himself resumes his ancient throne, and heaven itself is filled with brighter glories than cherubim or seraphim ever saw before. Such will be the unfading splendors of that glorious consummation long promised, long expected, long prayed for, but now come, and never, never, never to pass away. A. C.

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QUERIES

HAVE not Roman Catholic citizens, in their late petitions to some of our State Legislatures, in asking for exemption from the payment of the State School Tax; or, in case such petition be not granted, then that the petitioners have granted to them a just proportion of the school revenue, to be used by the Roman Catholic Church in the education of the children of its members, in such way as the church shall deem best, asked for what no State Legislature may grant, without a violation of a fundamental principle of our Constitution; and which, in fact, would be to sequester from the State a portion of its revenue for the special benefit of an establishment of religion, contrary to, and an infraction of, the first article of the amendments of the Constitution? And, moreover, could the granting of such petitions fail of giving great offense to other religious establishments, as deserving of such favors as are the petitioners in question?

Answer.—The petitions of our Roman Catholic citizens, as set forth in the above query, will not, in our humble opinion, be regarded in any other light, by our legislators, than as a feeler gotten up by the petitioners, to try the constitutional integrity of our legislators. We feel assured that our statesmen will, in their wisdom, regard such petitions as contraband, and that they will be laid on the table, and their consideration postponed *sine die*. They speak a language but too evident to admit of equivocation or doubt, as to the real object of the petitioners. The church, and not the State, should educate. The church, and not the State, should give law. The church should not petition the State, but the State should petition the church. The greatest barrier to the introduction of this state of things in our country, is perceived to be the prevalence of the Common School System. The intelligent Roman Catholic need not be told, that the corner stone of our Republic is general intelligence—the education of the masses. Our land once thoroughly enlightened in the true science of human government, forever shuts out the possibility of a rational hope that ignorance, superstition and despotism—the cardinal ideas of Roman Catholicism—can ever take root and flourish in our American soil. The States of our great confederacy are now rising, one by one, in the majesty of their wisdom and strength, saying, Let there be light. Let the lights of history reveal to us the errors of past ages, and the causes of the decline and fall of states and empires. Especially should the lights of the fires of the Holy Inquisition, warn us of the fate of those who have lived under a spiritual despotism. And be it remembered, my fellow-countrymen, Roman Catholicism never changes, for it is infallible, and, therefore, it cannot change for the better. In the day of its power, its decrees and statutes have always been

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written in blood. When clothed in full power, as she was in the person of Gregory VII., she asserted her right to universal dominion over the bodies and souls of men. When she speaks with authority, it is the voice of bigotry, superstition and cruelty. With a cant the most sanctimonious of all churches, she is acknowledged, by the most intelligent of her own communion, to be the least saintly in the character of her members. Were her members not infatuated with a belief without evidence, that she is the only true church, out of whose communion there is no salvation, they might look in vain for that doctrine and for those attributes of character that make the saints a peculiar people, and the true church the light of the world, and, consequently, her claims of being the true church would fall to the ground.

Her priests grant her members liberty to sin, provided they make confession of them at a small pecuniary expense. The money thus paid was once called Peter's pence.

They thus stand to the worshipers instead of God, and their persons are held in admiration by a devoted laity. Such are some of the objects, aims and attributes of a great politico-ecclesiastic power, now rising and struggling for power in our midst. A. W. C.

THE BIBLE IN INDIA AND CHINA.

Among the most important events in the present century, in the history of nations, may be ranked the introduction of the Bible into India and China, and its free circulation throughout these great empires of Heathendom. Long and dreary has been the night of their cruel superstitions and idolatries. Never was a scheme or device of the Enemy of man, viewed in relation to all the interests of man for time and for eternity, more completely destructive of all his interests, than were those systems of superstition and horrid cruelty imposed upon the myriads of his votaries throughout those vast portions of his empire. For centuries his authority and power, unquestioned and undisputed by prophet or apostle, had been absolute. In the one, his representative was that fell idol, Juggernaut; in the other, the Emperor himself, whose prerogative it was to decree and execute the will of his Satanic Majesty. For the power with which he was clothed, was rather political than sacerdotal. And the policy of his empire required that a certain proportion of all female infants shall be destroyed as soon as born, that his realms might not become too populous for the means of support. This cruel and bloody decree has long been a part of the iniquitous policy of his government, and in its exe-

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cution, myriads of helpless victims are annually offered up to the insatiable demon of a most wicked despotism.

But the all-wise Ruler of the destinies of nations has been pleased, in his forbearance, to overlook the long period of this ignorance, superstition and cruelty, and to grant, in his great mercy, to these nations, an opportunity of being released from the degrading and ruinous servitude of the Devil, and of again enjoying the blessings of the Prince of Life, once vouchsafed to them in the first age of Christianity. We trust that they shall know the time of their visitation, and gratefully receive the proffered favor of life.

The present century has done much for India and China, to prepare them for the reception of the Bible. The late political revolution in India, has removed every barrier out of the way of our missionaries; so that they can now penetrate into the interior of the empire without risk of life or liberty, and the laws of the empire are all favorable to the free circulation of the Scriptures. How different, now, from what it was in the days of that pious and excellent man, Mr. Judson, whose missionary operations, for some thirty years, were mostly confined to a narrow skirt of territory along the coast, barely sufficient to afford safe harbors for foreign vessels. Yet, limited as was the field of labor, he did much that will stand the test of time, rigid as may be the examination by those who come after him. It is even now said, that his translation of the Bible into the Burmese language, has done more to associate missionaries in other parts of India, and has given more general satisfaction to teachers and people, than any other translation of the Bible into any other Eastern language.

Mr. Goddard, one of the missionaries of the American and Foreign Bible Society to China, is now, without molestation, translating and giving circulation to several of the gospels, and other portions of the New Testament. Many thousand copies of the portions completed, are now being circulated amongst the Chinese. And oftentimes copies are given to persons visiting the cities from remote parts of the empire, far beyond the limits of any missionary field of labor.

Mr. Roberts, another missionary of the A. F. Bible Society, and now a resident of the city of Canton, thinks there is no city of the empire better prepared for the free circulation of the Bible, than that city. The demand for copies of the Scriptures is, it would seem, much greater than the supply. As to the good result of the word thus disseminated, he adds, "we must, as yet, walk by faith."

Both these empires have, we have seen, been chastened with the rod of men, and have been made to submit to terms that have secured to our missionaries, both in America and England, a fair opportunity of circulating the Bible throughout these empires. British cupidity,

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voracious as hunger, has broken through the stone walls of China, as well as imposed a large sum, to be paid by way of indemity, for losses sustained in forcing an entrance; and has also provided, that five of her principal ports shall be kept open in all coming time, for the advantages of foreign commerce. All this, we say, has British cupidity effected. And, still more than this, has England done to give permanence to her interests in the Celestial Empire. She has obliged the Emperor to surrender the island of Hong-Kong to the British crown forever.

In all this, Great Britain has done much to secure the best interests of the subjects of an immense empire. Nevertheless, she meant it not so. This immense blessing, the gift of the Bible in their own tongue, thus secured to the people of China, formed no part of her object in forcing her entrance into that strongly fortified empire. But the Lord, who holdeth the reins and determines the destinies of empires, restrains alike the cupidity and wrath of nations within such limits as that both shall be made to praise him.

Let us rejoice, brethren, that the day-spring from on high has visited these benighted nations. And shall we not join with the children of Zion in choral symphonies—

"Let the Hindoo, let the Chinese,
Let the rude Barbarian see,
That divine and glorious conquest
Once obtained on Calvary."

A. W. C.

PRINCIPLES OF THE REFORMATION.

To the Readers of the Harbinger—The wish has been often expressed, that we had a brief, connected statement of the principles and objects of the Reformation, which would be suited to general distribution. There are many, it has been urged, who will read a short treatise, who have neither time nor inclination to peruse a large volume; and there are many who will read a printed exposition of our views, who will not, or cannot, hear the preaching of our brethren. It is thought, too, that a *connected* view of the great principles developed in the progress of the Reformation, would give greater satisfaction to the inquiring mind, and tend better to remove prejudice and correct misrepresentation, than any occasional essays or tracts upon isolated topics.

The preacher who visits a new neighborhood, and delivers a few discourses which produce a spirit of inquiry and an interest in the truth, feels often the want of a brief and perspicuous printed account of the things he has been discussing, which he might distribute and leave behind him, to confirm and deepen the impression he has made.

The individual who has been brought to obey the gospel, and who has a dear friend or relative in whose spiritual interests he feels a deep concern, often

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desires to present to him or her an intelligible statement of the views he has adopted, that they may be duly examined and considered.

Every one, in short, who is interrogated upon the subject of our views, or who desires to promote their dissemination, wishes to have it in his power to present to others a connected and satisfactory account of them, accompanied with such suggestions and reflections as might lead to their adoption.

Impressed by such considerations, and prompted by the special solicitation of an esteemed brother, I have accordingly prepared such an exposition of the Principles and Objects of the Reformation as has been deemed, by many of our leading brethren, well suited to the above purposes. A portion of it was published in three last numbers of last year's Harbinger, and, subsequently, in pamphlet form, and the whole, having been thoroughly revised, and considerably enlarged and improved, is now stereotyped in a neat and convenient form, and offered to all who may desire it, as per advertisement on the cover of the Harbinger.

As the feeble condition of my eyes renders it difficult for me to contribute much to the pages of the Harbinger, and has even induced me to withdraw my name, for the present, as co-editor in the work, I trust my friends and brethren will, by the circulation of this little work, enable me to hope that I am still thereby doing something in aid of the good cause in which we have a common, and, I trust, an abiding interest. R. R.

[We much regret the necessity which has constrained Bro. Richardson from contributing to the pages of the Harbinger, as formerly. We, however, still hope that he will be able occasionally to be a contributor, if not to act the part of a co-editor. Bro. Pendleton's indisposition has also prevented him from contributing any thing for some time. But his recovery is such as to warrant the hope that he, too, will contribute to the edification of our readers.—A. C.]

TO NEW SUBSCRIBERS.

VARIOUS and numerous errors, principally by sending two copies of the first numbers of the current volume to the same person, (many names being inserted in new clubs to new offices, and their names still retained on other lists at former offices, and some, too, neglecting to return their first numbers, who discontinued immediately before or at the time of their arrival,) have caused our issue to be exhausted; so that we cannot supply the continued demand for the first numbers; nor can we republish them at present, or for sometime to come, and whether ever republished, will depend upon the demand for them. All we can at present do, is to supply all the back numbers to new subscribers we can, and, for the missing numbers, to send a substitute in our printed addresses, which may be on hand; such as the Address on War, Anglo-Saxon Address; or in books, such as the Pocket Testament, Christian Hymn-Book, Bro. Scott's work on Union, &c., &c. Many who may have duplicate copies of certain numbers, will oblige us by sending one of them back. We are pleased to say, that the demand for the Harbinger is continually increasing, and it may be our interest to republish a second edition of the first half of the present volume. But this will require a large demand. A. C.

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NEWS FROM THE CHURCHES.

ILLINOIS.—Bro. Happy, under date of February 14th, reports 33 additions during a meeting at Springfield. Bro. Happy was himself the chief speaker.

Bro. Waltmire, of Tremont, December 29th, writes as follows: "We have had some 18 or 20 additions this season, through the labors of Bros. Lindsay, Maynew, Bowls and Morrow." Would our good brother be more definite hereafter, as to the number and time of ingathering?

Bro. Shockey, of Georgetown, March 4th, reports 3 additions by immersion—1 from the Baptists, 1 from the Cumberland Presbyterians, and 1 at N. Arm.

Bro. D. Orange, of Albion, March 2d, writes, "We have had 18 additions by baptism, during the past year, to our church at Orange Grove." Add to these the additions made to other churches in the vicinity, the whole number will be 106, several of whom had been Roman Catholics; and of the rest, not a few of them were well educated and intelligent persons. "These were mostly added by the labors of Bro. A. Flower. Besides these, many more were added to the church not far from us, by the efforts of Bro. Debble." Bro. Orange, when he reports again, will please give us the names of the churches and counties where the additions have been made. We are pleased, moreover, to learn, that the churches, as far as the knowledge of our brother extends, with but one exception, are in a healthy and prosperous condition.

Bro. Shockey, February 14th, closed a meeting of ten days at North Fork, in Vermilion county—a church of 25 members was organized; 10 were baptised and 3 added from the "New Lights." Bros. Bloomfield, Davis, M'Gee and Hessey, were appointed leaders. In all, 59 additions have been made up to date.

OHIO.—Bro. A. Barns, April 3d, reports as follows: "Under the direction of a few congregations, I have traveled about 4,000 miles, delivered 411 discourses, immersed 117 persons, added 23 who had been immersed, and reclaimed 7. My field of evangelical labor for the year just closed, has been the Central and Northern part of Ohio. The congregations, with but few exceptions, are walking in love and in the practice of piety. In all there is room, however, for improvement, and in some much remains to be done. Recently Bro. John Read and myself have traveled together, and labored conjointly at several points. At Clear Creek 10 made the good confession. At Dennis Creek, also, we labored for 10 days, and 30 confessed the Lord and were buried in the likeness of his death, 2 united with the church from the Baptists, 1 from the Cumberland Presbyterians, and 2 reclaimed—in all, 35 additions."

Bro. H. Lohmire, of Beallsville, under date of March 12th, reports a congregation of disciples meeting in that place numbering 93 members, 9 of which were added during the past winter. They occupy a comfortable frame house, in which they meet every Lord's day to observe the ordinances. This congregation also co-operates with some ten other congregations in sustaining three evangelists during the current year.

KENTUCKY.—Bro. O. Collins, of Madisonville, under date of March 1st, reports 15 additions, recently made at different points in the district where he labors.

VIRGINIA.—Bro. C. Bullard, of Humility, April 1st, reports 22 additions by

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baptism, made to the congregation of that place within the last two weeks. Bro. B. was aided a part of the time by Bro. C. Shelbern and Bro. D. Bullard.

Bro. A. Fitzpatrick, of Nelson C. H., February 9th, reports 5 additions to the church at Nelson, during the winter—one a Methodist lady, for twenty-five years a member of that church; another a Baptist, for twenty-seven years a member of the Baptist church; the remaining three from the Kingdom of Satan.

Missouri.—Bro. J. S. Allen, of Bethany, December 16th, reports some 50 additions, the result of a protracted meeting of ten days. The church numbers near 100 members, and meets weekly to observe the ordinances.

Bro. W. H. Hopson, of Palmyra, March 13th, reports 12 accessions to the church in Canton, and 2 additions to the church at Palmyra.

Bro. J. G. Blair, writing from Monticello, about the 19th of March, says, "We have had several additions at this place and several at La Grange, during the past year. Other additions have been made in other parts of the county."

Michigan.—Bro. E. Alexander, of Brownsville, under date of March 1st, reports 18 additions made during the month of February. Bros. Miller, Anderson, Grey and Corner, of Porter county, Ia., were the evangelists. A church has been recently formed in the vicinity of the above place and consists of about 64 members. Our brother writes that the harvest is great, but the laborers are few. Brethren, who of you will hearken to the Macedonian cry, and come up to the help of the Lord against the mighty?

Upon the review of our church news, we find but six States have reported, out of some twenty in which we have numerous readers and a number of churches. And of these six States, but few of the churches have reported to us the progress of the good cause for the entertainment of our readers for the current month. We hope to hear more generally and more fully from the churches for the ensuing month. It gives us, as well as our readers, much pleasure to be able to report somewhat particularly of the progress of reform within the bounds of the churches generally.

The brethren who favor us with such news, will please be somewhat particular in giving us the time and place, as well as the number of accessions. This will make the news more satisfactory to all concerned. A. W. C.

OBITUARY NOTICES.

Died, in Lawrenceburg, Ky., on the 12th day of February, 1853, and in the hope of the gospel, Bro. Wm. Searcey, eldest son of Jefferson and Amanda Searcey, aged about 18 years. Some six years prior to his death he had confessed the Lord, and during his subsequent life adorned his profession with those Christian graces that made him the loved and admired of all that knew him.

Departed this life, on the 21st of December, 1852, Bro. John C. Hawkins, of inflammation of the lungs, in his 42d year. Last July he publicly confessed the Lord Messiah, and since his adoption into his family, had proved himself a worthy member of the same. Of urbane manners, he was always esteemed as

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a gentleman by all who knew him. He was survived by an aged and pious mother and two brothers, to mourn his loss.

At the residence of Mr. Seneca Digges, of Howard county, Mo., on the 21st of January, Miss ANN H. DIGGES, in her 64th year, eldest daughter of Capt. Dudley Digges and Mary Digges, formerly of Louisa, Va. In 1810 she became a member of the Baptist church, but learning the way more perfectly, she in 1828 united with the Disciples, in the face of much opposition. She has left, to many bereaved friends, a bright example, pointing them to Jesus, to immortality, to heaven.

On the 28th of November last, Sister BETSY BABB, wife of Bro. Green B. Babb, of Hamburg, Tenn., and daughter of Bro. John Lewis. Amiable in her life, and faithful in all the duties of a mother, wife and christian, she died as she lived, in the hope of a glorious immortality. She left to the care of an affectionate husband and father seven children, and, for their example, a bright example of industry, fidelity and piety.

Died, on the 26th of February, of apoplexy, THOMAS C. BARNES, of Mt. Sterling, Ky., in the 57th year of his age. In recording his death, it is due to his memory to say, that having long lived in the community where he died, and at all times occupying highly responsible stations in that community, such was his integrity, in the various trusts committed to his charge, that he won universal esteem, and died regretted by all. This implies, not only that he was faithful as a member of civil society, but also of "the church of the Living God." From the time of his profession of the Christian Religion to the hour of his dissolution, he maintained his integrity to the cause of Christ, leading a pious and exemplary life; constantly filling his place in the worshiping assembly, and of his ample fortune liberally supplying the church with means to carry forward the gracious purposes of God through her instrumentality. Though death, without warning, struck the fatal blow, he was found in readiness when his change came. While we deeply sympathize with the bereaved family of the deceased, and with them shed the tear of sadness over the desolations of the grave, we sorrow not as others, who have no hope. He has ceased from toil, and is at rest in the bowers of Paradise. We wait, in hope, the fulfillment of the "everlasting covenant," when death shall deliver up his dominion, the grave be robbed of its spoils, and the faithful on earth, meeting in heaven, shall inherit a kingdom everlasting. W. P.

"AND THERE SHALL BE NO MORE SORROW NOR SIGHING, NOR ANY MORE DEATH."

When tossing on life's stormy sea,
By wind and wave we're driven;
Yet shall our course still onward be—
There are *no storms* in heaven.

And though by desth's all severing blow
Our dearest ties are riven,
We'll calmly sing, as on we go—
Friends *never part* in heaven.

Should grief and pain, and anxious care,
By God to us be given,
This thought shall drive away each fear—
These cannot enter heaven.

And when the hour of death shall come,
And we have nobly striven,
We'll sweetly slumber in the tomb—
There is *no death* in heaven.

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CHURCH ORGANIZATION—*No. IV.*

THE church that Jesus Christ founded was to be *the pillar and stay, or support of the Truth*, as it was developed in the age of plenary inspiration. On its exterior form and character, as upon a monumental pillar, was to be engraven or inscribed, in letters to be known and read by all men, that it was a house which God, and not man, had founded. It was a Divine, spiritual, and neither a human nor a political organization. Its solid and enduring basis was based upon a rock, even Christ Jesus—"the Rock of Ages." Under the ground were the inspired Prophets of past dispensations. Above these, and above ground, were the twelve original Apostles of the Lamb, slain from the foundation of the world. These made a firm basis, Jesus Christ himself being the chief corner stone, in his supreme divinity, and the head of the corner in his glorified humanity. It was thus fitted to be an habitation of God through the Holy Guest, or Spirit, that dwelt in the hearts of all its living members, which were cemented in one faith and in one hope, and cordially united in one spirit, under one sovereign Lord, and one God and Father of all.

It thus became the radiating light of the world, and by its various ministers and ministrations, it made continual growth and progress in numbers, in character, in gifts and in power, over the understanding, the conscience, and the hearts of men, who saw and recognised its work of faith, its labor of love, and its patience of hope, in a common Lord and in an anticipated common inheritance.

Its grand officials, as before stated, were bishops or overseers, chosen from their age, their experience, their gifts, and their graces.

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There were, as before observed, three distinct classes of duties to be performed for its own growth, fruitfulness, happiness and honor. It was to grow in knowledge, in piety, and in humanity. It, therefore, needed pastors, and teachers, and exhorters. It was to make aggressions upon a world lying under the tyranny of Satan. It, therefore, besides its own light shining round about it, was to send out its evangelists and ministers of mercy to enlighten, convince, and convert the world. For this purpose it was to co-operate with all its neighboring communities in foreign, as well as domestic missions. The apostolic commission, originated by the Lord himself, and which consisted of men chosen from among his own personal converts, who were sent out into all the world, to convert all nations, furnished a grand model for the church of all ages, in its aggressive and proselyting character. The churches had their angels, messengers or ministers, from its first organization. It had its Lukes, its Marks, its Barnabases, its Philips, its Timothies, its Tituses, its Aristarchuses, its Aquilas, its Appolloses, &c., employed as itinerants and local evangelists. It had its local heralds and its traveling heralds, sent out by one church and by pluralities of churches and brethren. They had districts of churches, and provincial fields of labor. They had churches through all Judea, in Syria, in Galatia, Macedonia, Asia Minor; churches of the Gentiles, churches of the Jews, churches of the Samaritans—churches whose public character was known and appreciated through the world.

Districts intercommunicated with one another; not only churches in one and the same district, but churches in different districts. So compact were the interests of the churches, so intimate their intercourse, and so concentrated their interests, their usefulness, their success and their happiness, that occasionally there appears a simultaneous pulsation of Christian sympathy, exultation and joy. Thus, in greeting at Rome Priscilla and Aquila, his co-operants, Paul says, "to whom not only I give thanks," for imperiling themselves for me, "but also all the churches of the Gentiles," Paul commands the Romans not only to greet them, but also the church meeting in their house, and presents to the Romans the salutation of the churches of Christ.

Again: in reference to public contributions for the saints in Jerusalem, Paul commands the Romans and the churches in Galatia, to make joint weekly contributions for them, to elect persons to carry it to Jerusalem, and to give them letters of commendation to him, and that he would send them to carry their liberality to these brethren. Moreover, should it be expedient, he would himself accompany them, and perhaps he himself would winter with them at Corinth, at their

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expense, and also give them an opportunity to sustain him on his tour of evangelizing.

Again: in his second Epistle he names Titus, and a brother of high reputation throughout all the churches, who was chosen by the churches to travel with Paul, and alludes to another, who was sent by the brethren to accompany them, whom he afterwards denominates "apostles of the churches," and "the glory of Christ." A grand principle of co-operation is here clearly indicated, which, while demonstrating the individual independence of the Christian churches, as clearly indicates, not merely the propriety or the necessity, but the duty of conjoint effort and co-operation, in all that pertains to the general happiness and prosperity of the Christian paternity.

But we have yet a broader, a stronger, and, perhaps, a still more striking and convincing view of the duty of all the individual churches in a province, a state, or a kingdom, to co-operate as one church, in all matters of public interest and prosperity to the whole Kingdom of Jesus Christ in a nation, in an empire, or in the world. This is clearly ascertained from one most palpable and most interesting fact. This fact is, that the word *church*, in the singular number, is, by sacred and apostolic usage, often made to represent all the churches in a nation, an empire, or in the world. It is a term used as commensurate with the whole body of Christ, or the entire community of all the faithful on earth. Hence, there is but one kingdom of Christ, one body of Christ, or one church of Christ on earth. The word *church*, by reference to its occurrences in the New Testament, indicates the whole Christian community on earth. A few examples will suffice to satisfy every discriminating mind of the truth and importance of this fact.

Christ himself gave himself for *the church*. He also said, "on this rock will I build my church." He is now constituted head over the universe for the church; and by the church will be exhibited the wisdom of God. Christ loved the church, and gave himself for the church, and is the head of the church. He placed "in the church apostles, prophets, evangelists, pastors and teachers," &c., &c. Therefore, every individual church on earth stands to the whole church of Christ as one individual man to one particular church, and the churches on earth are severally as much bound to co-operate with the whole body of Christ, in all matters of public interest, as one individual member, in any particular church, is bound to co-operate with it in any or in all public acts and duties.

It is argued, that there is also a third acceptation and use of the word church in the Christian Scriptures. It is argued that a particu-

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lar community of believers in one family, in one town, or in one city, is called a church. Of this fact there is no manner of doubt, from sundry examples already given. It is also as explicitly stated and as universally agreed, that the whole aggregate of all Christian people or churches is, as already shown, denominated the church or body of Christ, in their collective character. Besides these, it is argued that all the churches of a province or kingdom are called the church of that province or kingdom. In illustration and proof of this, such cases as the churches in Thessalonica, being called the church of the Thessalonians, is urged. Paul, indeed, in his first epistle, speaks of all the brethren that were in Macedonia, as equally the objects of the brotherly love of the Thessalonians. Now, as Thessalonica was the capital of the province of Macedonia, and as the Apostle charges the Thessalonians that his letter to them should be read by all the holy brethren, it is presumed that all in that province were equally implied and addressed in these letters.

But it may be objected, that Philippi was also a city of Macedodia, and to it, also, Paul wrote an epistle. In the Acts of the Apostles, xvi. 12, Philippi is called "the chief city of that part of Macedonia, and a colony;" but this is not strictly the sense of the original. Literally and truly rendered, it is, "We came to Philippi, a city of the first part of Macedonia," or *Macedonia prima*. This province had been subject to several changes, and was, consequently, divided into diverse portions, and had received sundry names. Hence, not much can be argued from it, for or against the opinion above given. Still, we need not cases of this specific character to sustain the position that the term church may be applied to the whole aggregate of churches in a province, seeing that it is certainly applied to all the churches in the world. There may be no more scriptural or rational impropriety in calling all the churches in England, Macedonia, Virginia, or the United States, the church in England, the church in Macedonia, the church in Virginia, or the church in the United States, inasmuch as all the particular churches in the world are, collectively, the church of Christ, the body of Christ, or the kingdom of Christ And that all churches should co-operate in all the public interests of the whole church or body of Christians in all the world, is as clearly inferrable from other directions in the apostolic epistles, as it could be were there not a shadow of doubt or difficulty on the question, whether Paul or any other Apostle ever addressed a letter to all the churches in a kingdom, a province, or a city, under the title of the church of said kingdom, state, province or empire. It is true, that both charity and duty equally begin at home; but it is not true, that they should always stay at home. If they end at home, they

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cannot begin at home. They, properly speaking, neither begin nor end, but stay at home, or exist not at all.

"Paul went through Syria and Cilicia, confirming the churches." Acts xv. 41. After the Jerusalem convention had passed some resolutions and decrees, he and Timothy made a tour through provinces and cities. As they journeyed, they delivered to the churches the decrees of the apostles, the elders, and the congregation at Jerusalem, enacted by the inspiration of the Holy Spirit. Persons were "chosen by the churches to travel with the Apostles." 2 Cor. viii. 19. Others "were appointed messengers of the churches.' 23. Paul said that he had "the care of all the churches," and that he robbed other churches, taking wages to do service to the church in Corinth. "All the churches of the Gentiles gave thanks to Priscilla and Aquila for their services. Paul commanded women to keep silence in all the churches, and ordained that every one should walk as the Lord had distributed to him and had called him.

From such references and allusions, all of which imply and involve a common interest and obligation, we must conclude that all Christian communities stand to each other as individual members in the human body stand to each other in giving or receiving pleasure or pain, comeliness or deformity, honor or dishonor. And just as truly, that as the members of the human body should have the same care one for another; and whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it, the individual churches in any province, kingdom or state, should have the same care one for another; and whether one church suffer, all the churches suffer with it, or one church be honored, all the members rejoice with it. And just as truly as Paul said to the members of the church in Corinth, "You are the body of Christ, and members in particular;" so he might have said of all the churches in the world, and so we say of all the individual churches in Virginia, in America, in Europe, in the world, "Now you are the body of Christ, and members in particular."

But as we individually, or a particular church individually, cannot intercommunicate with all the churches in the world, we are not compelled to do so. But as far as we can intercommunicate with all the churches in a county, a province, a state, or an empire, in the fulfillment of our social duties, so far, and so far only, are we bound to do so. The measure of our duty and privilege is the opportunity vouchsafed to us. Therefore, as the churches in a given district are furnished with the means of conjoint deliberation, consultation, and cooperation, in the use of every lawful or Christian instrumentality, are

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they responsible to the Lord that redeemed them, and the God that created them.

All Christian communities acknowledge, under some formula of conjoint action or co-operation, the common feeling and the almost universal conviction of the obligation, the necessity, and the utility of such co-operative action and concentration of their moral and spiritual influence upon one another and upon the world. It is as common, as universal a conviction, as any one conviction of duty, interest and honor, common to enlightened humanity. No *social* system can perpetuate itself, or extend its influence, or make its means and instrumentalities available without such a co-operative or confederative organization. Nothing, human or Divine, can succeed without it. The universe is one sublimely, Divinely grand co-operation system. The very word *system* is the representative of the mechanism of creation. Order and system are essentially one and the same—the first law of heaven. The universe, in its material, intellectual, moral and spiritual departments, is one perfect and complete system, unique in its design, its development, and its final and original cause. One mind, one design, one manifestation, absorbs, in rapture and delight, every mind that can contemplate the whole in its parts, and the parts in the whole. But the church, the house that Jesus built, is, so far as our planet is concerned, the consummate development of all the moral excellencies of Jehovah in one grand concave mirror, radiating the full-orbed glory of the eternal God in the mystical body of Jesus Christ—the true Alpha and Omega of the universe. His church, therefore, in a fallen world, in its origin, development and destiny, is the moral wonder of creation, into which angels of all ranks and orders have looked, are looking, and will look, with unutterable rapture, through all the cycles of eternity.

The world knoweth it not, neither can know it, before its final consummation. It is a work in progress, a building of God only visible to mortals in its outward scaffolding and the materials around it, out of which it is growing up into an holy temple for the Lord. The earth, and the nations upon it, are intelligible only in part, to the most enlightened man upon it. We see, through a glass obscurely, the Divine mind fashioning, out of fallen humanity, a new creation, to the praise of the glory of his grace. If angels desire to look into the drama of Divine grace in the mission of Jesus and the history of his church, we should not wonder how or why it is that the world comprehendeth it not.

Meantime, we are only delivering an apology for our weakness and incompetency to exhibit the church's organization, mission and destiny, or even to vindicate its constitution, its past manifestations, its

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present position, and its future career, in all their bearings, against the cavillers, the theorists, and the sectaries of this or any other age. But from this stand-point, this Mount Pisgah, we may survey one great feature of its organization, which we may call its grand conservative principle.

That feature is, while a mere plurality of persons on a desert island, in a garret or cellar, may worship God in all social ordinances, in spirit and in truth, and enjoy, in their hearts, his almost sensible presence, yet a myriad of communities, or particular churches in a state or an empire, form but one body of Christ in that state or empire, and in the very nature and design of the church, as a Divine institution, must be so organized as to bring its whole moral and spiritual force to bear upon the whole community in which it lives, and moves, and has its being.

I shall not now farther argue this point. We will set it down as a fixed fact, that as every animal body has in its organization the power of promoting its own growth and well being, by abstracting and appropriating, from material nature around it, the means of its own growth and comfort, so has a church in a city, a state, an empire, a world of fallen humanity, the power of abstracting from the mass of mankind materials to promote its own constant healthful growth as a community in Christ, and that this power mainly consists in such an organization as brings to bear upon that community its whole moral and spiritual force.

Counsel, conjoint purpose and co-operation, in its aggregate mass of influence, is, therefore, the first grand instrumentality to accomplish that end. By counsel, purpose and co-operation, I mean more than that of a single church in a particular locality. Of this we have already and often spoken. We now allude to *the* church, not *a* church; but the aggregate of all the particular churches in a state, an empire, a world. Take, for example, the State of Virginia or the State of Ohio. All the particular churches in one of these, divided, it may be, into two, four, or six districts. In each of these districts there should be a perfect system of co-operation. That requires— 1. Statistical knowledge. 2. Joint consultation or counsel; not *a council*, but *counsel*. 3. Co-operation, or working together by an executive board. 4. Ordinary or stated meetings in one place. 5. And occasional meetings extraordinary, on special emergencies. I do not mean ecclesiastical courts of *oyer and terminer*, or judicial tribunals; but deliberative, co-operative, and executive meetings. Government, in its elementary principles, is the same in heaven and earth, in church and state; save that in the church we have special laws, a Divine code, one King, who is in heaven, and without any other

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representative on earth than the Holy Spirit in the written word, and in the living hearts of the people.

All forms of government in heaven and earth, have three common elementary and essential departments. These are the legislative, the judicial, and the executive. These engrossed in one and the same set of officials, or in one person, constitute an absolute despotism. They are tyrannies, not constitutional administrators of a Divine economy.

If we had a perfect and an infallible man, we should all prefer an absolute monarchy, because of its simplicity, its promptness, and its efficiency. But as men are, and as Christians are, we stand up for a limited and a constitutional authority in each and every department.

We desire a King, and we have a King, one Jesus Christ. We, therefore, prefer to live and die under a *Christocracy*. He is exalted to be, and actually is, a "Prince and a Saviour," a "lawgiver and a judge"—"able to save and to destroy."

The Christian Kingdom is, by its author and founder, called "*the Reign*," or "*Kingdom of Heaven*," or of God. It is a spiritual kingdom, and it is *in* men born from above. It has a paramount authority over the understanding, the conscience, and the heart of man. It condemns a man for the errors of his judgment, as for the errors of his heart; if he do not use all the powers of his understanding and of his heart to know, to believe, and to practice the truth, as demonstrated in, and manifested by, Jesus Christ and the Holy Spirit, speaking in apostles, evangelists and prophets, and acting under the superintending inspiration, direction, and authority of the Supreme God, vouchsafed through his only Son and representative to the world.

This form and mould of things spiritual, differs in spirit, form and character, from Papacy, Prelacy, Presbyterianism, and New or Old England Congregationalism. And yet we have one Pope, or Holy Father, God Almighty; one Archbishop and overseer of our souls, Jesus Christ; one Presbytery, the elders of every well-developed and organized church; and one Congregational element, the church or elect of God in one locality, whether it be a world, a continent, an island or parish, that is a section of an empire or a city. And farther than this, for the present, deponent saith not. A. C.

The aggregate amount of Christian duties may be reduced to three things—faith, obedience and patience; and the vital principle which animates them all is submission. Faith is a submission to the oracles of God—obedience is a submission to the commanding will of God—patience is a submission to the chastisements with which God may see fit to visit us.

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COLERIDGE ON BAPTISM.

That Samuel Taylor Coleridge was a man, a whole man, a full developed man—that he was a thinker, a great thinker, an original thinker—that he was a poet, a philosopher, a sage—that he was a benevolent man, a philanthropist, a Christian, are matters cordially, gratefully, and, I presume to say, very generally conceded by all men of sense, who have only read one of the seven volumes now issuing from the press of the Harpers, New York. I write no eulogies, I swear to the words of no master, but desire to render to all men their dues, especially "honor to whom honor is due."

I read few works from cover to cover, not so much for the lack of will, as for the lack of time. I am obliged to think, always to think, on one transcendent theme—*the future life;* for the present is fast passing into eternity.

I have again taken up the first volume of the new edition of Coleridge's works, containing his "Aids to Reflection." One or two of the aphorisms after dinner, is a good desert. I have just now read his twenty-fourth aphorism, on Spiritual Religion indeed, which is credited to Archbishop Leighton, born in London, 1613, educated in Edinburgh University, a Puritan by birth, a Presbyterian minister for a time, principal of the University of Edinburgh, then an Episcopalian, then a Bishop, then the *Archbishop* of Glasgow, and finally died Bishop of Dunblane. He was, decidedly, one of the greatest thinkers of his day, highly evangelical in his theory of redemption, a good expositor, a spiritually minded man, considering his peculiar position and the character of the age. He died somewhat above threescore and ten. He yet holds a high place amongst the learned, the wise and the good. We shall first submit to our readers this 24th aphorism:

"*In those days came John the Baptist, preaching.*—It will suffice for our present purpose, if by these* words we direct the attention to the origin, or at least first Scriptural record, of baptism, and to the combinement of preaching therewith; their aspect each to the other, and their concurrence to one excellent end; the word unfolding the sacrament, and the sacrament sealing the word; the word as a light, informing and clearing the sense of the seal; and this again as a seal, confirming and ratifying the truth of the word; as you see some sig-

* By certain Biblical philologists of the Teutonic school (men distinguished by learning, but still more characteristically by hardihood in conjecture, and who suppose the gospels to have undergone several successive revisions and enlargements by, or under the authority of, the sacred historians) these words are contended to have been, in the first delivery, the common commencement of all the gospels κατὰ σάρκα (that is, according to the flesh,) in distinction from St. John's or the gospel κατὰ πνεῦμα (that is, according to the Spirit.)

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nificant seals, or engraven signets, have a word about them expressing their sense.

"But truly the word is a light, and the sacraments have in them of the same light illuminating them. This sacrament of baptism, the ancients do particularly express by light. Yet are they both nothing but darkness to us, till the same light shine in our hearts; for till then we are nothing but darkness ourselves, and therefore the most luminous things are so to us. Noonday is as night to a blind man. And we see these ordinances, the word and the sacrament, without profit or comfort for the most part, because we have not that divine light within us. And we have it not, because we ask it not."

We shall now hear so much of Coleridge's remarks on this aphorism, and on the position of the Baptist and Pedobaptist parties, as to indicate fully his own views and partialities on the premises. The reader will first read, with a discriminating attention, the following statements, selected out of his comments upon the aforesaid aphorism:

"*Comment, or an aid to reflection in the forming of a sound judgment respecting the purport and purpose of the baptismal rite, and a just appreciation of its value and importance.*

"A born and bred Baptist, and paternally descended from the old orthodox Non-conformists, and both in his own and his father's right a very dear friend of mine, had married a member of the National Church. In consequence of an anxious wish expressed by his lady for the baptism of their first child, he solicited me to put him in possession of my views respecting this controversy; though principally as to the degree of importance which I attached to it. For as to the point itself, his natural prepossession in favor of the persuasion in which he was born had been confirmed by a conscientious examination of the arguments on both sides. As the comment on the preceding aphorism, or rather as an expansion of its subject-matter, I will give the substance of the conversation; and amply shall I have been remunerated, should it be read with the interest and satisfaction with which it was heard. More particularly, should any of my readers find themselves under the same or similar circumstances.

"Our discussion is rendered shorter and more easy by our perfect agreement in certain preliminary points. We both disclaim alike every attempt to explain any thing into Scripture, and every attempt to explain any thing out of Scripture. Or if we regard either with a livelier aversion it is the latter, as being the more fashionable and prevalent. I mean the practice of both high and low Grotian divines to explain away positive assertions of Scripture on the pretext, that the literal sense is not agreeable to reason, that is, their particular reason. And inasmuch as (in the only right sense of the word) there is no such thing as a particular reason, they must, and in fact they do, mean that the literal sense is not accordant to their understanding, that is, to the notions which their understandings have been taught and accustomed to form in their school of philosophy. Thus a Platonist who should become a Christian would at once, even in texts susceptible of a different interpretation, recognize, because he would expect to find, several doctrines which the disciples of the Epicurean or mechanic school will not receive on the most positive

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declarations of the divine word. And as we agree in the opinion that the *Minimi-fidian* party err grievously in the latter point, so I must concede to you, that too many Pedobaptists (asserters of infant baptism) have erred, though less grossly, in the former. I have, I confess, no eye for these smoke-like wreaths of inference, this ever-widening spiral *ergo* from the narrow aperture of perhaps a single text; or rather an interpretation forced into it by construing an idiomatic phrase in an artless narrative with the same absoluteness as if it had formed part of a mathematical problem. I start back from these inverted pyramids, where the apex is the base. If I should inform any one that I had called at a friend's house, but had found no body at home, the family having all gone to the play; and if he on the strength of this information should take occasion to asperse my friend's wife for unmotherly conduct in taking an infant six months old to a crowded theatre; would you allow him to press on the words "nobody" and "all the family," in justification of the slander? Would you not tell him, that the words were to be interpreted by the nature of the subject, the purpose of the speaker, and their ordinary acceptation; and that he must or might have known, that infants of that age would not be admitted into the theatre? Exactly so with regard to the words, *he and all his household.* Had baptism of infants at that early period of the gospel been a known practice, or had this been previously demonstrated—then indeed the argument, that in all probability there were infants or young children in so large a family, would be no otherwise objectionable than as being superfluous, and a sort of anticlimax in logic. But if the words are cited as the proof, it would be a clear *petitio principii*, though there had been nothing else against it. But when we turn back to the Scriptures preceding the narrative, and find repentance and belief demanded as the terms and indispensable conditions of baptism—then the case above imagined applies in its full force. Equally vain is the pretended analogy from circumcision, which was no sacrament at all; but the means and mark of national distinction. In the first instance it was, doubtless, a privilege or mark of superior rank conferred on the descendants of Abraham. In the Patriarchal times this rite was confined (the first governments being theocracies) to the priesthood, who were set apart to that office from their birth. At a later period this token of the premier class was extended to kings. And thus, when it was re-ordained by Moses for the whole Jewish nation, it was at the time said—Ye are all priests and kings; ye are a consecrated people. In addition to this, or rather in aid of this, circumcision was intended to distinguish the Jews by some indelible sign; and it was no less necessary that Jewish children should be recognizable as Jews than Jewish adults—not to mention the greater safety of the right in infancy. Nor was it ever pretended that any grace was conferred with it, or that the rite was significant of any inward or spiritual operation. In short, an unprejudiced and competent reader need only peruse the first thirty-three paragraphs of the eighteenth section of Taylor's Liberty of Prophesying, and then compare with these the remainder of the section added by him after the Restoration; those, namely, in which he attempts to overthrow his own arguments. I had almost said, affects; for such is the feebleness, and so palpable the sophistry, of his answers, that I find it difficult to imagine that Taylor himself could

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have been satisfied with them. The only plausible arguments apply with equal force to Baptist and Pedobaptist; and would prove, if they proved any thing, that both were wrong, and the Quakers only in the right.

"Now, in the first place, it is obvious, that nothing conclusive can be drawn from the silence of the New Testament respecting a practice, which, if we suppose it already in use, must yet, from the character of the first converts, have been of comparatively rare occurrence; and which, from the predominant and more concerning objects and functions of the apostolic writings (1 Cor. i. 17) was not likely to have been mentioned otherwise than incidentally, and very probably, therefore, might not have occurred to them to mention at all. But, secondly, admitting that the practice was introduced at a later period than that in which the Acts of the Apostles and the Epistles were composed, I should yet be fully satisfied that the church exercised herein a sound discretion. On either supposition, therefore, it is never without regret that I see a divine of our church attempting to erect forts on a position so evidently commanded by the stronghold of his antagonists. I dread the use which the Socinians may make of their example, and the Papists of their failure. Let me not, however, deceive you. (The reader understands, that I suppose myself conversing with a Baptist.) I am of opinion, that the divines on your side are chargeable with a far more grievous mistake, that of giving a carnal and Judaizing interpretation to the various gospel texts in which the terms *baptism* and *baptize* occur, contrary to the express and earnest admonitions of the Apostle Paul. And this I say without in the least retracting my former concession, that the texts appealed to as commanding or authorizing infant baptism, are all without exception made to bear a sense neither contained nor deducible; and likewise that (historically considered) there exists no sufficient positive evidence that the baptism of infants was instituted by the Apostles in the practice of the apostolic age.

"Lastly, we both coincide in the full conviction, that it is neither the outward ceremony of baptism, under any form or circumstances, nor any other ceremony, but such a faith in Christ as tends to produce a conformity to his holy doctrines and example in heart and life, and which faith is itself a declared mean and condition of our partaking of his spiritual body, and of being *clothed upon* with his righteousness, that properly makes us Christians, and can alone be enjoined as an article of faith necessary to salvation, so that the denial thereof may be denounced as a damnable heresy. In the strictest sense of essential, this alone is the essential in Christianity, that the same spirit should be growing in us which was in the fulness of all perfection in Christ Jesus. Whatever else is named essential, is such because, and only as far as, it is instrumental to this, or evidently implied herein. If the Baptists hold the visible right to be indispensable to salvation, with what terror must they not regard every disease that befalls their children between youth and infancy! But if they are saved by the faith of the parent, then the outward rite is not essential to salvation, otherwise than as the omission should arise from a spirit of disobedience; and in this case it is the cause not the effect, the wilful and unbaptized heart, not the unbaptizing hand, that perils it. And surely it looks very like an inconsistency, to admit

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the vicarious faith of the parents, and the therein implied promise, that the child shall be christianly bred up, and as much as in them lies prepared for the communion of saints—to admit this, as safe and sufficient in their own instance, and yet to denounce the same belief and practice as hazardous and unavailing in the church—the same, I say, essentially, and only differing from their own by the presence of two or three Christian friends as additional securities, and by the promise being expressed!"

He has, so far as his authority goes, annihilated the Pedobaptist argument derived from the household baptisms recorded in the apostolic writings. He demonstrates it to be a "begging of the question," or, more learnedly, a *petitio principii*. He also annihilates the argument drawn from Jewish circumcision, as wholly vain, being no sacrament or holy rite at all—a mere family and national mark on the flesh, for temporal ends and objects; and in a similar fate places Taylor's attempt as virtually abolishing baptism altogether. Having thus disposed of the main pillars of Pedobaptism, he points out some weak points in the Baptist positions.

His first apology for infant baptism is the silence of the New Testament on the subject. Its silence proves it, at least, to have been a rare occurrence; and being a matter of subordinate importance, Apostles having greater matters to occupy their attention, deigned it no regard, not even of passing notice! This is an apology unworthy alike of Coleridge and the New Testament writers.

But, still worse, our much admired and admirable Coleridge caters to England's and Rome's hierarchies, by his apology for the lack of precedent for certain church institutes, "which, at different times, it might be expedient for the church to enact, and which she did enact." I will give his own words, in the note to page 336:

"That every the least permissible form and ordinance, which at different times it might be expedient for the church to enact, are pre-enacted in the New Testament; and that whatever is not to be found there, ought to be allowed no where—this has been asserted. But that it has been proved, or even rendered plausible; or that the tenet is not to be placed among the revulsionary results of the Scripture-slighting will-worship of the Romish church; it will be more sincere to say I disbelieve, than that I doubt. It was chiefly, if not exclusively, in reference to the extravagances built on this tenet, that the great Selden ventured to declare that the words *Scrutamini Scripturas* [search the Scriptures] had set the world in an uproar.

"Extremes appear to generate each other; but if we look steadily, there will most often be found some common error, that produces both as its positive and negative poles. Thus superstitions go by pairs, like the two Hungarian sisters, always quarreling and inveterately averse, but yet joined at the trunk."

I offer no comment on these *permissible forms and ordinances*, which

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at different times it might be expedient for the church to enact. He has said this much to exhibit kind feeling and impartiality, and to give to the Baptists a gentle reprimand for a little judaizing in their interpretations of certain texts, in which the terms *baptism* and *baptize* occur, contrary to the express and earnest admonitions of the Apostle Paul.

We regret this, because of the use that will be made of it, and because it must weaken his authority in certain regions in which we desired to see it fully sustained. He says enough in one sentence to abolish infant baptism in all Protestant Christendom.

[* "8 May, 1828. I see the necessity of greatly expanding and clearing up the chapters on baptism in the Aids to Reflection, and of proving the substantial accordance of my scheme with that of our church.

"I still say that an assertion of an act of the Spirit in time—that at the moment of the uttering of the words, *I baptize thee in the name, &c.*, it may be declared, 'Now the Spirit begins to act'—is false in philosophy, and contrary to Scripture; and that our church service needs no such hypothesis. Further, I still say that the communication of the Spirit as of a power in principle not yet possessed to an unconscious agent by human ministry, is without precedent or warrant in Scripture; that the nature of the Spirit communicated by the Apostles by imposition of hands, is a very difficult question; and that the reasons for supposing it to be certain miraculous gifts of the Spirit, peculiar to the first age of Christianity, and during the formation of the church, are neither few nor insignificant.

"Further, I say that in itself it might be indifferent, whether, the outward rite of baptism formed the initiation into the baptismal period εἰς τὸ φωτίζειν, or the finale and coronation:—that from the necessity of the circumstances, that is, the non-existence of the church as the sponsor and security for the undertaking of the enlightening process, and the adult age of the persons to be baptized, the latter was, and could not but be, the practice of the apostolic age; but that in after times both the commencement and the close were ritually solemnized; in the first, the church conferring all the privileges of Christianity; in the second, the donec acknowledging the gift, and declaring his consent to the conditions, and the church confirming the gift, and receiving the individual as ἤδη πεφωτισμένον, and no longer, ἐν τῷ φωτίζεσθαι, as one being enlightened. *Now it is notorious, that during the first two centuries, the catechumens generally were not baptized, and that their baptism was immediately followed by admission to the Eucharist. And such was the force of custom, that when the baptism of infants became the rule of the church, the Eucharist was administered to them—a practice which greatly obscured, if it did not destroy, the beautiful harmony and distinct significancy of the two rites as sym-*

* The paragraphs which the Editor has, after some consideration, thought it advisable to print within brackets in the text of this edition of the Aids to Reflection, are taken from one of the deeply interesting Note Books, kept by Mr. Coleridge with great care during the later years of his life. The material contents of these Books are in process of publication.—*Ed.*

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bolic—the one of the Light of the Word, the other of the Life; and therefore, with great reason, was the practice discontinued." * *]

Certainly infant baptism was not of apostolic enactment, if, during the first two hundred years of the Christian era, the youth were generally instructed before baptized, and when baptized were admitted to the Eucharist. A. C.

FAITH, BAPTISM, AND SALVATION:

A Discourse delivered to the Baptist Church in Sturbridge, Mass., Lord's Day, P. M., October 9—By F. W. Emmons.

"He that believeth and is baptized shall be saved."—Mark xvi. 16.

In the commission of our Lord to his Apostles, recorded by Matthew, are two injunctions—the first is, *to make disciples;* the second, *to instruct the disciples into all things given them in charge.* How they were to make disciples, we are informed by Mark. It was by preaching the gospel, so accompanied by the demonstrations of the Holy Spirit as to produce faith in their hearers, and after faith, a change of heart—a change of life; in a word, a turning of the whole person to God—body, soul and spirit; a dethronement of self, and an enthronement of God in the affections, through Jesus Christ; and then, by baptism, to separate them from the world—to introduce them into the family, and church, and kingdom of Christ on earth. "Go ye, therefore, and preach the gospel to every creature," said our Lord, "*he that believeth and is baptized shall be saved.*"

Again: according to Luke, "He said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

The Apostles began the fulfilment of their ministry, conferred by the last commission of the Lord, at Jerusalem. They had waited for the promised gift of the Holy Spirit, which was poured out upon them in copious measures, on the day of Pentecost. And they then stood up and preached, as the Lord had commanded them. He had commanded them, as we have seen, to preach the gospel. And what for gospel did they preach? It was the love of God in Christ—Christ crucified, Christ dead, buried, risen from the dead—all for our sins and for our justification, according to the Scriptures. And their preaching, we have said, was accompanied by the demonstrations of the Holy Spirit. A record of these accompanying influences is recorded in the second chapter of Acts. They were audible—they were visible. They conferred upon the Apostles, and all the disciples then associated with them, the miraculous powers of speaking languages unknown to them before, and to perform, also, many signs and wonders, which at once struck home conviction, on their rational audience, of the truth of their preaching, and caused them to cry out, "Men and brethren, what shall we do?" But for these demonstrations of the Holy Spirit accompanying the first proclamation of the gospel,

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all their preaching would have been in vain—not a soul would have been converted; for no man can say that "Jesus is the Lord," says Paul, "but by the Holy Ghost."

By the Holy Ghost Jesus had been singled out of the vast multitudes who crowded the Jordan to John, to submit to his baptism, by descending upon his head in the bodily form of a dove, while a voice from Heaven was heard to say, "This is my beloved Son, in whom I am well pleased." Thus were the apostles and first disciples of Christ assured of his divine mission, and so enabled to believe on him. And we may add: That by the same demonstrations which were exhibited on the day of Pentecost and subsequently, in the Apostles' times—a record of which we have in the New Testament Scriptures—have all since those times, and are we enabled to believe. "These things are written," says John, "that ye might believe that Jesus is the Christ, the Son of the Living God, and believing, that ye might have life through his name." *Written;* yes, and so written, by so many witnesses, and so confirmed by such testimony, that every rational person who has ever since had in his hands a copy of the New Testament, by giving heed to it, was and is enabled, as well to believe to the salvation of his soul, as were they who attended on the personal ministry of the Apostles, and with their own eyes saw, and with their own ears heard, these visible and audible demonstrations of the Spirit of God.

"He that *believeth*," says our text. The gospel was preached to be believed; and without faith it is impossible to please God. Faith, therefore, stands first. But it stands not alone. No, my friends. Though faith is absolutely and indispensably necessary, as the first exercise, and is, in fact, the first mental step from the kindom of Satan to the kingdom of God's dear Son, it stands not alone, and is not the only step; nor does it, of itself, introduce any one into a state of salvation; for, in the other testimony which we have quoted, our Lord says, "And that repentance and remission of sins should be preached." *Repentance*, too, is consequently connected, as an indispensable prerequisite to the present Christian salvation. Repentance is the second mental step—the next step to faith.

Nor are repentance and faith all that is necessary to the remission of sins. No; for the Saviour did not say—he has no where said—that "he that believeth shall be saved;" or "he that believeth and repenteth shall be saved." And why not? Because faith and repentance are both mental acts; or, in other words, acts of the mind—acts of the understanding, and heart and will—acts of the spirit and soul; whereas, man is composed of a body also—a body that has been defiled by sin—a body that must be redeemed, and presented a living sacrifice to Christ—a body that, with the soul and spirit, must be born again, to enter the Kingdom of Heaven here; and be born from the grave, too, by a renovating, transforming, and glorious resurrection, to inherit the everlasting kingdom above. Hence said our Lord to Nicodemus, "Ye must be born again;" and "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Mark it. The Saviour here says, *not* your spirit must be born again; but *you;* that is, your whole person. And he says *not*, except the soul *or* the spirit, or the soul *and* the spirit of a man be born again; but *except a man*—the whole man—spirit, soul and body, "be born

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again." And how born again? Not of the Spirit only; but of water and the Spirit. To be born of the Spirit, we must be quickened by it; we must be begotten by it; we must be renovated by it, in the temper and dispositions of our mind, by the word of the truth of the gospel. In a word, we must be so changed by the Holy Spirit as to be ready, willing, and waiting for the commandment, "Arise and be baptized," to arise and obey. And to be born of water, we must be baptized; for our Lord has said, "*He that believeth and is baptized shall be saved.*" Hence the Apostle Peter, on the day of Pentecost, answered the question, "What shall we do?" by "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins;" and hence, the Apostle Paul prays for the Thessalonians, who had been discipled by believing and obeying the gospel—"that their whole spirit, and soul, and body, might be preserved blameless unto the coming of our Lord Jesus Christ."

"I believe in *heart* religion," says one; and the Scripture is quoted, "Son, give me thy heart." I believe not in *head* religion. But I believe, says the Christian—the well taught disciple of Christ—in head and in heart, in body and in soul religion. I believe in its taking possession and governing the whole man—body, soul and spirit; for, says Paul, "with the *heart* man believeth unto righteousness, and with the *mouth* confession is made unto salvation." And again, says James, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." And further, "Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." Here, too, you observe, is *hand* and *foot* religion; for to visit the fatherless and widows, we must walk to, and enter their abodes of want; and we must relieve their necessities, by opening and extending to them the hands of our benevolence. "My little children," says John, "let us not love in word, neither in tongue, but in deed and in truth."

What is it to love in word and in tongue? It is, when we hear of any proper object of charity, or such an object presents himself or herself before us, that we only express our pity, and regret, and compassion, by saying that we are sorry for them. It is, as the priest and the Levite loved the unfortunate man, spoken of by our Lord in one of his parables, who fell among thieves, by passing by on the other side; whereas, to love in deed and in truth, is to love like the good Samaritan, who came to him and took him up, and seated him upon his own beast, and brought him to an inn and took care of him, pouring into his wounds oil and wine; and when he departed, he took out two pence and gave them to the host, saying, "whatsoever more he spends, when I return I will repay thee." Here was an exhibition of religion—of pure and undefiled religion! "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Is not this good doctrine, my brethren? Is it not orthodox and sound, according to the teachings of Christ our Lord and his Apostles?

I am aware, that some one present may or might respond: 'We have not been taught to embrace baptism in regeneration. We do not believe it to be a saving ordinance, and essential to salvation.'

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It is an old charge against the Baptists—it was made many years ago—and it has been reiterated and answered, perhaps a thousand times, that we make too much of baptism!—that we make it a saving ordinance! The usual reply to this charge has been, that we baptize no infants, and no adults but believers, or professed believers in Christ; and, consequently, that we require all the subjects of our baptism to be justified by faith, before we can receive them to baptism. This answer has been deemed sufficient. But I feel disposed, on this occasion, to answer it more at large.

I answer, therefore, that as Baptists, we believe all that, and only that, which the Lord Jesus Christ and his Apostles have said on this subject. Our Lord said, "Go, make disciples—disciple, or convert all nations, baptizing them." He said, "Go, preach the gospel to every creature; he that believeth and is baptized shall be saved." And he said, "Except a man be born of water and Spirit, he cannot enter into the kingdom of God." Peter said to the men of every nation from under heaven, assembled at Jerusalem on the day of Pentecost, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins;" and he further said, in his first general epistle to the twelve tribes scattered abroad, "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ." And Paul to the Romans, "We are buried with him [Christ] by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we, also, should walk in newness of life."

Does not Christ—does not Peter—does not Paul, in these passages of Scripture, make baptism a *saving* ordinance; then neither do we. But,

I will suppose my hearers now to ask me right out the question, *Do you believe, and mean to preach, that baptism is essential to salvation?*

I answer: We believe that baptism is not, what it is frequently denominated, "a non-essential," "a mere rite of a ceremony," "a mere outward bodily act." But we believe it—as I think we have shown it to be—an act of the whole person—soul, body and spirit; the test act of our faith and change of heart; the act by which we are admitted into the kingdom of Heaven on earth; the act which the Apostle Paul calls the *washing* of regeneration.

But still the question returns, "*Do you believe, and mean to preach, that baptism is essential to salvation?*"

Taking it for granted, now, that the querist agrees with us on what baptism is, according to the definition which we have just given of it, I ask, in my turn, What do you mean by "salvation?" What by the phrase, "*essential to salvation?*" And how far back and forward would you go? How many embrace, and whom exclude?

Am I answered: We mean by "*salvation*," everlasting happiness in heaven; and by "*essential to salvation*," we mean *necessary for every individual of the human family.*

I answer emphatically, NO. We do not believe, nor do we mean to preach, that baptism is essential to salvation, in this sense, to every body. For Abel, Enoch, Noah, Abraham, Isaac and Jacob, Joseph, Moses, Joshua, Samuel, David, Daniel, und myriads of others, who lived and died in faith, under the Patriarchal and Jewish dispensa-

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tions, have all gone to Heaven; and we have no testimony, and, consequently, no faith, that any of them were baptized. They have gone to heaven, we say; for our Lord speaks of it as the highest privilege of his elect, that they "shall come from the east and from the west, and from the north and the south, and sit down with Abraham, Isaac and Jacob, in the kingdom of Heaven, while the children of the kingdom shall be cast into outer darkness, where shall be weeping and gnashing of teeth."

Am I answered: We mean by "*salvation*," everlasting happiness in heaven; and by "*essential to salvation*," we mean *necessary for all that have lived, and now live, since Christ set up his kingdom upon the earth.*

I answer, NO; for of the human family, there since Irive been, and now are, many infants, idiots, deaf and dumb persons; and millions in heathen lands, who never heard and never will hear the gospel; and, consequently, could not, and cannot, believe and obey it, by being baptized. Their not being baptized, consequently, will not exclude them from an entrance into the everlasting kingdom of our Lord Jesus Christ, in a future world.

Am I answered: We mean by "*salvation*," everlasting happiness in heaven; and by "*essential to salvation*," we mean *necessary for all who hear the gospel preached.*

I answer, again, NO; for there have been many who have heard the gospel preached; and there are, doubtless, very many now living, who do not understand, that, connected with the gospel, is the command to be baptized. There are many, too, who understanding this, do not understand what baptism is. From the false teachings which they received in childhood and youth, and prior and subsequent to hearing the gospel, they sincerely and honestly believe—(*think*, or *suppose*, rather; for where there is no testimony there can be no faith) —that baptism is a sprinkling or a pouring; and under these impressions, have been sprinkled or poured upon for baptism. They have believed with all their heart that Jesus is the Christ, the Son of the living God. They have repented of their sins; they have turned to God. They have loved God; and yet they have died, and they die under these mistakes, unbaptized. I do not, I cannot find it in my Bible, nor in my heart, to shut heaven and exclude from eternal salvation, such persons as these. But,

Am I answered: We mean by "*salvation*," everlasting happiness in heaven; and by "*essential to salvation*," we mean *necessary for all who hear the gospel preached, understand what baptism is, and that it is enjoined upon them, and have the opportunity of submitting to it.*

Before I answer again, I will give you the answer of an aged minister of the gospel, to whom I was introduced at Mentor, on the Western Reserve, in Ohio, when on a visit there in the summer of 1830. Previous to my introduction to him, I was informed that he had been a Methodist preacher for about forty years; that he had ever had the reputation of being a good man, but a few months previously he had been immersed. I was introduced to him, and he said, "Yes, I have been immersed; and I feel satisfied that I have done my duty. I have thought," he continued, "had the Lord seen fit to take me away before I understood the import of baptism, that he would have pardoned my ignorance and misapprehensions on this, as on other sub-

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jects; for I meant to obey him in all things. But after that I was farther enlightened, and became convinced that nothing but immersion was baptism, and, consequently, that I was unbaptized; had I refused to obey, and died in that state, I think," said he, "that the Lord would have cast me off."

Who thinks otherwise? Who will say, who dares to say, that this man, or that any other person thus enlightened, could disobey the Lord Jesus Christ, in refusing to submit to him by baptism, and yet be everlastingly saved by him? Not I, my friends. No. To conclude otherwise—to preach otherwise, would be joining the ranks of the Adversary. As well might we say that faith, that repentance, or that any thing else, which the Lord has commanded, is not essential. As well might we say, that we may disbelieve the record which God has given of his Son; that we may live and die impenitent sinners, and be saved, as to say that any person *knowing* what baptism is, and that it is enjoined on him by the authority of Jesus Christ, may be saved everlastingly, refusing to submit to it.

I answer, therefore, that all such persons must be baptized. It matters not how much faith they have, nor by what name any one pleases to designate it. It matters not what may have been their repentance, if, being instructed into the import of baptism, and understanding that it is enjoined for their observance by the Lord Jesus Christ, they refuse to submit to it; call it "a non-essential," and treat it with neglect, they cannot be saved: or, we see not any where in the Book of God, the least ground to hope for them.

Are there any such persons present? I would warn them, as I would warn the infidel and the impenitent sinner, to flee from the wrath to come; for I could not, I cannot recognize any such as christians, saints, or the servants of God. *No:* such they cannot be; for John, the Apostle, has said, "And hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him, verily, is the love of God perfected: hereby know we that we know him."

No, no—my dear friends and brethren, that is a dead faith, and good for nothing; and that repentance, too, is of no account, which do not move the subject of them right forward in the path of obedience. And the more genuine be our faith and repentance, and the more deep-wrought be the work of grace in our hearts, the less will we feel inclined to alter, or, in any respect, modify the divine will, as expressed in the Oracles of Inspiration.

When I hear a young convert (or an old convert, it matters not which) begin to inquire, if any thing which the Lord has enjoined be *essential* to salvation; and, at the same time, manifest a disposition not to obey, or disposed to do something else as a substitute for what the Lord has commanded, I at once stand in doubt of that convert. I fear, my friends, your heart is not right in the sight of God. I cannot now preach baptism to you. No; but repentance. "Repent, and pray God, if perhaps the thought of your heart may be forgiven you." Except you repent you must perish. Not all the waters of the ocean could regenerate you, or wash away your sins, except you repent.

But we have yet another view to take of salvation. If the querist means by it, in the interrogation, what our Lord meant by *saved*, in

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his commission to the Apostles; what Peter meant by "the remission of sins" and by "saved," in the passage we have given from one of his Epistles, where he says 'that baptism saves us;' which is equivalent to "putting on Christ"—forming a union with the church or body of Christ;—I answer, YES, emphatically YES; for no where, in the New Testament, do we read of any unbaptized Christians. The chapter and verse cannot be shown us in the Book, where it is affirmed of any as a disciple of Christ, having put on Christ, being in Christ, and recognised by other disciples as a Christian, and in the church of Christ, till he had submitted to baptism. Therefore, we say, *Baptism is essential to salvation, in this sense;* and this is the sense in which we understand the term *saved* to be used by our Lord in his commission to the Apostles, and by Peter. We understand our Lord, too, in his conversation with Nicodemus, as recorded in the 3d chapter of John, when he says, "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," to mean the kingdom or church of Christ on earth. And so, I believe, have the Baptists generally understood it. Hence their restricted communion to baptized believers in Christ, for which they have been and now are so much reprobated by those who practice sprinkling and pouring, and hold to infant membership in the churches. We pass to some

IMPROVEMENT.

And, I remark, FIRST: *That this subject addresses itself to every minister of the gospel,* for his most careful, prayerful, and scrutinizing consideration. As under the Law, the priests' lips were to keep knowledge, and the people were to learn the law of their mouth, so, under the law of the gospel, they who speak in public for Jesus Christ, are of all men the most responsible. "If any man speak, let him speak according to the Oracles of God." And, "If he speak not according to these Oracles, there is no light in him."

Our business is to hold up and call attention to the word—to the inspired word; and to the teachings of the Holy Spirit contained in this word. We have to do, and only to do, when standing before the public in the character, and professedly discharging the duties of Christ's ministers, with the inspired sense of the revelations of the Spirit of God. "He that hath a dream, let him tell a dream, (said the Lord, by the mouth of one of his old prophets,) but he that hath my word, let him speak my word faithfully." I remark,

SECONDLY: *This subject addresses itself to all the professed disciples of Jesus Christ.* Our text and context, and the passages of Scripture which stand related to the text, and which being contemplated together, tend to illustrate and explain it, are a mirror, in which all such may look with profit. By this means may we examine ourselves and ascertain our true character.

What kind of disciples are we? How were we made? What have we experienced? What is our constant experience? What are our hopes; and what is the reason of our hopes? Are we Christians indeed; and were we made such by a rational conviction and a cordial reception of the gospel of Christ, and by obedience to it, according to the commission? Is our faith in Christ like that of the primitive disciples, the gift of God, being produced in us by the testimony of God, sealed and confirmed by the Spirit of God; and so a divine faith?

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Or, is it an undefinable something, of which we have no distinct idea; of which we can give no account as to its nature or its origin?

Have we repented, truly repented of our sins, having turned to God with our whole hearts? Is God, indeed, enthroned in our affections, so that *His will*, and not self-gratification, is the governing law of all our conduct? Have we seen the odious nature of sin, and hated it, and hated ourselves on account of it; because it is against God, against his holy law, and against the interest and happiness of his moral universe? Does our experience make us more and more dissatisfied with ourselves, on account of our want of conformity to God; and so stimulate us to renewed efforts to crucify the old man, with his affections and lusts, and to bring under our body and keep it in subjection?

Have we put on Christ, by being baptized into him? "For ye are all the children of God," said Paul to the Galatian Christians, "by faith in Christ Jesus." How so? "For," he adds, "as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." What more? "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Can you, my brethren, answer all these questions in the affirmative, suggested by the application of this subject to you?

If we be, indeed, the disciples of Jesus Christ, we are Christians, and the children of God—sons and daughters of the Lord Almighty. We were constituted such by *faith*; but not by faith alone. To them who received the Incarnate Word, in the primitive age of the Christian church, were given the power, or privilege, to become the sons of God—"even to such," says John, "as believe on his name." But we are not sons yet. How, then, do we become sons? By being born again. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God." We remark,

THIRDLY, and lastly: *That this subject addresses itself to all here present and every where, wherever the New Testament is circulated, and the gospel of the love of God in Christ is preached, who are out of Christ.*

All unbaptized persons are out of Christ, according to the teachings of Christ and his Apostles, by the dictation of the Spirit of God. How far, my friends, are you out of him? Are you at the farthest remove, in the ranks of the infidel scoffer? Stop—Oh stop, in your mad career to eternal death! The testimony of God is offered to you, confirmed by the demonstrations of the Holy Spirit, to produce faith in you. You believe man: the testimony of God is greater. That God so loved the world as to give his only begotten Son; that Jesus is the Christ, the Son of the living God, God has given you the ability to believe, by the nature and the amount of the divine testimony embodied in the Sacred Scriptures. And the Holy Spirit has come, and he is now in the church, reproving the world of sin, of righteousness, and of judgment. Have you not felt reproved by his sacred influences? O, resist not the Spirit, by turning a deaf ear to the divine testimony!

Are you impenitent? Is your heart hard? Do you feel no compunctions for sin? We preach to you Christ crucified. "Behold the Lamb of God, who taketh away the sin of the world!" Greater love

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hath no man than this, that a man lay down his life for his friends. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. O comply—fall in with the drawings of the Holy Spirit! Yield to the testimony. Repent and turn to God. To-day, if ye will hear his voice, after so long a time, harden not your hearts!

Have you believed and repented? Do you now believe and repent? Can you, from the bottom of your heart, say: I do, on the testimony of the Apostles and Prophets, believe that Jesus is the Christ, the Son of God. I have given my heart to God; I would and will serve him to the extent of my knowledge and ability, now and forever; and the language of your heart now is, "Lord, what wilt thou have me to do?" And yet you have not given your body to the Lord, by being baptized into his church and kingdom on the earth; the answer of Inspiration to your question is: "Now, why tarriest thou, arise and be baptized, and wash away thy sins, calling on the name of the Lord." This was the Spirit's answer, by Ananias, to the believing, penitent Saul of Tarsus, standing as you now stand. "Who can forbid water," said the Spirit by the mouth of Peter, for Cornelius and his family, "that these should not be baptized?"

THE LAW OF MOSES.

The writer of the following communication, to a Student seeking to be useful in the church, is a very estimable and beloved brother, who, by his own efforts, without many advantages beyond self-culture and a profound devotion to the Bible and the church, has become a very useful and influential preacher and teacher of the Christian Religion. We have reason to commend this discourse to the perusal of our readers, impressed, as we are, with the necessity of well understanding the subject of which it treats, and that they will be well repaid for a careful perusal of it. A. C.

Brother Rowe—*My Dear Sir:* As a token of respect, I here send you a few of my reflections upon the Law of Moses, and the hostile position of the children of Israel towards the wicked nations in the land of Canaan, hoping they may be of use to you, in preparing yourself for the ministry.

Infidels have talked long and loud against the Jewish code, as being oppressive, and inspiring a spirit of revenge in the Jews, that led them to persecute, even unto death, all Christians. But I am sorry to add, that many professed believers in the Bible, are so ignorant of that law, and of the purposes of God in destroying the Canaanites, and colonizing the sons of Jacob in their land, that they have conceded the truth of the infidel objection, but consoled themselves in the belief of a merciful Saviour, who has given us "the golden rule,"

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inspiring us with love to God with all the heart, and to our neighbor as ourselves.

Such professors have forgotten that Jesus said, (Matthew vii. 12,) "Whatsoever ye would that men should do to you, do ye even so to them, *for this is the Law and the Prophets.*" But he said more than this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like to it—thou shalt love thy neighbor as thyself. *On these two commandments hang all the Law and the Prophets.*" It must be confessed, then, that Jesus being judge in the case, the *morality* of the gospel is that of the Law also. I have often been led to marvel, in hearing such professors say, "the Sermon on the Mount was a correction of the defective morals inculcated by Moses." What a comment on his inspiration! Permit me to say, that the law of Moses, rightly understood, teaches nothing contrary to the law of love.

Instead of the law allowing *oppression*, it expressly forbade it. Exodus xxii. 21: "Thou shalt not *vex a stranger, nor oppress him;* for ye were strangers in the land of Egypt." Also Deuteronomy xxiv. 14: "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren *or of the strangers* that are in thy land within thy gates." The law of kindness toward their brethren, and toward the stranger, (i. e., of another nation,) was taught with all the clearness of the gospel.

However harsh, *to us*, the discipline under the Jewish code; or however unkind, *in our eye*, the extermination of the wicked nations in the land of Canaan, yet in the eye of the Ruler of the Universe, these things were right. In the eyes of Him who sees all things in their true light, that law was neither oppressive, nor allowed of a spirit of *revenge*. Yet the Saviour's language in Matthew v. 43, is quoted as an acknowledgment, on the part of the Saviour, that Moses taught the people to *hate their enemies!* Strange, indeed, if Jesus was disapproving the bad morals taught by Moses, that he should say before he closed: "Whatsoever you would that men should do to you, do ye even so to them, for this is the law and the prophets." But all spirit of *revenge* was forbidden in that law. Lev. xix. 18 and 34: "Thou shalt not *avenge, nor bear any grudge* against the children of thy people; but thou shalt love thy neighbor as thyself: I am the Lord."

A little attention to the reading, will show that Jesus was rebuking their *interpretations* of Moses' law, and not the law itself. Solomon rebukes the same spirit, indulged in his day. Prov. xxiv. 29: "Say

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not *I* will do so to him, as he has done so to me; *I* will render to the man according to his works."

The law which said, "an eye for an eye, and a tooth for a tooth," was giving a penalty to be executed by the proper authorities in Israel, on transgressors, and not a right to the injured person to take revenge on his enemy, by taking an eye for his eye, or a tooth for his tooth, as plead for by those who wished to indulge in a spirit of revenge, quoting Moses for authority.

Laws are made to protect men in their rights, which are guaranteed to them in the constitution under which they live; and punishments are inflicted on transgressors, that the laws may be feared, and order thereby preserved in the government. Hence the necessity of judges, to hear and decide according to law, that sentence shall not be pronounced against a supposed offender without cause. How unsafe to allow the injured person the right of being judge in the case himself, and take the execution of the law into his own hands! Or how unsafe to allow the injured person the right to accuse his neighbor and be the witness in the case himself!

That Jesus was not correcting the bad morals introduced by Moses, is evident from the fact that he approved of the law, as being holy, just and good. But reproved the people for their traditions.

But let us look at a few passages in the Law, and then judge of its righteousness, and the spirit which it inculcated. "Thou shalt not raise a false report; put not thy hand with the wicked, to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause, to decline after many, to wrest judgment. Neither shalt thou countenance a poor man in his cause. If thou meet thine *enemy's* ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that *hateth thee*, lying under his burden, and wouldst forbear to help him, thou shalt surely help him. Thou shalt not wrest the judgment of thy poor in his cause." Exod. xxiii. 1–6. Again: "Thou shalt not vex a stranger, nor oppress him; for ye were strangers in the land of Egypt." "Thou shalt not revile the gods, nor curse the ruler of thy people." Exod. xxii. 21 and 28.

Here are laws pertaining to the rich and the poor, the stranger that came to dwell among them, and their individual enemies, &c. Was ever a law made, that more strongly urged strict justice towards all classes among them? Or one that enjoined love and mercy toward their neighbors, more forcibly than that given by Moses?

But while I affirm that the morality of the law and the gospel is the same, I must not fail to tell you, that in the worship of God, as well as in their discipline, they differ materially from each other.

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But need I pause to prove, to one of your reading, that Judaism and Christianity are not the same? No Apostle ever said they were the same; and no Jew ever accused them of corrupting Judaism, which they would have done, had the Apostles said the two institutions were one.

But the language of Jesus (Luke vii. 28) must settle the question in the minds of all who have no interest in making the two kingdoms one. John the Baptist was said to be the greatest prophet born of woman; yet, says Jesus, the least in the kingdom of God is greater than he. John was an unreproved memeber in the kingdom of God among the Jews. Yet Jesus, speaking of the kingdom of God, which was just at hand, says the least in it is greater than John. But the design of the law was to show to man the exceeding sinfulness of sin. Its penalties showed the heniousness of sin in the eyes of the Lawgiver, while the bloody sacrifices for sin, taught the worshiper to consider what a great deliverance there was in his case.

Who can think of the purity of heart and life required in the law, and then think of all his carnal desires, without saying with Paul, "I know that in me, that is, in my flesh, dwelleth no good thing." But we thank God, who delivers us through Jesus Christ; for by the gospel is the knowledge of pardon. But by the law, its precepts and penalties were so arranged, that sin might be seen to mark out death; that is, that sin might become known to all of the Lord's people, as a thing exceedingly destructive, through the commandment forbidding it, under the penalty of death.

However harsh the discipline under the Jewish economy may appear *to us*, yet we must see that it would appear harder to destroy the Canaanites and colonize the Jews on their soil, and then allow the Jews to practise the same things for which the Canaanites had been destroyed, suffering less for their sins!

The skeptic often refers to the cruel act of putting to death the adulterer, &c., Lev. xx. 20, while the tender hearted person says that law is done away. But we must not infer too much from this fact. Paul says such characters God *will judge;* and he declares that "it is a fearful thing to fall into the hands of the living God." "If," says Paul, "he that despised Moses' law died without mercy, of how much sorer punishment suppose ye he shall be thought worthy who has trodden under foot the Son of God?" He would say, "Vengeance is mine, I will repay, says the Lord." "Withdraw from the fornicator," says Paul, "deliver him over to Satan, for the destruction of the flesh." "Keep no company with that man who is called a brother, who is a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one do not even eat."

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The world was not prepared for the discipline taught by Paul, until it was taught the wickedness of sin by the Law, and some of its awful consequences were seen in the history of the sons of Israel. The awful judgments upon Israel, as well as on the antediluvians, were "recorded for our admonition, that we should learn not to lust after evil things as they did." How awful, then, is the sinner's doom, who, with the history of these people before him, fails to take lessons in the school of righteousness, that he may learn to fear God and keep his commandments! "I will repay, says the Lord."

But, in conclusion, let me refer you to what the skeptic calls the *persecuting spirit* of the sons of Jacob, against those who differed from them in religion. The Lord said, (Deut. xx. 16, 17,) "But of the cities of these people which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth; but thou shalt utterly destroy them." One thing here is important to observe, that they were not to go and indiscriminately slaughter the heathen, without regard to their character, for then they could have no "strangers" to dwell among them, to whom they were to show the kindness above spoken of. But the Lord said, (Deut. xx. 10, 11,) "When thou comest to a city to fight against it, then proclaim peace unto it. And if it make thee an answer of peace, and open unto thee, then it shall be that all the people that are found therein shall be tributaries unto thee, and shall serve thee."

But David's language (Psalm cxlix. 6–9) is considered worse than the passage above referred to. It reads, "Let the praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgments written: this honor have all his saints. Praise ye the Lord."

The two passages are in harmony with each other. But to judge fairly of these Scriptures, two things must be considered—First, why were these heathen nations to be destroyed? And secondly, why were the sons of Jacob to be the instruments in doing it?

The cause of their destruction was their wickedness, which was very great. In their religious devotions, they made their sons and daughters to pass through the fire. They used divination, and gave heed to enchanters, and consulted familiar spirits, wizards and necromancers; and because of these abominations, the Lord drove them out of the land. Deut. xviii. 10, 11, 12. Every effort to reform them had failed; they were growing worse and worse, and all hope of reforming them was lost. There was no fear of God before their eyes. When they knew God, they glorified him not as God, neither were

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they thankful; but professing to be wise, they changed the glory of the incorruptible God into an image of man, and birds, and four footed beasts, &c. They were represented as "filled with all unrighteousness, fornication, maliciousness, envy, murder, deceit, backbiters, haters of God, inventers of evil things, disobedient to parents, without natural affection, implacable, unmerciful, without understanding."

David said, (Psalm xiv.,) "The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works; there is none that doeth good." Only think of a people, whose true character is represented as follows: "Their throat is an open sepulchre; with their tongues they used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood: destruction and misery are in their ways."

Such is an outline of their character, as given on the sacred pages of Holy Writ; and yet the story is not half told. Long had God borne with them, while all turned a deaf ear to his instruction. There was no other alternative, but for God to yield the throne, and let men do as they pleased, or destroy them from off the face of the earth. The Lord said, "thou shalt *utterly* destroy them." And why? "That they teach you not to do after all their abominations; so should ye sin against the Lord your God." Deut. xx. 18. We all know how easy it is for a good man, having bad associates, to be led astray. And what of Israel? They did not destroy the wicked, as the Lord commanded, but became familiar with them; their sons and daughters were joined with them in marriage; and what was the consequence? Let Jeremiah (viii.) tell their character, and we shall cease to wonder that the Lord should say to that Prophet, "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me, for I will not hear thee."

With these facts before us, who will say it was wrong for God to destroy these wicked nations in Canaan? Or destroy, without mercy, the Israelites, who, with all their opportunities of knowing his will, and the judgments of God, are these nations, in their turn, to do the same things for which God drove out these nations before them?

But why were the Israelites to be the instruments in destroying the wicked? Many reasons may be assigned for this.

1st. Had God destroyed them by a famine, or pestilence, or earthquake, it would not have been known that God did it on account of their sins. It would have been attributed to natural causes, or to some unknown displeasure of the gods of the land. Besides, Israel would have failed to see and understand the important lesson that God would uphold them, and save them from oppression. As the Canaanites were to be destroyed for their wickedness, who so wor-

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thy to dwell in their land as Israel, the Lord's chosen people? But how shall they get there, or how shall they be protected after they have arrived there? Many wicked people were between them and the promised land. Piety never was a safeguard against wicked men. The Saviour was the embodiment of perfection; and yet they crucified him. The Lord in wisdom said, "I will put the *dread of thee, and the fear of thee*, upon all the nations that are under the whole heaven, who shall hear report of thee." Deut. ii. 25. The sweet singer in Israel afterward sung, "The Lord hath remembered his covenant forever. When they were but few in number and strangers in the land, as they went from one nation to another, from one kingdom to another people, he suffered no man to do them wrong; yea, he reproved kings for their sakes, saying, Touch not mine anointed, and do my people no harm." Psalm cv. Rahab, though living in an idolatrous city, saw what many others, in time, have since seen, that the true God was the God of the Hebrews. She said, (Joshua ii.,) "Terror is fallen upon us, and all the inhabitants of the land faint because of thee. For we have heard how the Lord dried up the water of the Red Sea for you, and what ye did unto the two kings of the Amorites, when ye utterly destroyed them; *for the Lord your God is God in heaven above, and in the earth beneath.*"

This was the great lesson for the nations of the earth to learn, and for Israel to become established in. Rahab believed and was saved, when her city was destroyed; and the sons of Jacob saw that the eyes of the Lord were over the righteous, and his ear was open to their cry, while they saw that the face of the Lord was against them that did evil.

It should be mentioned in connection with the above, that while the Lord put the dread of the sons of Jacob on the nations around them, that he put the fear of the nations on Israel when they went astray. Hence Daniel said, "Deliver my soul from the wicked, which is thy sword." Psalm xvii. 13.

3d. Another reason why Israel was used as a lash to scourge the nations, may be seen in the fact, that the heathen attributed their success in war to their gods, as you may see by consulting 2 Chronicles xxxii. 14. God and his people on the one hand, and the heathen with their gods on the other, now contest the question. Israel with the nations, like Elijah before the prophets of Baal—if the Lord be God, serve him; but if Baal be God, serve him. To attempt to settle the question by argument, would be to spend breath in vain. Nothing short of the judgments of God upon the wicked, and the miraculous preservation of the Israelites, could teach the nations to fear God and work righteousness.

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This fact may be clearly seen in a few passages from the Sacred Record. When Nebuchadnezzar had triumphed over wicked Israel, that monarch, proud of his success, erected an image threescore cubits high, and six in breadth, and commanded all to fall down and worship it. But there were found three of the captains that feared God, for they had learned a lesson never to be forgotten, and they refused to worship the image. The king was wroth, and said, "Who is that God that can deliver you out of my hand?" And he commanded them to be cast into the burning fiery furnace. But they said, "If it be so, the God whom we serve is able to deliver us, and will do it." These men were delivered, and what said the king? "I make a decree, that every people, nation and language, which speak any thing amiss against the God of these men, shall be destroyed, because there is no god that can deliver after this sort." One scripture more must suffice. Ezekiel xxxvi. 23: "I will sanctify my great name which you have profaned among the heathen; and the heathen *shall know that I am the Lord*, when I shall be sanctified in you before their eyes." "And *you* shall know," said the Lord to Israel, (Ezekiel xx. 42,) "that I am the Lord, when I shall bring you into the land of Israel."

Contrast, then, my brother, our present situation, polluted, as we are, with the nations of the earth when Israel left Egypt, and ask what has made the change; for there is a change, and a great one. But to see the contrast fairly, think of the most abased man you ever saw—one before whose eyes there is no fear of God; hear his profanity and see his brutality. Think of the character in the story of a John A. Murrel, and then pass to a whole family of the same stamp. Go from them to a neighborhood where there is not one virtuous person in it. Then think of a whole city given over to hardness of heart and a reprobate mind, as those who assaulted the house of Lot, (Genesis xix. 4–5.) Then think of *whole nations* of idolatrous people, who, when they knew God, glorified him not as God, neither were they thankful; but in professing to be governed by reason, said our passions and appetites are given us to be enjoyed, and they practised all uncleanness with greediness. Then think of those nations where the Bible is the most revered, and ask, What has made the change? Can infidelity say I have wrought this change? Can any of the secret societies of the day say *we* have wrought this wonderful change? Who were their missionaries, and when did they go forth to the work? And if they say, we have cast in our mite, and plead the cause of suffering humanity, and thereby kept Christians from many extravagances into which they were running, when they had the power both civil and religious, and, therefore, we claim the honor. Then let the question be asked, Who of them can claim originality in the morals

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they plead for? And each of them must say, I cannot, for they are older than I. Ask them, Who is the author of these morals? And they are dumb, if they give not God the glory.

But, dear brother, there are thousands in this land of Bibles, who are as ignorant, in many respects, as were the Sodomites themselves. They are speaking great swelling words of vanity against God and the Bible. They plead for reason as a guide, without a knowledge of the facts God has given them to reason upon. They boast of making great progression in knowledge, and vainly suppose they are gaining the true wisdom, by consulting the spirits of the departed ones. Then, though my epistle is long, permit me to add, "All Scripture given by inspiration, is profitable for doctrine and for instruction in righteousness, that the man of God may be thoroughly furnished to every good work. I charge you, therefore, before God, and the Lord Jesus Christ, who shall judge the living and the dead, preach the word, for the time has come again when men are giving heed to seducing spirits and doctrines of Demons, or, which is the same thing, the spirits of dead men.

May favor and wisdom from above be yours,

A. B. GREEN.

ADDRESS,

Delivered on the occasion of the Dedication of the Christian Meeting-House at Baton Rouge, La., February 13, 1853—BY J. A. DEARBORN.

——— and exhort you that you should earnestly contend for the faith once delivered to the saints.—Jude i. 3.

Beloved Brethren and Fellow-Citizens: I am about to do this day, what I have never before done as a minister of the gospel—to deliver a *written* discourse from the pulpit. My apology will be found in the importance of the occasion that has brought us together.

We have assembled here this day for the purpose of dedicating this building to the God of Heaven: that is, by a formal act, to separate it from all common uses and to consecrate it to the worship of Jehovah and the interests of Christianity. This formality will consist, not in the pomp and pageantry of a round of cumbrous, unmeaning, and useless ceremonies, but in the commencement within these walls of the simple and unostentatious *Worship of the Lord's House*, consisting in a proper attendance to those devotional exercises and institutions prescribed for his disciples, in their associate or church capacity, by the Divine Author of Christianity. The arrangements of Nature for the supply of those great elements, necessary for animal existence and comfort, are eminently simple; and so, Christianity being a spiritual system, is, in all its ceremonies and forms of worship, *pre*-eminently simple. Besides the innate beauty of simplicity, there is a sufficient

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reason for this, prominent characteristic of the worship of the Lord's House, to be found in the weakness of human nature, namely: the almost universal tendency of the human mind to lose sight of the *essences* of things by becoming absorbed in *the glittering externals*, by which those essences may be surrounded. Such was the case with the Jews, who, captivated by the external splendor of their magnificent Temple Worship, failed to descry the deep and sublime meaning of their institutions; and, while they clung with deathless tenacity to the *forms* of godliness, denied the *power* thereof. Such, also, is too much the case with the instituted worship of many who live under a brighter dispensation of heavenly things, and claim for themselves a more enlightened and rational piety than that possessed by the Jews. Be they, therefore, who they may, that encumber the simple worship of the Lord's House, I care not how wise or good they be, in this they mistake both the genius of Christianity and that of human nature. We come, therefore, I repeat, to dedicate this house, by here setting up, for the first time within its precincts, the beautifully simple, the sublimely significant, and the gently refining *Public Christian Worship*—a worship free from all those degrading ephemeral and gewgaw appendages, trappings and tinsil, by which the mind is too often diverted from the great soul and centre of every system of true religion.

Fellow-citizens, how common it is with us, when strolling through the streets of a strange city or town, in company with a friend who resides there, when our eyes rest upon a church edifice, to ask, *What church is that?* Suppose a stranger, thus passing through the streets of Baton Rouge, to survey the beauties of this, the Capital of the great State of Louisiana, should behold this building in which we are now assembled, and, in reference to it, should make that very familiar inquiry, what, I ask, would be the proper answer to that interrogatory? I pause not, I deign not, to give the response that would come from the lips of an ignorant or prejudiced person. And yet, as one having some knowledge of the tenets and purposes of the religious body, which, in future, will meet for worship in this very house, I propose this day to answer truly that very important question. We recognise fully the right of our fellow-men to institute such an inquiry —a right guaranteed by the all-wise Ruler of the universe to every man as an observing, discriminating, reflecting, and reasoning being; and we feel the obligation resting upon us to give it a suitable response. We neither quail beneath the gaze of intellect nor withdraw from its scrutiny. On the contrary, we invite the most rigid examination. While, however, we thus recognize and maintain man's mental independence and the freedom of inquiry, we claim, as one of our best ascertained and most sacred rights, to be heard with patience and candor, while we attempt to develop our views and purposes as a body of professing Christians. We cannot, of course, within the short compass of one discourse, on an occasion such as the present, do more than give a very general outline of the subject in hand. For a more intimate knowledge, we refer you to such periodicals amongst us as set forth our sentimens and objects, and to our stated discourses in the advocacy of our cause.

As a salient point in the presentation of our subject, we would take the first paragraph in that immortal document—the Declaration of

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American Independence—the Charter of American Liberties—of which the distinguished Jefferson was the author; and, changing its verbiage to suit the subject in hand, would say:

When, in the course of human events, it becomes necessary for conscientious Christians to dissolve the religious bands which have connected them with different ecclesiastical establishments, and to assume among the parties of Christendom the separate and equal station, to which the laws of God, the cause of truth, the welfare of Christianity, and the interests of humanity entitle them, a descent respect for the opinions of mankind requires that they should declare the causes which impel them to the separation.

From these words, thus modified to suit our purpose, this leading fact in the history of the religious enterprise with which we stand associated, may be easily gleaned, namely: that it was commenced by persons connected with some of the ecclesiastical establishments of the day, who, declaring their independence, associated themselves together, and thus became a distinct religious organization. About *thirty years* have elapsed since this association began to assume a well defined form, and obtained "a name and local habitation" among the parties of Christendom. Since that day it has rapidly increased in all the elements of moral power, so that it now numbers in the United States about 250,000 adherents, possessing an average share of wealth, intelligence and moral worth. Indeed, so astonishing has been the rapidity of its growth, that, in my judgment, the voice of impartial history, when it comes to consider the enlightened age and nation in which it took its rise; the array against it of the learning and influence, the ignorance and prejudice of all the time-honored and influential religious organizations of the land; and the means by which it has been carried forward—the force of argument and moral suasion—will declare that it finds, in all the annals of time, no parallel to it, in the rapidity and extent of its spread, save the first propagation of Christianity by the Apostles and earliest disciples of Jesus Christ.

We have said that this movement began with a declaration of independence on the part of its first advocates, and we now wish to state emphatically, that this consisted in the assertion of every man's right to examine the system of religious truth for himself; in the entire exemption of man's conscience from the bondage of all human systems of speculative theological opinions, and in the repudiation of all human creeds, and names, and ecclesiastical judicatories. But let it not be thence inferred that they disavowed allegiance to all authority, and opened the floodgates for the inrushing of the turbid stream of all manner of licentiousness of faith and practice. While they disavowed allegiance to men, they vowed anew their allegiance to God and Jesus Christ. While they repudiated the authority of human creeds, they, instead thereof, took "the Bible, the whole Bible, and nothing but the Bible," to the teachings, the dictates, and the influences of which they reverently yielded their heads, their hearts, their bodies; and, to the advocacy of the supreme and exclusive claims of which to the regard of their fellow-men, they consecrated their property, their learning, their energies, and their religious honor.

Such was the first great and decisive step in this Reformation of the nineteenth century; a firm stand upon that sublime book, the Bible; the only book in the possession of man, save the great volume of

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Nature, that has any respectable claims to the dignity of an exposition of the will of the Supreme Ruler of the Universe, and, without which, even the volume of Nature has no competent interpreter. Following the noble example of our worthy predecessors, we, as a religious body, have taken our stand upon that divine platform.

And now, fellow-citizens, what say you to the propriety of that step? What says the united voice of all Christendom? I need not consume time in arraying before you the proofs of the soundness of this position; for (unless you be Romanists) if you have bestowed one moment's sober reflection upon the subject, it has already approved itself to your understanding as right. Had I before me representatives of all the great parties of Protestantdom, I would be saved all argument on this point; for they all, without one dissenting voice, assent to the truth of the proposition that the Bible is an all-sufficient directory for Christians, both in their individual and church capacities. All who possess even a smattering knowledge of the Lutheran Reformation, know very well, that this was the fundamental position taken by those who, in that day, protested against the usurpations and tyranny of Rome. Indeed, this was the only secure basis for their great cause; for had Luther and his coadjutors admitted for a moment the binding force upon the conscience of any dogma or decree outside of the Bible, they would have yielded the whole argument, and granted a most suicidal principle, under the sanction of which, the church of Rome could have justly claimed the imposition of all her traditions. They granted no such principle, but planting themselves upon this rock, impregnable to all attacks, they yielded not an inch of ground. Standing here, they fought valiantly the battles of truth, and fighting, they triumphed most signally; triumphed in the emancipation of the minds of thousands upon thousands of their fellow-beings from the bondage and blighting influence of a corrupt hierarchy—unchained and unsealed the Bible, and gave an impulse and direction to the minds and energies of men, fraught with blessings to the world in the present and for the future, the value of which no human intellect can adequately estimate.

No, my fellow-citizens, I need not tarry to prove the proposition concerning the all-sufficiency of the Bible, when the denial of it, in this enlightened age, by any Protestant of proper intelligence and sensibility, would mantle his cheek with the hectic, burning blush of shame. No, fellow-citizens, I need not pause to prove to you, that, if after all that God has done in the preparation of that Divine Instrument of man's enlightenment, sanctification, government, and final salvation; the maintenance for a thousand years among the Jews of a series of inspired Prophets, speaking his will for the time then present and of the things to come; the sending of John the Baptist, as the harbinger of the long-promised Messiah; the mission to earth of his own Son, filled with all the treasures of divine wisdom and goodness, to effect the salvation of men even at the cost of his own blood; the selection by Jesus Christ of twelve men, whom he called Apostles, to whose education, as agents in the execution of his benevolent scheme, devised for the good of all mankind, he devoted the greater part of his public ministry; the formal investment of these Apostles with authority to go into all the world and preach the gospel to every creature; the public bestowment upon these same Apos-

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tles of the Holy Spirit, to enable them to plead his cause infallibly and effectively, and to establish it throughout the earth; the qualification by this same divine spirit of truth of men to write *four* memoirs of the life of Jesus Christ; a succinct history of the planting of churches among Jews and Gentiles; and *twenty-one* letters of instruction and admonition, addressed to individual Christians, and to churches thus planted throughout the world;—if, I say, after all this, when these inspired documents, old and new, are collected and bound together, thus forming the Bible—the Constitution and Laws of the Kingdom of Heaven—this same instrument is found to be inadequate to the purposes of this Kingdom, I need not pause to prove to you that the condition of the religious world is utterly hopeless. If God, and Jesus Christ, and the Holy Spirit, have failed in this mighty undertaking, to whom shall we go to remedy its defects? Shall we go to ignorant and sinful man? O, agonizing mockery! Can all the moral light of the universe designed for man, thus concentrated in this glorious volume and placed as the great moral sun in the centre of the spiritual universe of humanity, borrow light from the dim, sickly, and deathly flickerings of human intellect? *Never*, NEVER, NEVER. Like all the uncorrupted works of Deity, the Bible is perfect in its kind, and neither needs, nor can it receive, any improvement from man. Every such effort on his part does but injure it, and is ineffably presumptuous and vain. As well might he essay to garnish the heavens with a fresher beauty, or to impart a brighter polish to the face of the sun.

I state to you again, that we, as a religious body, have planted ourselves upon this divine platform. To the advocacy of the unrivaled claims of this complete and perfect revelation of Heaven's will and wisdom to the children of men, we stand fully committed, body, soul and spirit. Upon this issue we have staked our all. Here we will fight and triumph, or here we will die and find our graves.

But we may be met by the friends of the evangelical establishments of the day, with the exclamation and assertion, a thousand times uttered—"Why all this expenditure of intellectual energy on a point which all admit? We take the Bible, and the whole Bible! Our ears are familiar with the sound of such words!" Would to Heaven their *practice* were as familiar with the *truth contained in those words!* I know, that, *theoretically*, they acknowledge the great truth here presented. I know that *thus* they take the Bible, the whole Bible, and nothing but the Bible. But, I would ask, is their theory sustained by their practice, and is their profession confirmed by the simple fact of *taking nothing but the Bible?* If so, then why make a creed—a system of doctrine, for the most part a collection of theological speculations—an embodiment of the *opinions* of a church concerning the meaning of the word of God—and this to be bound on the consciences of men as *the* system of Divine Truth? Does not the simple act of making a creed, as an instrument to subserve any purposes of the church, whether internal or external, whether individual or associate, indicate unmistakably the judgment of those who make it, that the Bible is not best adapted to those ends, and, therefore, that it is imperfect? If not, then I ask again, why make the creed at all? Let any one enumerate the objects to be attained by making and using a human creed—I care not what their number or nature may be—in

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each one of these I will find an argument to prove, that, in the opinion of those who do so, the Bible is, in just so many respects, defective, and that they are seeking to remedy these defects by their own ingenuity and wisdom. So that, if the ends contemplated by the creed be one dozen or one hundred, I will, as the case may be, find one dozen or one hundred proofs that they believe the Bible to be defective, and, therefore, *not* fully adequate to all the legitimate ends of the church. As a consequence, their *practice* furnishes an entire refutation of their *theoretic* belief of the all-sufficiency of the Bible as a religious directory. If I mistake not, Lord Brougham has somewhere expressed a sentiment of this kind—That no human intellect is adequate to the task of maintaining a false position. Notwithstanding all the talent, ingenuity and learning, which stand rallied around the creed system, I, for one, have never yet found the man adequate to the task of reconciling the faith and practice of those who, while they profess to believe that the Bible is fully and perfectly adapted to all the legitimate ends of the church, yet find it necessary to make a creed, as an auxiliary appendage thereto.

But, it may be said by the advocates of human creeds, as bonds of fellowship among Christians, that the creed is not bound upon the consciences of the *mass* ot the church that adopts it, but is intended chiefly for the ministry. I have not time to enter at large upon the task of determining the exact measure of authority of a creed with the church that adopts it. I desire, however, to submit a remark or two on this point. It is admitted that the *ministry* are solemnly bound to receive, as true, the doctrines of the adopted creed, and, on pain of excommunication, they are to maintain them as such. Thus you see, there is *one* class of the church—and that, too, the most important class—the very *mouth pieces* and *champions*, whose consciences *are* bound by the authority of the received creed. If I can understand the views of those who, from first to last, have been engaged in making creeds, they certainly contemplated *two* general objects, namely: first, the embodiment, in an authoritative form, of what they believed to be the system of truth contained in the Bible, in order that the world might know their peculiar tenets; second, to furnish *the church* with a test of sound doctrines—a touch-stone of orthodoxy—so that it might be able to detect and punish heresy, whether at home or abroad; if at home, to punish it by excommunication; and if abroad, to stigmatize it as heterodoxy. These things being so, it would be a strange thing indeed, if the doctrines and regulations of the received creed of a church are not to have a binding force upon the whole body of that church—clergy and laity. Is not every one who connects himself with a church having a creed, supposed by the church and the world to believe the doctrines of that creed, and reckoned by all men as a supporter of that peculiar system? Most assuredly. If an individual attach himself to a church without knowing the doctrines of that church, he acts very unworthy of *an enlightened head;* and if knowing them, he does not believe them to be true, he acts very unworthy of *a pure heart;* for he gives the whole weight of his influence to the propagation and maintenance of those things which he does not believe to be the teaching of God's word.

But, fellow-citizens, warning to any heart as is the contemplation of the superlative excellence and perfection of the Bible; and though,

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when standing upon it, I feel begirt by that truth which is stronger and more enduring than the everlasting hills, I must not pause longer on this holy ground. Nothing but a deep sense of the immense importance of this great leading truth could have induced me to tarry here thus long. While I bear no ill-will towards the members of the various party establishments of the day, many of whom I esteem for their intelligence and moral worth, yet I do pity the fruitless efforts of all those who would seek to aid the Bible in its sublime mission, by the manufacture of creeds; and most deeply do I deplore the evil consequences of such things to the cause of Christianity. All such efforts are like the conduct of him who would light a taper to aid the sun in its shining, or place a broken reed in the hands of an angel to assist him in his flight. Let it suffice, then, to repeat, that, as a religious fraternity, we do in truth and in deed—in theory and in practice, take the Bible alone as our guide in all religious concerns—that in this, all Protestants would acknowledge we are right; that the essential difference, on this point, between ourselves and the so-called evangelical parties, is this—*our* theory and practice are perfectly consistent, while *their's* are at irreconcilable war with each other; and that, in this great stand-point, we are not only *orthodox*, but *more orthodox* than the *orthodox themselves*.

I will now endeavor to state, with all due brevity, the chief causes that prompted our undertaking and the objects that we have in view. Such is the obliquity of poor human nature, that it is impossible for any man, however upright he may be, to receive an award of proper intentions in doing that which conflicts with the passions, interests or prejudices of his race. The original movers of the present reformatory enterprise have received their full share of injustice in this way. They have had attributed to them almost every unworthy motive, and their names have been stigmatized with every disgraceful epithet found in the vocabulary of a sectarian world. They have been styled wild enthusiasts, with more passions than brains—more feeling than judgment. They have been accused of the deliberate purpose of disturbing the peace of religious society, and rending churches, simply because, like wandering stars, they owned allegiance to no tribunal, and delighted in strife, confusion, and the work of destruction. It has been asserted with an assurance befitting a divine intuition of the human heart, that the inspiration of their zeal was drawn from an unhallowed ambition to build up a new religious party, for the sake of gratifying their own vanity and for party and selfish ends. These and a thousand similar charges, presented in a thousand varied ways, have been constantly pouring forth from the lips of those who are much more skillful in hurling false accusations, than in the management of arguments. I mention them here, in order to say of them, that, in my judgment, they are slanderous in the extreme, and wholly unworthy of any one who reveres the morality of the religion of Jesus Christ. It has been my happiness to have had a personal acquaintance with almost every one of the earliest advocates of this great enterprise, and I do solemnly declare, that, to the best of my ability to judge of human nature by its manifestations in word and deed, these men were not actuated in their course by any unworthy motive, but by a sober and firm conviction of truth and a conscientious regard for duty. Were I convinced that this cause originated in a selfish ambition, and

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had no higher destiny than the attainment of mere party ends, I would this day wash my hands of all further participation in its guilt, and pray God to forgive me for my past humble agency in the matter. But, I rejoice in believing, that it did not receive its prompting from such feelings, and that such is not to be its ignominious fate.

We give the first half of this interesting and edifying address, the first fruits of the pen of our very estimable and much beloved Bro. Dearborn, a graduate of Bethany College, whose labors as an evangelist have been well received in all places, and have been prolific of good in different fields, and we hope that they will continue to be, as they have already been, sources of pleasure and profit to those amongst whom he labors. A. C.

"A SHORT BUT PITHY SPEECH."

THERE is much good sense and good argument in the following address, delivered by Rev. Dr. Campbell, President of Georgetown College, seconding the fourth resolution presented to the Bible Revision Association by Dr. R. F. Hall; so much, indeed, that no anti-Revisionist Rabbi will presume to answer it, or, presuming, will only prove his own obtusity. A. C.

MR. PRESIDENT: I have not come here to this meeting to make a speech—I have no speech at command. I simply rise to second the resolution in a few words. Permit me to say, sir, that I take a somewhat different view of the subject from that taken by the mover, and perhaps from a sense which a part of the phraseology of the resolution may be capable of bearing. I cordially unite with all who will honestly and intelligently aim to carry out the principle on which the revision of the English Scriptures is now sought to be made by this Association and the American Bible Union. To that principle I am prepared to commit all my religious peculiarities. If the inspired ideas of the original Scriptures, when expressed with exactness and precision in the English Bible, will not sustain my religious differences from other denominations, I shall certainly have no special use for them. The exact Word of God is the rule and test of my faith. The resolution, therefore, so far as it may squint at preserving denominational peculiarities, from the legitimate, ultimate operation of the principle fixed upon to procure an exact copy of the divine revealed will in our version, I am not prepared to endorse. If its meaning be, as I apprehend it is, that *present* co-operation, in applying the principle with a view to procure an exact version, leaves our respective peculiarities intact, I cordially sustain it. My uniting with the brethren of the reformation, or with the brethren of any other connection on this principle, with a view to procure a faithful and true version, by no means requires me to make concessions in favor of points of doctrine on which they differ from me; nor does their co-operation with me place them under any obligation to make any concessions in

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favor of points of difference from them to which I honestly adhere. We meet here, not to persuade the world that we are one, or nearly so, in our sentiments generally, but, with all our distinctive and important differences avowed, to testify, and to carry into practical effect, our argument on a fundamental principle of procuring for ourselves and all mankind a pure, accurate Bible.

The ground of union and co-operation in the present movement, lies deeper than any denominational differences. The question is not, How shall we preserve our denominational existence and peculiarities? but, how shall we procure the exact and complete mind of God in our English version? The only inquiries before us are, What has God said in the original Scriptures? and how shall we best express it in our English Scriptures? It is no part of our work to expound the Scriptures, or to construct a system of doctrines and practices. In this Association we neither give nor receive pledges that this or that doctrine or practice as held by different bodies, shall remain intact. The principle of translation and revision adopted by this body and the Bible Union, and upon which it is proposed to give a faithful and pure Bible to all nations, requires, that in its application within its direct province, all differences of opinion among Christians shall be disregarded. Sectarian influences are inadmissible. They can only pervert it, and perpetuate defects in the versions. The translator or revisor must forget that any churches exist. He must be free from all the biassing influences of party or sect. He must fear and consult, and seek to represent God only in his production. On any other principle fidelity is impracticable.

This Association, the Bible Union, and its auxiliaries, meet my approbation above all other Bible Societies on earth; because they alone stand on a principle which allows of no interference with the fidelity and purity of versions. I know of no other Society which does not base its operations more or less on a compromise of portions of divine truth. In the British and Foreign, and American Bible Societies, the first step is, a guarantee of perpetuation to all the mistranslations and non-translations of King James' version in all the versions issued or countenanced by these bodies. The plain meaning of this provision is, that the errors of the common version are not only to remain forever intact, but that they are to be imposed upon all other nations in the version of these Societies! This is the price at which these Societies purchase the co-operation of bodies of widely different views and practices. The principle of compromise is radically wrong; it involves the very essence of Catholicism. It implies the *right* to sell so much truth for so much co-operation. But whence has such a right come? To what must its exercise lead? Its baleful tendencies are even already manifest.

The plea for such sacrifice of truth is, the superior importance of a visible union among the different denominations. It is believed that by such apparent union in giving the Bible to the nations a greater impression can be made on Catholicism and the world. But can Catholicism or the world be deceived by any union so merely nominal and unreal? Five or six different denominations, every where else, in the pulpit, and through the press, mutually arrayed against each other, questioning each other's right to existence and consideration on any Scriptural grounds, can certainly exert but a feeble influ-

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ence through such a compromise organization. The oneness is, by all, seen to be a mere form, and at too great a cost. What mean the bitter and often denunciatory discussions so frequently witnessed between the Congregationalist and the Presbyterian; and between the Episcopalian and both? Neither allows the others a shadow of Scriptural authority so far as they differ; yet in the Bible Societies they *all seem* to endorse each other as authorized by the common version; and they pledge the perpetuation of their respective peculiarities as the condition of their co-operation. The moral tendency of all this cannot be of a salutary nature. The influence of Catholicism must sooner or later be admitted into the circle of this nominal brotherhood. It is not easy to see how the compromise principle can keep Catholicism out. It already admits every shade of views and of organization, from Congregationalism to high Episcopal churchism, which is certainly not far from Rome. With all this combination I would find no fault, but for the guarantee that the versions to be issued shall be only such as *all can receive*. Now the version that should suit the conscientious Congregationalist, or Presbyterian, could scarcely be expected to suit the high churchmen of Episcopacy; yet the policy is to unite on such versions only as *will suit all*. Such a policy must be wanting in true principle.

The principle of union among us in this Association is widely different. Truth is with us *before* union. Truth, the whole truth, is guaranteed to be in every version which shall receive our sanction, whatever may be its effect upon our favorite dogmas. The permanence of these is made to depend on the degree of their conformity to God's revealed truth. We give ourselves no special *a priori* concern about these; our concern is to procure the complete will of God in clear vernacular terms in our own and every other version of the Scriptures. In this organization we seek to please no man, or body of men—our aim is to please God only. The effect of the successful operation of our principle may be severe on several existing forms and views; but this gives us no concern, provided only that we have God's truth. We repudiate wholly the truth-sacrificing policy of those bodies which first seek to please men by guaranteeing the unmolested permanence of whatever views and forms they hold, and then translate and give to the people just so much of the truth as is consistent with the safety of such guaranteed privileges. But, sir, I find that I am making a speech, contrary to my intentions and my promise; and, therefore, shall only add:

Let us be encouraged. Our principle and our aim are becoming daily better understood. Our friends are rapidly multiplying. Ultimate triumph is certain. Our opponents have boxed the compass for arguments more than once. Of many of their first positions, and charges, and hard epithets, they are ashamed. Every radical principle at first meets with fiery opposition. It was so with the principles of civil and religious liberty. It was so with the enterprise of missions. But they have all triumphed, and in a much shorter time than either of these required, the principle of this movement shall triumph. Let us keep it before the honest minds of the people. Then good sense will appreciate and endorse it. It is of God; it must succeed.

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LETTERS TO YOUNG CHRISTIANS—*No. III.*

My Dear Young Friends: There will come to you, as to all who have begun the Christian life, times of trial and temptation; but they will come only as the storm, and the shower, for in religion, as in nature, the number of bright days exceed those that are dark and gloomy; and there is more sunshine far than shade. But as friction polishes the steel, and the gold loses nothing in the furnace but the dross, so every ordeal that virtue passes successfully, only makes it shine the brighter. You may regret sometimes, when your mind is not sufficiently guarded, that your profession forbids you to mingle with the votaries of folly, fashion and pleasure, when the delights of the ball room, the party, and the theatre, are descanted upon in your hearing. To feel thus is not sinful, for you are human; but to yield, makes the sin. But when these desires are repressed by your principles, then, indeed, you will feel that you have achieved a victory. I do not deny that pleasure is to be found in the gay scene of mirth; that a species of joy may be found in the gay revel, or the witching mazes of the dance; yet how soon does it pass away? Look at that young man in the morning, who last night was the gayest of the flushed revellers; the fierce excitement produced by the wine cup has passed away; the nerveless limb and dejected face tell of a reaction, which far overbalances the delight. Look at that young lady; last night her voice was sweetest in the song, her feet the lightest in the dance, her laugh was silvery sweet, and her smiles like gleams of sunshine. All eyes were dazzled by her beauty, all lips praised her; but morning comes, and how joyless her face; how hollow seem the praises—the compliments which were lavished upon her; how valueless all, when compared with the approval of one long tried friend. She feels that she is capable of better things—of loftier, purer enjoyments; and that to live but for earthly pleasure, is to live in vain. Contrast with the former that Christian youth, who spent his evening hours in serious, yet cheerful converse, with the wise and good, in storing his mind with useful learning, at the lecture or social meeting, where prayer and cheerful praise arose. Contrast with the other that Christian maiden, who, through the live-long night has been a patient watcher at the couch of pain. How soft seemed her hand to the sufferer, whose burning brow she bathed! How sweet the words of consolation she breathed! How mindful of every want! How unremitting, how tender her care! Morn, to her, may have brought weariness, but not regret.

Christian youth, Christian maiden, which of those pictures would

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you choose for your own? Would you purchase the fierce joy of the reveller at the price of self-condemnation and deep remorse; or would you dazzle, by a false glare, for a moment, or seek pleasure in hollow flatteries, and pay in deep regret and self-accusation? Or would you prefer to seek the pure, calm joys of virtue and religion—joys which cloy not, which leave no sting behind? Beware of compromising in the least. Your friends may say "you are a Christian, and will not be expected to dance, of course; but you can go and enjoy yourself otherwise." Beware, my young friend, of that lure, and do not countenance, by your presence, that in which you cannot conscientiously engage, for you will thus not only lose the respect of others, but worse your own; for those who do not practice our holy religion well know what it requires; and even those who solicit you to join with them, will be the first to mark and mention the inconsistency of which you have been guilty, should you yield. The Christian can well afford to give up those joys, which so soon pall upon the appetites of their most ardent devotees, for religion brings to the heart deeper and purer pleasure—joys which leave no deep regrets behind.

Your piety will sometimes be attributed to a desire to seem better than others; your deeds of kindness to gain the praise of your fellows; the charge of Pharisaism be tauntingly preferred; you will be pained by hearing those things you deem sacred, made the subject of ridicule, and even be pitied yourself, as the victim of superstition; yet fear not, so long as your own heart condemns you not, and you feel that God beholds and approves. Go on in the rectitude of your soul and the purity of your heart, and though the foolish may laugh and the wicked sneer, you will yet be honored of men and beloved of God. The consistency of your course will at last overcome all opposition; the silent force of your example will subdue many a heart; and when you come to the close of this earthly scene, you can look back on a life spent in active preparation for another and better life, and it will be greater consolation than all the world beside can afford, to know that you have not lived in vain. TIMOTHY.

We cannot bear to look back upon opportunities of happiness unimproved or trifled with, especially when wretchedness and despair come in their place. Although God forgives the gilt of sin, He does not prevent its consequences; and even though man reform, the effects of an evil course are not easily escaped but that some traces are left behind.

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WM. PALEY, D. D., ARCHBISHOP OF CARLISLE, ON BAPTISM.

Brother Campbell: I have been greatly surprised, in reading the standard Theological works of the English and other churches, to see such a striking coincidence in the views expressed by them, and many of the leading doctrines taught by you and your co-laborers in the present Reformation. As proof of this, you will allow me to call your attention to an extract from the works of Dr. Paley, which I do not remember having seen in any of your numerous writings on the subject of baptism; and introducing the name of Dr. Paley, I would beg leave to say, that he is perhaps as high authority among scholars, as any that can be found. Being the particular favorite of four distinguished Bishops of the Established Church, and enjoying the friendship and society of the first scholars of his day, his writings rank among the first class in the literature of the church to which he belonged, which, for learning and deep research in Biblical and ecclesiastical knowledge, is not to be surpassed.

It is to be further considered, as a matter of no small moment, that Paley wrote before the question in reference to which his testimony is cited, had become, to any considerable extent, one of dispute. His judgment was not, therefore, influenced by prejudice, or warped by the heat of debate. He spoke dispassionately and candidly the convictions of his enlightened mind upon a great historical question. Shall he be heard?

The quotation here referred to is taken from his "Sermons on Public Occasions," and he has for his subject, "Caution recommended in the use and application of Scripture language," (New Edition of Paley's works, page 500.) It is dedicated "To the Right Reverend Edmund, Lord Bishop of Carlisle," and is as follows:

"At the time the Scriptures were written, *none* were baptized but *converts*, and *none* were converted but from conviction, and conviction produced, for the most part, a corresponding reformation of life and manners. Hence, baptism was only another name for conversion, and conversion was supposed to be sincere; in this sense was our Saviour's promise, 'he that believeth and is baptized shall be saved,' and in the same his command to St. Paul, 'arise and be baptized, and wash away thy sins.' This was that baptism 'for the remission of sins,' to which Peter invited the Jews on the day of Pentecost; that 'washing of regeneration,' by which, as St. Paul writes to Titus, 'he saved us.' Now, when we come to speak of the baptism that obtains in most Christian churches *at present*, where *no conversion* is supposed *or possible*, it is manifest, that if these expressions are applied at all, they must be applied with qualification and reserve."

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Dr. Paley here says positively, and without qualification, that at the time the "Scriptures were written, *none* were baptized but converts." It will not do for our Pedobaptist friends to attempt to invalidate this testimony, by offsetting or opposing to it the testimony of other Pedobaptist writers; for while it is altogether competent for a witness, by voluntary confession, to convict himself and his accomplices, they can in no wise *swear themselves clear*. We having produced a respectable witness from themselves, who testifies, that for baptizing an infant, they have no authority from apostolic example, they must stand convicted until they, by good and competent evidence, convict this witness of perjury. Has the Episcopalian church ever attempted to do this? No, sir; he died in full communion with that church, and with all his *honors on*, and his writings are classed among the standard works of the denomination.

Paley's views on the *design* of baptism, we cannot rely upon with so much safety, for it is a well known fact, that he, in common with his church, held the doctrine of "Baptismal Regeneration," of which we have been so frequently accused, but without the shadow of truth.

Yours fraternally, C. M'Dougall.

Canton, Bradford County, Pa., April 1, 1853.

JOHN NEWTON'S DEFINITION OF A CHRISTIAN.

The following description of Christian Character, selected by Mrs. S. H. Campbell, from the instructive and excellent letters of John Newton, whose writings have long been with her a favorite study, is, with all due respect, presented for the consideration of those who have assumed so noble a name as that of Christian. Believing the portrait to be true to the original, she feels impressed with the conviction, that its features, when duly examined, cannot fail of being greatly admired by such as can trace their resemblance there.

A. W. C.

"Mr. Pope's admired line, 'An honest man's the noblest work of God,' may be admitted as a truth, when rightly explained. A Christian is the noblest work of God in this visible world, and bears a much brighter impression of his glory and goodness, than the sun in the firmament; and none but a Christian can be strictly and properly honest—all others are too much under the power of self, to do universally to others as they would others should do unto them; and nothing but an uniform conduct upon this principle deserves the name of honesty.

The Christian is a new creature, born and taught from above. He

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has been convinced of his guilt and misery as a sinner, has fled for refuge to the hope set before him, has seen the Son and believed on him; his natural prejudices against the glory and grace of God's salvation, have been subdued and silenced by almighty power; he has accepted the Beloved, and is made acceptable to him; he now knows the Lord; has renounced the confused, distant, uncomfortable notions he once formed of God; and beholds him in Christ, who is the way, the truth, and the life, the only door by which we can enter to any true satisfying knowledge of God, or communion with him. But he sees God in Christ, reconciled, a Father, a Saviour, and a Friend, who has freely forgiven him all his sins, and given him the spirit of adoption: he is now no longer a servant, much less a stranger, but a son; and because a son, an heir already interested in all the promises, admitted to the throne of grace, and an assured expectant of eternal glory. The gospel is designed to give us not only a peradventure or a probability, but a certainty both of our acceptance and our perseverance, till death shall be swallowed up in life. And though many are sadly fluctuating and perplexed upon this head, and perhaps all are so for a season; yet there are those who can say, we know that we are of God; and therefore they are steadfast and unmoveable in his way, because they are confident that their labor shall not be in vain, but that when they shall be absent from the body, they shall be present with their Lord. This is the state of the advanced experienced Christian, who being enabled to make his profession the chief business of life, is strong in the Lord, and in the power of his might. Every one who has this hope in Christ, purifieth himself, even as he is pure. I would now attempt a sketch of the Christian temper, formed upon these principles and hopes, under the leading branches of its exercise, respecting God, himself, and his fellow-creatures.

The Christian's temper Godward, is evidenced by *humility*. He has received from Gethsemane and Golgotha such a sense of the evil of sin, and of the holiness of God, combined with his matchless love to sinners, as has deeply penetrated his heart; he has an affecting remembrance of the state of rebellion and enmity in which he once lived against this holy and good God; and he has a quick perception of the defilements and defects which still debase his best services. His mouth is therefore stopped as to boasting; he is vile in his own eyes, and is filled with wonder, that the Lord should visit such a sinner with such a salvation. He sees so vast a disproportion between the obligations he is under to grace, and the returns he makes, that he is disposed, yea, constrained, to adopt the apostle's words without affectation, and to account himself less than the least of all saints; and knowing his own *heart*, while he sees only the outside of others, he is not easily persuaded there can be a believer upon earth so faint, so unfruitful, so unworthy as himself. Yet, though abased, he is not discouraged, for he enjoys *peace*. The dignity, offices, blood, righteousness, faithfulness, and compassion of the Redeemer, in whom he rests, trusts and lives, for wisdom, righteousness, sanctification and redemption, are adequate to all his wants and wishes, provide him with an answer to every objection, and give him no less confidence in God, than if he were sinless as an angel; for he sees, that though sin has abounded in him, grace has much more abounded in Jesus.

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With respect to the past, all things are become new; with respect to the present and future, he leans upon an Almighty arm, and relies upon the word and power which made and upholds the heavens and the earth. Though he feels himself unworthy of the smallest mercies, he claims and expects the greatest blessings that God can bestow; and being rooted and grounded in the knowledge and love of Christ, his peace abides, and is not greatly affected, either by the variation of his own frames, or the changes of God's dispensations towards him while here. With such a sense of himself, such a heart-felt peace and heavenly hope, how can his spirit but breathe *love* to his God and Saviour? It is, indeed, the perfection of his character and happiness, that his soul is united by love to the chief good. The love of Christ is the joy of his heart, and the spring of his obedience. With his Saviour's presence, he finds a heaven begun upon earth; and without it, all the other glories of the heavenly state would not content him. The excellence of Christ, his love to sinners, especially his dying love; his love to himself in seeking and saving him when lost, saving him to the uttermost—but I must stop. Your Lordship can better conceive than I can describe, how and why Jesus is dear to the heart that knows him. That part of the Christian's life which is not employed in the active service of his Lord, is chiefly spent in seeking and maintaining communion with him. For this he plies the throne, and studies the word of grace, and frequents the ordinances, where the Lord has pleased to meet with his people. These are his golden hours; and when thus employed, how poor and trivial does all that the world calls great and important, appear in his eyes! Yea, he is solicitous to keep up an intercourse of hearts with his Beloved in his busiest scenes; and so far as he can succeed, it alleviates all his labors, and sweetens all his troubles. And when he is neither communing with his Lord, nor acting for him, he accounts his time lost, and is ashamed and grieved. The truth of his love is manifested by *submission*. This is twofold, and absolute and without reserve in each. He submits to his revealed will, as made known to him by precept, and by his own example. He aims to tread in his Saviour's footsteps, and makes conscience of *all* his commandments, without exception and without hesitation. Again, he submits to his providential will; he yields to his sovereignty, acquiesces in his wisdom; he knows he has no *right* to complain of any thing, because he is a sinner; he has no *reason*, because he is sure the Lord does all things well. Therefore his submission is not forced, but is an act of *trust*. He knows he is not more unworthy than he is unable to choose for himself, and therefore rejoices that the Lord has undertaken to manage for him; and were he compelled to make his own choice, he could only choose, that all his concerns should remain in that hand to which he has already committed them. And thus judges of *public* as well as of his personal affairs. He cannot be an unaffected spectator of national sins, nor without apprehension of their deserved consequences; he feels, and almost trembles for others, but he himself dwells under the shadow of the Almighty, in a sanctuary that cannot be forced; and therefore, should he see the earth shaken, and the mountains cast into the midst of the sea, his heart would not be greatly moved, for God is his refuge. The Lord reigns. He sees his Saviour's hands directing every dark appearance, and over-ruling all

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to the accomplishment of his own great purposes: this satisfies him; and though the winds and waves should be high, he can venture his own little bark in the storm, for he has an infallible and almighty pilot on board with him. And indeed, why should he fear when he has nothing to lose? His best concerns are safe; and other things he holds as gifts from his Lord, to whose call he is ready to resign them, in whatever way he pleases; well knowing that creatures and instruments cannot of themselves touch a hair of his head without the Lord's permission, and that if he does permit them, it must be for the best.

I might enlarge farther. But I shall proceed to consider the Christian's temper respecting himself. He lives godly and *soberly*. By sobriety we mean more than that he is not a drunkard; his tempers toward God of course form him to a moderation of all temporal things. He is not scrupulous or superstitious; he understands the liberty of the gospel, that every creature of God is good if it be received with thanksgiving. He does not aim at being needlessly singular, nor practice self-devised austerities. The Christian is neither a Stoic nor a Cynic; yet he finds daily cause for watchfulness and restraint. Satan will not often tempt a believer to gross crimes: our greatest snares and sorest conflicts are usually found in things lawful in themselves, but hurtful to us by their abuse, engrossing too much of our time, or of our hearts, or somehow indisposing us for communion with the Lord. The Christian will be jealous of any thing that might entangle his affections, damp his zeal, or straiten him in his opportunities of serving his Saviour. He is likewise content with his situation, because the Lord chooses it for him; his spirit is not eager for additions and alterations in his circumstances. If Divine Providence points out and leads to a change, he is ready to follow, though it should be what the world would call from a better to a worse; for he is a pilgrim and a stranger here, and a citizen of heaven. As people of fortune sometimes, in traveling, submit cheerfully to inconvenient accommodations, very different from their homes, and comfort themselves with thinking they are not always to live so; so the Christian is not greatly solicitous about externals. If he has them, he will use them moderately. If he has but little of them, he can make a good shift without them; he is but upon a journey, and will soon be at home. If he be rich, experience confirms our Lord's words, Luke xii. 15; and satisfies him, that a large room, a crowd of servants, and twenty dishes upon his table, add nothing to the real happiness of life. Therefore he will not have his heart set upon such things. If he be in a humbler state, he is more disposed to pity than to envy those above him; for he judges they must have many encumbrances from which he is freed. However, the will of God, and the light of his countenance, are the chief things the Christian, whether rich or poor, regards; and therefore his moderation is made known unto all men.

A third branch of the Christian's temper respects his fellow-creatures. And here, methinks, if I had not filled a sheet already, I could enlarge with pleasure. We have in this degenerate day, among those who claim and are allowed the name of Christian, too many of a narrow, selfish, mercenary spirit; but in the beginning it was not so. The gospel is designed to cure such a spirit, but gives no indul-

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gence to it. A Christian has the mind of Christ, who went about doing good, who makes his sun to shine upon the good and the evil, and sendeth rain on the just and on the unjust. His Lord's example forms him to the habit of diffusive benevolence; he breaths a spirit of good will to mankind, and rejoices in every opportunity of being useful to the souls and bodies of others, without respect to parties or interests. He commiserates, and would if possible alleviate, the miseries of all around him; and if his actual services are restrained by want of ability, yet all share in his sympathy and prayers. Acting in the spirit of his Master, he frequently meets with a measure of the like treatment; but if his good is requited with evil, he labors to overcome evil with good. He feels himself a sinner, and needs much forgiveness: this makes him ready to forgive. He is not haughty, captious, easily offended, or hard to be reconciled; for at the feet of Jesus he has learned meekness; and when he meets with unkindness or injustice, he considers, that though he has not deserved such things from men, they are instruments employed by his Heavenly Father, (from whom he has deserved to suffer much more,) for his humiliation and chastisement; and is therefore more concerned for their sins than for his own sufferings, and prays, after the pattern of his Saviour, "Father, forgive them, for they know not what they do." He knows he is fallible, therefore cannot be positive. He knows he is frail, and therefore dares not be censorious. As a member of society, he is just, punctual in the discharge of every relative duty, faithful to his engagements and promises, rendering to all their dues, obedient to lawful authority, and acting to all men according to the golden rule, of doing as he would be done by. His conduct is simple, devoid of artifice, and consistent, attending to every branch of duty; and in the closet, the family, the church, and in the transactions of common life, he is the same man; for in every circumstance he serves the Lord, and aims to maintain a conscience void of offence in his sight. No small part of the beauty of his profession in the sight of men, consists in the due government of his tongue. The law of truth, and kindness, and purity, is upon his lips. He abhors lying; and is so far from inventing a slander, that he will not repeat a report to the disadvantage of his neighbor, however true, without a proper call. His converse is cheerful, but inoffensive; and he will no more wound another with his wit (if he has a talent that way) than with a knife. His speech is with grace, seasoned with salt, and suited to promote the peace and edification of all around him.

Such is the Christian in civil life; but though he loves all mankind, he stands in a nearer relation, and bears an especial brotherly love, to all who are partakers of the faith and hope of the gospel. This regard is not confined within the pale of a denomination, but extended to all who love the Lord Jesus Christ in sincerity. He calls no man master himself; nor does he wish to impose a Shibboleth of his own upon others. He rejoices in the image of God, wherever he sees it, and in the work of God, wherever it is carried on. Though tenacious of the truths which the Lord has taught him, his heart is open to those who differ from him in less essential points, and allows to others that right of private judgment which he claims for himself, and is disposed to hold communion in love with all who hold the head. He cannot, indeed, countenance those who set aside the one foundation which

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God has laid in Zion, and maintain errors derogatory to the honor of his Saviour, or subversive of the faith and experience of his people; yet he wishes well to their persons, pities and prays for them, and is ready in meekness to instruct them that oppose: but there is no bitterness in his zeal, being sensible that railery and invective are dishonorable to the cause of truth, and quite unsuitable in the mouth of a sinner, who owes all that distinguishes him from the vilest of men, to the free grace of God. In a word, he is influenced by the wisdom from above, which, as it is pure, is likewise peaceable, gentle, and easy to be entreated, full of mercy and good works, without partiality, and without hypocrisy.

I must just recur to my first head, and observe, that with this spirit and deportment, the Christian, while he is enabled to maintain a conscience void of offence towards God and man, is still sensible and mindful of indwelling sin: he has his eyes more upon his rule than upon his attainments; and therefore finds and confesses, that in every thing he comes exceedingly short, and that his best services are not only defective, but defiled. He accounts himself an unprofitable servant, is abased in his own eyes, and derives all his hope and comfort, as well as his strength, from Jesus, whom he has known, received, and trusted, to whom he has committed his soul, in whom he rejoices, and worships God in the spirit, renouncing all confidence in the flesh, and esteeming all things as loss, for the excellency of the knowledge of Christ Jesus his Lord."

NEWS FROM JERUSALEM.

Our readers cannot fail to be deeply interested by the following correspondence. The letter of Mrs. Barclay gives us a pleasing insight of domestic and religious life at Jerusalem, both among missionaries and natives; whilst that of Miss Williams shows us a mournful picture of human selfishness and injustice, even under the garb of religion and in the name of benevolence. The letter of Mrs. Barclay is addressed to Mrs. D. S. Burnet, and has been kindly forwarded by her to Mrs. Campbell, by whom it is commended to the sisters particularly. We publish it in full:

Jerusalem, December 5, 1852.

My Dear Sister Burnet: I have several times thought of pleading the rights of the sisterhood, in justification of the liberty of writing you a social epistle, without the usual prerequisite of a personal acquaintance, but have heretofore refrained from so doing, lest I should offend against the laws of epistolary etiquette. You may, therefore, imagine how glad I am, that your kind note has removed the embargo thus imposed on my pen. The substantial proof evidenced on the part of yourself, daughter and mother, by the highly prized presents lately received, of interest felt, not only in the objects of the mission, but in the persons of the missionary family, is highly gratifying, and demands our most cordial acknowledgments; and while the almost

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total ruin of the articles sent is a matter of no little regret as a personal loss, it detracts not in the least from the warmth of our gratitude to the contributors. It was grievous, indeed, to find that not only the color, but the fabric of almost every article of clothing was destroyed by the joint agency of sea water and solution of drugs. What pleasure it would have afforded me to wear the dress sent by our aged "mother in Israel," Mrs. Gano! Will you be kind enough (if convenient) to convey to her and the others to whom we are indebted, our sincere thanks for these unmistakeable tokens of their interest in our welfare? What an ornament to the table of our conversation room, would the handsome book you sent us have been, had it arrived in safety; but it is unfortunately so gummed, dyed, and otherwise injured, as scarcely to be legible. Happy, indeed, are we, that the elegant copy of the Bible, for which we are so much indebted to the American Christian Bible Society, (though illegible in a few places, and much discolored,) is yet in a much better state of preservation. Even the pins and needles are so corroded as to be entirely worthless, except as mementos of your kindness. Were you to construe my expressions of thankfulness for these tokens of regard into a hint for other similar contributions, you would wrong me not a little; for we have sent to the United States for the few necessary articles which are not to be had here, and hope, through a propitious Providence, to receive them in the course of a month or two. 'Tis true, that were it not for the evil consequences which observation abundantly shows to result from the distribution of such things among the poor Jews, and especially those who manifest a spirit of inquiry or even tolerance, we would like very much to be the almoners of the brethren to the poor of Jerusalem; but we are afraid even to make them such presents, lest it should operate as a motive to enter into our ranks unregenerate. "Loaves and fishes" are powerful motives and arguments in Jerusalem.

After numerous abortive attempts, we at last succeeded in deciphering the greater part of the contents of your very kind and affectionate note; but were less fortunate in regard to the other.

In taking the recreation necessary for the restoration of her health, Sarah endeavored to combine pleasure with duty, and has taken a great many sketches, illustrative of Bible history, oriental scenery, manners, customs, etc., some of which she wishes to send to your daughter by the first available means.

Dr. Barclay has had so much else to write about, that I believe he has written little or nothing about the poor, degraded females of this land; and I shall therefore devote the remainder of my sheet to some notice of this unfortunate class of the daughters of Eve, in the hope that I may stimulate your pen to write something in their behalf in the Age. You know it is the general opinion that the Moslem women are unfit for religion, inasmuch as they have no souls. Nor is the Jewish estimate of women's souls much higher. But my observation abundantly convinces me that they are not a whit less *religious* than their domineering *lords*. We had nearly two dozen of these Moslem ladies in our conversation room on one occasion, and just as soon as the muezzin announced the hour of prayer, they all spread their shawls, sheets, or mattings, on the floor, and most devoutly engaged in their imposing worship; for although it looked too much like mere

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"bodily exercise," it was nevertheless rather engaging. Where is the party of ladies in the United States that are as punctual in attending to their religious duties? I am sure, from what I have heard of you, that had you been with us this evening at the "Jews' wailing place," you would have been affected unto tears, as I was; and could have come to no other conclusion than that the matrons, maids, and damsels of Israel, are possessed of the deepest religious feeling. As they stood or sat clinging to the wall of the temple, with heaving bosoms and streaming eyes, how forcibly was I reminded of their mothers in Babylonish captivity, when "by the rivers of Babylon there they sat down, yea, they wept." Poor depressed creatures! their harps are now hung upon the palm-trees of their own down-trodden Zion, while they that "wasted them require of them," not "songs," but sighs. It was pleasing, however, to see that (unlike the Moslem women) they can nearly all read.

When the better classes of the Moslem females visit us, they generally ask permission to "furrage"—that is to say, take a peep at every thing on the premises; and much as they wonder at many things, so different from their household contrivances, nothing astonishes them so much as to see my daughter or myself reading. They seem to esteem it not only a useless accomplishment, but an outrageous infringement on the rights of man. Upon asking an Effendi, the other day, why one of his wives, with whom we are very well acquainted, had not accompanied him, he replied that it would be *wicked* for a Mohammedan to be seen walking with his wife. And yet this family are considerably imbued with Frank principles, as a little civilization is here called.

But I ought to mention here, that whilst walking out the other day, Dr. Barclay met one of the highest Effendis of the city walking before seven or eight of his wives. And a lady of another wealthy Effendi is so far under sway of Frank influence, that she actually unvails her face in the presence of Dr. Barclay and my sons, though she begs us not to tell the Mohammedans. So you must know that the march of refinement and improvement is not confined to you Occidentals altogether. But while Frank influence is somewhat felt in the amelioration of the upper circles of Mohammedan society—and we are there treated with lavish kindness and hospitality whenever we visit them—the lower ranks are still exceedingly bigoted and prejudiced. These poor, debased creatures, frequently curse us all; and several times they have spit upon Sarah and myself, and hurt our persons as well as injured our bonnets, by throwing stones upon us as we passed under their latticed windows. All this, however, and infinitely more, we expected to undergo, before we came here, and of course repine not, except on their account. But as yet we can do little more than pray for them, and operate upon them by example; for the Arabic is such a very difficult language, that years are required before a stranger can communicate with them intelligibly, and especially on religious subjects, where their vocabulary of words is so scant. Our removal to Mount Olivet deprived me of the only scholar that I had; nor have we but one now among us all. But Jerusalem is so well supplied with schools by the English, Germans and French, that but little is needed in the way of mere elementary literary instruction; though a good school, in which the Bible shall be

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taught, instead of the various conflicting catechisms, is very much needed. But keeping only one servant, and plying the needle for five, my various avocations entirely preclude the possibility of my giving a regular school my personal attention; and in this country young persons would not be tolerated as teachers. There is a lady lately settled at Artas, in connection with Mr. Meshullam and the Americans, in their laudable enterprise, who is fully competent, and entirely willing (I might say anxious) to take charge of such a school. The lady to whom I refer is Sister Mary Williams, formerly of Cincinnati, to whose accomplishments and zeal, I doubt not, you can testify, as I have frequently heard her speak of you. *Cannot some of our wealthy sisterhood support such a school on Mount Zion, for the benefit of the daughters of Israel?*

I need not assure you how delighted I would be to receive an occasional epistle from yourself or Miss Cornelia. We all feel so well acquainted with dear brother Burnet, through his pen, that I take the liberty of sending assurances of sincerest affection to him, as well as to yourself and daughter. Dr. B. and the children wish also to unite with me in such expressions.

Believe me, dear sister B., yours, most cordially and affectionately,

JULIA A. BARCLAY.

Bro. D. S. Burnet, speaking in reference to Mrs. Barclay's suggestion in behalf of "a school on Mount Zion, for the benefit of the daughters of Israel," adds:

After consultation with some of the female members of the church here, Mrs. Burnet has determined, with their co-operation, to make a special effort among the sisterhood, in favor of the Christian school in connection with the mission. Any lady, therefore, who desires to forward this good work, can send funds for that object to Mrs. Mary G. Burnet, and they will be promptly acknowledged and appropriated. A few sisters will present copies of this letter to their sister professors of the holy faith, for their contributions. We wish success to the enterprise, and feel assured that it cannot be in any better hands than when Christian ladies take hold of it.

D. S. BURNET, Cor. Sec'y.

The letter which follows, is printed from the manuscript copy by Miss Mary R. Williams, and will be readily understood by those who remember a former communication from her, which we published in the Harbinger for November last. In that letter, she gave a most hopeful account of an enterprise gotten up in the valley of Artas, for the cultivation and conversion of the Jews. The active participation of the Americans in the good work, had excited a good deal of jealousy and some opposition, but every thing was hoped for, in the *unsectarian, expansive, and disinterested heart* of one Mr. Meshullam, a converted Jew, who had, it was thought, nobly thrown his influence and his well-suited attainments on the side of justice, and disinterested and impartial benevolence. But, alas for the treachery of man! Mr. Meshullam has disappointed the fond hopes he then excited, and the

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enterprise has ended in a disgraceful attempt, on his part, to convert it to his own selfish and avaricious ends. How, the letter shall explain:

JERUSALEM, February 28, 1853.

Beloved Brother and Sister Campbell: I have just read your kind notice of our effort and labor in Artas, connected with the launching of my poor letter before the thousands of your readers throughout the United States. And now, what can I say, or how shall I tell, our predicament, our disappointment, and our apprehension, as regards the cause of Israel, especially in America, when I apprize you that we have just passed the crisis of utter failure, not of the object we had in view, but of *the man* in whom, alas! we had, and some others still have, placed an unbounded, but ill-founded confidence! At the time I wrote to dear Decima, all was new, very exciting, and, of course, very partially understood, that was transpiring before our eyes. The representations on Mr. Meshullam's part, of the untiring efforts of the British Consul and the mission, to possess themselves of his cultivation, as partners or superintendents, and to send the Americans away, were matters of every day detail. We knew not then the propensity which has since fully revealed itself, to make his own name and his own doings the matters of pre-eminent consequence, before which the name and doings of all others must stand in the most depreciating comparison. The benevolence, hospitality, and love of his brethren, which we held on to the idea of, for a long time, have been exchanged for the knowledge of the absorbing love of self and of money, the spending of which has been in great contrast with the close economy of our missionary friends. The most sad suspiciousness and discontent have wearied and worried both himself and others. He said that "the tidings from Jerusalem," for which he himself furnished some written materials, were published from interested motives, by the Christians who have left their good and comfortable homes, and plenty, and friends, in order to risk, for Christ's sake, all the suffering and wrong with which their love and kindness have been requited. Events have been rolling on, however, with a startling rapidity and in a hurry. Lately, only, we have found that his habit has been, to get out of his coadjutors as much as they would produce, and then quarrel with them. We have heard him speak ill of every one, and yet, at this very day, he has skill enough to blind the eyes of a few still, and these not standing in low places in the earth, so as to incline them to befriend him; and in proof of this, we learn that the mission are considering, and will decide to-morrow, whether they will not give £100 in order to float again a very wily and dishonest man, who has stranded himself by his own iniquity and folly. But I am too general. £359 have been brought into the valley for the expenses of the soil and cultivators, and employment of Jews, &c., yet Mr. Meshullam has been complaining, and Mr. Finn has backed him vigorously in the same charge, that he has supported the Americans out of his own funds, and that he wished to separate from them, because he could support them no longer. In short, every extravagant, and untruthful, absurd, and wicked report, has been put forth by Mr. Meshullam and his wife and sons, against some of the most kind, and godly, and upright, and laborious, disinterested, and self-denying Christian people that ever worked in the service of the Lord.

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But in a clandestine way Mr. Meshullam, who had determined upon a dissolution of the co-partnership, put his and their affairs into the hands of the British Consul, who was always, from interested motives, inimical to them. Very lawless proceedings were enacted by him; and after deciding, first, that arbitration, and then that English consular wisdom, should sit in judgment on the poor calumniated and insulted Americans, at length the adjudication of the American and English Consuls, was determined upon, and Mr. Smith, United States Consul General for Syria and Palestine, being at Jaffa on business, we sent an express for him for his aid. The result has developed both the entire blamelessness of the injured party, and the intricate lawlessness, and dishonesties, and untruthfulness of Mr. Meshullam and Mr. Finn. A letter from our Consul to Mrs. Minor, since, stating his opinion of the case, and condition, and conduct of these United States' citizens, I send herewith, and if you think it well to send it forth in the Harbinger, it will form the most honest corrective of the injuries of our late unfaithful partner and his unfaithful Consul. But what can repair the damages done to public and private Christian confidence, that such denouncers effect?

The pressure of time, and the singular notion Mr. Meshullam has, that he will still be sustained by the United States, notwithstanding his flagrant conduct, make it needful that a prompt notice of the outrages he has put upon the United States' citizens should be put forth. I therefore proceed to give you Mr. Smith's letter, signed with the Consular seal of the United States:

"U. S. Consulate, Beirut, Feb. 15, 1853.

"To Mrs. C. S. Minor, Jerusalem—

"*Madam:* I am in the receipt of your letter, dated Jerusalem, February 11th, stating that 'as Mr. John Meshullam has submitted the settlement of your affairs at Artas to Consular decision,' and as I have investigated and completed a final arrangement of them with Mr. Finn, H. B. M.'s Consul in Jerusalem, you request me to give you a brief statement of the position in which I found the business on your part, and whether the facts elicited have been satisfactory to me, 'in regard to the course pursued by the United States' citizens at Artas, and just and liberal toward Mr. Meshullam.'

"Having received an *urgent appeal* from one of your party, on behalf of all the Americans residing at Artas, as the guardian of their rights in this country, to repair to Jerusalem, to attend to the settlement of affairs between them and John Meshullam, a British subject, I left here on the 29th ult., in compliance with that appeal, and on arrival in Jerusalem, found that Mr. Meshullam had placed his and their affairs in the hands of Mr. Finn, 'whose course towards them had always been oppressive,' and declared he would only settle affairs through him, refusing Americans their rights, while declaring that every thing belonged to him. I was assured by a friend, familiar with the affairs at Artas, and in whose veracity I have entire confidence, 'that Mr. Meshullam, after consuming all their substance, had not only utterly discarded them, but become their bitter persecuter; that in order to have a peaceable settlement with him, they proposed the most liberal terms, and were willing to accept a mere tithe of their just dues, but he refused all their proposals, and wished to drive them

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from Artas.' Another friend remarks in reference to Mr. Meshullam's treatment, that 'it is an insufferable fact, that they are Americans; and that they are quiet, patient, and consistent Christians, and not to be brought into warfare and contention with the evil tempers and aggressions with which they have been assailed, is another cause with Mr. Meshullam for separation on terms which do not promise, at present, to be at all just.' Mr. Finn has also pursued an unjust and arbitrary course, in looking into their affairs at Artas *without their consent*, and by instructing the postmaster in Jerusalem to place the letters of the firm in *his* hands only, in order that he may hand them over to Mr. Meshullam, to control any remittances that may come from the United States; he also reiterated Mr. Meshullam's declaration, that he had supported the Americans the whole time since they had been at Artas, and that all remittances were intended for Mr. Meshullam, &c On the 7th inst., Mr. Meshullam addressed a letter to Mr. Finn, in which he says, 'In consequence of my inability furthermore to support the Americans in Artas, and who have lived there since the 17th of March last, I beg you, sir, to give them notice to quit my premises in the valley of Artas to-morrow,' &c.—a copy of which Mr. Finn enclosed to me, requesting me 'officially to attend to its contents.' This I promptly declined doing, and stated, that I considered the notice to quit Artas would come more properly from the Americans than from Mr. Meshullam, inasmuch as all the funds they had received for their support were from the United States' citizens.

"On examining the account kept by the parties, it appeared that £259 had been received from the United States, and some friends who visited this country, as contributions, in aid of the agricultural effort at Artas, which entire sum, except about $12, appeared to have been expended in building a house in Artas, and in the employment of Jews there. A further sum of £100, advanced by your son, Mr. C. A. Minor, from his private means, with its proceeds of about £45, was all the money that had been received. From this last £45, it appeared that the entire company of Americans and Mr. Meshullam and his family, had been supported, since the former arrived in Artas, and from which Mr. Minor had paid one-half of the hire of the land and labor on it—in proof of this, a document was signed by Mr. Finn and myself, and sealed with our seals of office, in which is written the following sentence: 'That the entire company have been sustained and supported by the private means of C. A. Minor,' Mr. Finn's and Mr. Meshullam's prior declarations to the contrary notwithstanding! Another sentence is also written in the same document, which may be of interest, viz: 'It has been agreed by us, and all parties concerned, to refer the question of final and entire ownership of said house, to the decision of contributors and donors of funds in the United States, with which said house was built;' and 'that the said house at Artas shall be sealed or nailed up by J. Hosford Smith, United States Consul, and the keys deposited in the Consulate of the United States, until the will of the said contributors and donors shall be known in regard to its entire disposal to one or the other party;' and 'that the decision of the majority in amount of donors and contributors, who paid the sum with which said house was built, shall be final and unalterable.'

"It appears to me unnecessary to add more to this statement, than

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to say, that throughout the entire examination into the affairs of Artas, I have been unable to discover that the Americans have said or done any thing to create difficulty or dissention, or that they have been unfaithful to their trust, so as to destroy the confidence which has been reposed in them as Christians and philanthropists, by their friends in America; but that they have been abused, falsely accused, and driven out of Artas, by the jealousy and uncontrolled tempers of John Meshullam and members of his family; so much so as to excite the sympathy of good people in Jerusalem, who have no interest in their benevolent effort; and to which they have submitted peaceably and with Christian forbearance, but which they might have avoided, had they sought to know him (Mr. Meshullam) better, before connecting themselves with him.

"I am, Madam, respectfully,

"J. Hosford Smith, U. S. Consul."

Of the British Consul I may further say, that although *under the seal of Great Britain* he has referred the decision regarding the houses to American citizens, as being United States property, an afterthought, contrary to that sealed declaration, has made him send his janizary out to affix upon the property the British arms; also, that whereas the United States' Consul was to affix the seal of the American Consulate upon the houses at his time and convenience, which would also determine the time of leaving the house, a *command* was sent by Mr. Finn to the American Consular Agent in Jerusalem, to send out his janizary to meet *him* in Artas the next day, and if the United States' citizens had not vacated the house by the middle of the day, that he should "mettergli fuore"—PUT THEM OUT! So much for British honor, in the person of this unworthy agent! He is extremely involved in his pecuniary affairs, always scheming with his wife to a degree that, with his impertinent trifling about his authority, and meddling with every body's business, makes him the ridicule of all the foreign Consuls, and of most other persons here. Of course the mission depend upon him, although some of them have had ugly collision with him. Mr. Meshullam, in his singularly untruthful style, speaks of being obliged to sell Artas, and only since Mr. Smith came to Jerusalem have the Arabs come about the American family in Artas, and have told him that *he owns not a foot there to sell.* The Pasha says that the small part he rents for a year longer, will not be allowed to him after that time for any money, and the Fellaheen have besought Mrs. Minor to remain and take gardens from them, which would be tantamount to the expulsion of Meshullam. They opened their eyes wide when told that 40,000 piastres of the United States money had been laid down there, and said that Mr. Meshullam had told them that he had sent for servants from America, and paid their passage, and that there they were working for him. But Mr. Finn's personal interest in Artas, and in the sustaining of Mr. M. and driving out of the Americans, is too obvious to be mistaken; and perhaps it may have been part of our business in this country, painful enough, to bring to a head and to make manifest the ungodly spirit that is abroad in the land. It seems that those whom God would destroy, He first makes mad, and this is truly the case with these two men.

Wednesday.—I have just returned from an evening walk out of

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Zion's Gate down to Absalom's Pillar and the tombs of Zechariah and the Apostle James, and have passed down the valley of Jehoshaphat to the gardens of the Fellaheen, under the village of Siloam, in ruins on the opposite heights; then to the fountain of the Virgin and the Pool of Siloam, leaving the picturesque well of Euragel, or well of Job, or of Joab, in a beautiful valley turning to our left. Notwithstanding the trials that accompany a residence in this land, its interest is intense, and I earnestly desire to teach some Jewish children here, if the Lord will; but sufficient funds are needful for moderate wants, and we have been terribly jarred. But the will of the Lord be suffered, as well as done. My health has been excellent in the land. MARY R. WILLIAMS.

These tidings fill us with indignation and regret. In the meantime, let us not forget our duty to the few faithful strugglers in this far off, benighted, but sorrowfully venerated land! Jerusalem and her people are the poetry of religion, and the heart of the Christian now, as did the Jew's in the day of his captivity, ever turns fondly to her consecrated walks, and sighs for her deliverance. We have been making some feeble efforts for this end, but our missionaries are beginning to meet with some opposition and resistance, and need, therefore, more than ever, a strong and prompt support from us at home.

Bro. Barclay, in his communications to the Secretary of the Society, which have been laid before the churches and brethren, fails, with a characteristic modesty, to give us a fair appreciation of the labors and usefulness of himself and family. We had the pleasure, while in New Orleans, of meeting with our beloved friend, J. D. Pickett, just as he landed from a tour of two years in Europe and the East, and received from him a delightful and cheering account of our Jerusalem Mission. He and his party, two other young gentlemen, formerly students of Bethany, spent three weeks in Jerusalem, and his opportunities of judging were, therefore, of the most satisfactory kind. He speaks in enthusiastic terms of the thorough missionary spirit which absorbs the entire family of Dr. Barclay, children and all, and testifies, as an eye witness, to the constant stream of beneficence which follows their labors in the spiritual desert about Jerusalem. O, what may not one true, earnest man do, when his heart is consecrated to God and the *good* of his fellows! Whose work by day, whose dream by night, whose prayer always, is for the good, the true, the God-like! Fountains of delight spring up at his feet, and peace is distilled before his presence. His countenance giveth light, and his works quicken into life. We want such men—God-loving, and, therefore, God-like men, who can love, not their party, but their race, as Christ loved and still loves them, and like him, too, *go about doing good continually*. The times—the wants of humanity, call for such, and if we, too, call,

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they will come. These two powers cannot cry long in vain. Out of her fathomless depths, humanity will send forth spirits for the times, if her children do but earnestly call for them, and provide for their coming. Let our earnest hearts, therefore, incubate the promises of God, and all needful blessings shall be born. W. K. P.

NEWS FROM THE CHURCHES.

ILLINOIS.—Bro. Z. Brown, writing from Quincy on the 3d inst., cites us to an error made, by an oversight, in our April number. We should have published 64, instead of 18 additions. The good cause appears still to be advancing in that city. A protracted meeting is now being held there; the result of which we hope to be able to report in our next number.

Bro. Joel Wood, of Deer Grove, Cooke county, under date of May 3d, informs that Bro. L. Cooly, of Ohio City, has just closed this year's labors in the counties of Cook, Lake and Kane, amongst eight small congregations. Besides the much good seed that was sown, 24 made the good confession and were added to the church. Bro. C.'s labors were arduous, and characterized by a benevolence and prudence worthy of all commendation and imitation.

VIRGINIA.—Bro. A. E. Myers, our evangelist for Brooke and the adjoining counties, writing under date of May 13th, reports 17 additions, in all, made at different points in the field of his labors since he entered upon it, which was sometime in March.

INDIANA.—Bro. A. R. Benton, of Fairview, April 2d, reports the labors of Bro. G. Campbell in the Northern part of the State, from which he had just returned, to have been attended with much success. Also, that Bro. O'Kane, in connection with Bro. B., had held a meeting at Rushville, on the Lord's day previous, when several additions were made.

Bro. Benton has been solicited, by the church at Fairview, to become their pastor, but feeling, as he does, the incompatibility of the two occupations of elder and teacher of a school, he has not yet consented. We hope that, in view of the times, Bro. B. will consent to do as solicited.

TENNESSEE.—Bro. J. K. Speer, under date of April 16th, held a meeting at Lasea, about the close of the year—was assisted by Bro. Trott, and the visible result was 16 additions.

TEXAS.—Bro. Henry Thomas, late of Paris, Mo., writes from Austin, Travis county, under date of April 4th, that upon his removal to the above named county, he found some 20 disciples scattered over the county, in a cold and lukewarm condition. Bro. T., after much labor for a few months, was able to revive them somewhat, and to add to their numbers—now, in all, 32 in the county. Early in March he visited Lockhart, the county seat of Caldwell, and obtained 8 by confession and 2 by letter. And though the prospects were brighter than at any previous period, yet the meeting had to be suspended for

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want of a place to accommodate the audience. He further adds: "The principles of the Reformation are but little understood in this region. The inducements to enter this field are very great. There is a good soil, a pleasant and healthy climate, and an intelligent people. Let the gospel be preached in its purity, and it will prevail."

THE PUBLICATION HOUSE OF THE BRETHREN.

THE American Publication Society, established by the Convention, having abandoned their idea of a "Book Union" as its organ, in order to throw the publication and sale of all books and papers issuing from Cincinnati, the seat of its operations, with all the profits, into the hands of the brotherhood, to whom they rightfully belong, have purchased from Jethro Jackson the *Christian Age, Sunday School Journal*, all his books, stereotype plates, and the right to publish; and having enlarged their rooms and their stock, have on hand a good assortment of the literature demanded by our churches, including all the works of Bro. Campbell and our best writers. They have now in press a *history of the Jerusalem Mission*, gotten up in superior style of letter-press and binding, illustrated with plates, portraits of Dr. Barclay and Mrs. Barclay, and a view of Mount Zion and the mission premises, from the pencil of Sarah Barclay. The price of the work, first edition sold at cost, will not exceed 75 cents, sent by mail free of postage.

The *Selected Sunday School Library* is ready for delivery. It consists of sixty volumes of the beautiful works of the American Tract Society, selected from some hundreds, by a committee of the A. C. Publication Society. A limited number of indigent schools can have this library at half price. The *Original Sunday School Library*, of 50 volumes, advertised sometime since in the Age, is in preparation, and will be issued as soon as possible. Loans of $5 are solicited for this work, to be paid by a set of the Library when it is done. Send in your money, brethren. It will be receipted in the Age, and faithfully appropriated. We also solicit loans of $100, and contributions of any sums, as our operations require a capital of many thousands.

Address, American Christian Publication Society, corner Eighth and Walnut streets, Cincinnati, Ohio.

The foregoing notice, lately sent us by Elder D. S. Burnet, it is hoped will keep the brethren duly advised of the *progress* of the Managers of the American Christian Publication Society. The Book Union scheme, it would appear has now been abandoned, and, in lieu thereof, the *idea* of a "Publication House for the Brethren," has been conceived, and already has it been partially realized. Although not fully comprehending the wisdom of the repeated changes in this department, we trust that these experiments will result in a more perfect plan of operation, and hope that what their *active* benevolence has now proposed may be fully realized. The "Age" and "Sunday School Journal" will henceforth be published by the American Christian Publication Society."

A. W. C.

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TRIBUTES OF RESPECT.

At a called meeting of the Students of Bethany College, on Thursday, May 12th, 1853, in commemoration of the deceased, Mr. C. G. Black, Mr. M'Kay being called to the Chair, the following preamble and resolutions were unanimously adopted:

Whereas, it has pleased Almighty God to remove from our midst Mr. C. G. Black, of Tennessee: therefore,

Resolved, That we deeply deplore the unfortunate event which has deprived the College of one of its most distinguished members, and that we sincerely sympathise with his parents, as being bereaved of an effectionate son, in whom, had he not been prematurely removed by death, their highest hopes might have been realized; and with his friends, in the loss of one so young and gifted.

Resolved, That the Students of this Institution wear the usual badge of mourning for thirty days, as a token of their deep sorrow and regret.

Resolved, That a copy of these resolutions be forwarded for insertion in the Clarksville papers, and that they be published in the Millennial Harbinger and Stylus.

Resolved, That the above be sent to the parents of the deceased.

Committee—W. W. Bond, O. A. Burgess, P. H. Jones, H. Boring, C. B. Ross.

W. B. Wynne, Sec'y. J. H. M'Kay, Pres't.

At a called meeting of the Neotrophian Society of Bethany College, the following preamble and resolutions were unanimously adopted, as a tribute of respect to our departed friend, Cassius G. Black, and as a token of our sympathy with his parents, whose misfortune it has been to sustain so grievous a loss:

Whereas, in the good Providence of God, our fellow-student, and a fellow-member of our Society, has been removed from our midst by death: therefore,

Resolved, That we, as fellow-Neotrophians, deeply sympathise with his parents, relatives and friends, in their irreparable loss and his premature fall.

Resolved That we recognize in the subject of this memorial a noble, high-minded, honorable young man; a faithful, devoted friend; a laborious, indefatigable student, and a valuable and useful member of our Society.

Resolved, That the Society Hall be hung in black, and that each member wear the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be forwarded to his parents, to the Millennial Harbinger, the Stylus, the Wellsburg Herald, and to the Clarksville Chronicle.

S. P. Owen, Sec'y. C. A. Baker, Pres't.

☞ News from the Churches, Obituary Notices, &c., omitted this month, will appear in our next.

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THE

MILLENNIAL HARBINGER

FOURTH SERIES.

VOL. III.] BETHANY, VA., *JULY*, 1853. [No. VII

NATURE AND SPIRIT.

EVERY age has its characteristic extreme. Human progress seems to be governed by the law of polarity, and the *positive* advances only by the opposition and counter-propulsion of the *negative*. Thus its steps are reciprocating. This is a mechanical analogy only, however, and not the precise fact itself, for the resemblance is only in *appearance*, not in *reality*. In nature, action and reaction are not only equal and in opposite directions, but they are also co-instant. We cannot conceive of the one, without the other, and hence the law is a necessary canon of the reason; and whilst there is a logical antecedence of *action to reaction*, there is no chronological distinction between them. A body acts, or is known to act, only by the perception of reaction; so that both cognitions are co-etaneous in the mind. But all mechanical forces are *ab extra*, from without. They do not belong to—that is, they are not generated by the body; hence we say, *matter is inert*. Yet in this very general and ancient maxim of mechanical philosophy, there may be the germ of a great error, in our speculations about nature, if we are not cautious in restricting its application to the mechanical sense—that is to say, to influences *ab extra*; for surely it cannot be denied, that matter has a force *ab intra*, within itself, not of it, as an essential quality, perhaps, and therefore universally, but acting without it by a law of its own, and as a principle of *individuation*, a *vis vitæ*, underived from any secondary cause, and grounded and accounted for only in God. This is its life, the vital energy within it, which at once accounts for its being, and is the reason and the explanation of its nature. Still, it is not God, as an *anima mundi*,

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but an energy which He has delegated for a purpose, and sent forth on its mission in the universe, subject to a law. This law we call the *law of nature*, (lex naturæ,) and the energy itself, by a very appropriate impersonation, we call *nature*. This is the true philosophical import of the term *nature*, when we speak of it as a power; yet in common use, it is often employed, by a metonymy of the cause for the effect, to express the cause of events simply, or the aggregate phenomena of the universe; whatever is *produced*, rather than the *cause of its being*.

The due consideration of what I have just said, will enable me the more readily to make myself understood in what I have yet to express. As nature is not only moved upon from without, but acts also from within, by its own inherent energy, always according to law, however, so man, superadded to his physical being, which he holds, perhaps, by the power of nature, has also a power, an energy peculiar to him, which is not nature, which distinguishes him from every other merely natural creation, and places him, as a distinct class, differing in *kind*, not in *degree* simply, but in *kind* from every other created thing upon the earth. This distinctive characteristic is his *Spirit*—his *Will*, the *free*, *self-determining*, responsible *I*, that makes him at once accountable and immortal. I say *accountable*, because responsibility, in a moral sense, cannot be conceived of as right—as just, without the ground of freedom. We could as soon think of body without space for it to exist in, as of human accountability upon moral principles, without human freedom as its justifying ground. What I am free to do, I may rightfully be challenged in the face of angels and of men—of the universe of God, for not doing; but otherwise, a final judgment were a mockery to reason, as, alike arbitrary and unjust. I say *immortal*, also, because it is of the very *essence* of being, in the likeness and image, and of the being of the Eternal, the Everlasting One—I AM. Self-affirmatory of its own existence, it rejects every effort of the understanding to prove that it can ever cease to be, and in the consciousness of its present inherent absolute reality, rests with an unwavering faith of its future and eternal permanence.

I would that it were in my power to make the distinction, which I have just drawn between Nature and Spirit, so intellectually tangible, that every man, woman and child, to whom these writings may come, could draw the line, as with a sunbeam, in his own reflections, and, by a constant appeal to his own consciousness, penetrated with the light of reason, hold himself in an unclouded sphere, firm and unshaken in the certainty of his own permanence and substantive reality. What is there so real as Spirit! What so substantive as that, that is

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very *being!* Yet it is one of the *extremes* of the age, to regard it as a mere negation: a somewhat that can only be known by what it is not! Gross, indeed, is the darkness of the flesh, and fatal the shadows of its unrent vail to the noble workings of an inquiring soul. The senses are the panoply of the satan within us, and the understanding, placed as a sentinel behind them, challenges the credentials of every messenger from the reason, and demands of it a password which it cannot give. Thus it is that, "The natural man (ψυχικος ἀνθρωπος, *the man who judges by sense*, i. e., the *sensuous understanding*) receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned."*

No one who reflects, even superficially, upon what he hears from nine-tenths of the theological philosophists of the day, can have failed to notice that, they attempt to reduce every principle and doctrine of their faith to the demonstrative forms of the sensuous understanding, and when the deep things of the Spirit lie too deep for their fathoming line, or elude the coarse grappling hooks by which they would drag them up from the perennial wells of truth, they solace themselves and mystify their hearers, with empty concessions about a spiritual *somewhat*, that is *nothing!* It is in vain that a divinity stirs within them, self-affirmatory of its own reality; its proposition, which is above the senses, is, nevertheless, projected *before* them, and subjected to their tests, and being reducible *to* none of them and *by* none of them, it is discarded as *unreal*, less than the shadow of a shade, the phantom of nonentity, visible only as vacuity, and *knowable* only as a somewhat, that is utterly *unknown*. Alas! They do not perceive that, in the very act of grasping it, they obscure the very light that should guide them. They have interposed a lens for the examination of this light, which is impervious to its rays; and the affirmation of the *reason* is shut out by the criterion of the *sense*. Like the little child, who, confined in a dark room, is attracted by a straggling sunbeam, that has suddenly slipped through the casement and painted itself in a circle of light upon the opposite wall:—not content to enjoy its delight through its appropriate sense, he must draw nearer and grasp it with his hand. But in the act of possessing it, he extinguishes it. The gross tool by which he would examine it, has obstructed the rays, and the circle which they formed and illuminated is no longer traceable, save by a visible darkness, greater than that of the surface around it. Let us remember that, every act of judging involves a comparison, and that we have *received, not the spirit of the*

* 1 Cor. ii. 14.

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world, but the Spirit which is of God, that we may compare spiritual things with spiritual.

I shall have done much, if I have succeeded, even partially, in directing the mind of our readers to steadfast reflection upon the *reality* of spirit; to the eternal distinction between the self-subsisting *I*, and the accidents of *nature*, which in this life environ and manifest it, and to the abiding affirmation of the reason, concerning the freedom and immortality of man; for herein are the germs of sublimest hopes —the root and ground of ever-abiding faith—the responsive echoes of that Word, which is emphatically, and in a profound sense, declared to be *Spirit* and *Truth*. It is only by an earnest beholding of truth, that we experience its power, and it is with gratitude, that I acknowledge my own *growth in grace* to be in precise proportion to the honesty and perseverant earnestness with which I have opened the depths of my being, to that *true light, which lighteth every man that cometh into the world*. And O, with what quickening power does it glance upon the meditative, prayerful heart! It comes with healing in its wings, and, as a blessed *comforter, abideth forever*. But this is *even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him:* but the faithful *know him*, for he *dwelleth with them, and shall be in them*. (Jno. xiv. 17.) W. K. P.

ADDRESS,

Delivered on the occasion of the Dedication of the Christian Meeting-House at Baton Rouge, La., February 13, 1853—By J. A. Dearborn.*

I wish now to state emphatically, that, in addition to the disinthrallment of the minds of men from the bondage of human creeds, *we seek to effect the union of all Christians.*

Let no one start back at the announciation of such a purpose, and pronounce a hasty judgment. Hear us candidly and patiently, and we will fearlessly abide your decision. We propound, then, this question, *Should all the true disciples of Jesus Christ be united in one great brotherhood?*

For the conclusive proof of this proposition, I shall rely mainly upon *one* argument, and that derived from the Author of Christianity himself. Turn to the 17th chapter of John's testimony. In the 11th verse of that chapter, Jesus Christ, in a prayer addressed to his Divine Father, says:

"And now I am no more in the world; but these [alluding to his disciples] are in the world, and I come to thee. Holy Father, keep

* Continued from page 338.

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through thine own name, those whom thou hast given me, *that they may be one*, as we are."

In verses 20th, 21st, 22d and 23d, he uses this language:

"Neither pray I for these alone, [alluding to his disciples present,] but for them, also, who shall believe on me through their word; *that they all may be one*, as thou, Father, art in me, and I in thee, *that they also may be one in us*, that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, *that they may be one*, even as we are one; I in them, and thou in me, *that they may be made perfect in one*, and that the world may believe that thou hast sent me, and hast loved them as thou hast loved me."

On these passages we desire to submit the following observations:

1. That he, from whose lips these words fell, was no less a personage than the Son of the living God—the very highest authority in Christianity, and from whose decision no true Christian should desire or dare dissent.

2. That this prayer was uttered but a short time before his tragic death; and, if we suppose our Saviour to have felt more solemn than usual, in the immediate prospect of death, and, like men, to have devoted his last hours to the adjustment of such things as he deemed of great moment; these considerations will impart a peculiar impressiveness to this prayer, and enable us to discover that the welfare of his disciples, whom he was about to leave in an unfriendly world, to toil, suffer and die, for his name's sake, was the burden which pressed most heavily upon his great soul.

3. That among the petitions which he presented in behalf of his followers, thus situated, *the most prominent* is this—*that they may be one*; and, so solicitous is he about it, that he *presents it five times over* within five different verses.

4. That the character or intimacy of the union which he desires, as also the best reason for it, are indicated in these remarkable words, *as we are one*.

5. That the following words in verses 20th and 21st, deserve special attention:

"Neither pray I for these alone, [alluding to his disciples then present with him,] *but for them, also, which shall believe on me through their word. That they all may be one*, as thou, Father, art in me, and I in thee, *that they, also, may be one in us*, that the world may believe that thou hast sent me."

In the first place, these petitions comprehend all those who were converted to Christ by the personal ministry of the Apostles. In the second place, as the word of the Apostles is as much and as truly their word when *written* as when *spoken*, they embrace all those who have been brought to believe on him through the record of their word, made by the Holy Spirit, and constituting the New Testament. So that Jesus Christ prayed for the union of all his followers in all past ages, in the present age, and for all time to come.

With these solemn words before us, answer me candidly, Can any one doubt that Jesus Christ desired and prayed positively, unmistakeably, and earnestly for the union of his followers; and that all such in the present age, should be united in one great brotherhood?

The important question now arises—Does that union for which Jesus, under these solemn circumstances, so fervently prayed, obtain

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among the present generation of his followers? I would to God that I could give an affirmative response to this inquiry. But shameful, humiliating, and saddening to the heart that beats in unison with that of our Divine Redeemer, as is the present condition of the religious world, the truth must be told. Cast your eye over the chequered map of Christendom, and if the people of God be one as he and his Father are one, tell me the meaning of the five or six hundred different religious establishments which you there see marked out. Consider the multitude of parties; the variety of human creeds; the varied, conflicting, and contradictory doctrines; the pride, the rivalry, the bitter contentions, and the partizan and persecuting spirit by which they are characterized, and tell me, is such the union for which Jesus prayed? No, alas, you cannot here find the faintest semblance of that holy union and intimacy, that oneness of faith, heart and practice, for which Jesus agonized in prayer to the living God. Alas, alas, the walls of Zion are broken down; the glory of the Lord has almost departed from her holy places, and the wicked and unbelieving laugh her to scorn. The children of the Most High have forgotten their own God, and gone away after idols. The members of the family of his adoption have fallen out with each other, and each has gone his own way. They no longer love as brethren; they no longer take sweet counsel together; they no longer sit around one common board —their Father's board; they no longer labor together to promote each other's peace, the salvation of men, and the glory of God. Alas, alas, their love has been converted into hatred; they have become altogether selfish; their mouths are full of bitter words, and they are ready to stab their brethren to the heart.

While thus rent by feuds, Satan, well pleased, laughs with delight; the name of God is blasphemed among men, and their own acquaintances, friends and kindred, are perishing in their sins. Who can estimate the sum of the evil consequences flowing from these divisions of the religious world? What gives greatest weight to the denunciations of infidelity—what gives keenest edge to its sarcasm—and what gives lancet point to its bitter taunts? These schisms. What most confuses and confounds honest, but uneducated people? These same divisions. The monstrous abuses, practised under the prestige of the name of Christianity, are said to have been the real cause of the bitter hate in the mind of Voltaire for the very name of Jesus Christ. The whole force of the infidel production of Volney, called the "*Ruins*," is derived from the divisions and enmities of professing Christians. This latter distinguished writer, like thousands of other men, mistook the visible profession of Christianity in the world at large, for that divine system as it is delineated on the pages of the New Testament. Here, in these divisions, will be found the hot-bed of evils so destructive to the peace of Christians, and paralyzing to the energies of the gospel. They are like a mildew—a gangreen—a blighting curse—a consuming cancer—defacing, corrupting, and destroying the cause of Christianity. Well might the wise and benevolent author of our holy Christianity fervently pray for the union of his followers, as a preventive of these evils, and as the only way of exhibiting the reforming and refining influence of Christianity upon the disordered spiritual nature of man!

But, notwithstanding the prayer of our Saviour, and the multiplied

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evils of schism, the most influential parties in christendom, not only labor strenuously to sustain their party organizations, but contend that divisions are right and proper. They revere the authority of Jesus Christ, and claim redemption from sin through his blood and "a title clear to mansions in the skies," and yet pronounce the idea of uniting all the followers of our Lord in one great spiritual fraternity, the most *utopian* theory ever submitted to the human mind. Did Jesus, in most solemn circumstances, present a most *utopian petition* to his Infinite Father! and that, too, five times within the compass of one prayer!!

But, they say, a divided state of the religious world is necessary to meet the diversified views and tastes of mankind, and, therefore, right. If this be so, then did Jesus, who prayed for the union of his disciples, request something contrary to the necessities of the human race, and, therefore, did very wrong! But, it is further said, the union of Christians would be dangerous—dangerous to persons out of the church and dangerous to the government. Did the divinely wise, and benevolent, and immaculate Son of God, implore for a state of things among his followers jeopardizing the individual and civil welfare of the children of men, for whose salvation he laid down his life? Did Jesus ever persecute! Is the spirit of his religion a persecuting spirit? Parties professing to love and imitate his virtues, have persecuted, when they had the power in their hand; but this very fact proves that the spirit of Christ was not in them, but the spirit of the Wicked One. Of what weight are all these and a legion of such considerations, when weighed in the opposite scale to the prayer of the Author of Christianity? They are lighter than the very dust of the balance, and serve best to show the blinding and corrupting influence of the prevailing divisions among the people of God.

Upon the evidence or proof derived from the prayer of Christ, I confidently rest my argument in favor of Christian union, and consider the proposition as fully established. I might appeal to other words of this same divine personage; I might appeal to the practice of his Apostles, who were employed to establish his *church* throughout the world; I might appeal to the exhortations to unity, and the admonitions and warning against schisms in the Body of Christ, found throughout the epistles of the New Testament, and addressed to various churches; I might appeal to the whole nature and design of Christianity; I might appeal to the well known fact, that Christians in primitive days were united; I might appeal to the principle and necessity of union in the common affairs of life—in the prosperity and happiness of the family and of the nation; I might appeal to the principle of union as an essential attribute of the material universe—as necessary to the welfare of every system of things, from the falling drop of rain, which has its one central particle, and but one, and thence to every planet having its one central atom, thence to every system of worlds having its one governing sun, and thence, if we might receive the speculations of astronomers as true, to the throne of the Eternal One, around which, as an all-governing centre, all worlds—the mighty assemblage of systems of world that people illimitable space, move in awful grandeur; I might bring all these arguments to fortify, if possible, the one simple but conclusive argument taken from the lips of Him who spoke, and acted, and suffered,

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as none other ever did; but this I deem unnecessary on the present occasion. If such be the prayer of Jesus—such the divided state of the religious world—such the evils of divisions, and such the universal prevalence of the principle of union, are not we, as a religious body, right in deprecating schisms and in advocating the union of all true followers of Jesus Christ? Then let this be distinctly understood, that we stand opposed to all human creeds and names, because *they are the very things that perpetuate the divisions, so much to be deplored.* So long as these things, that have no higher authority than human wisdom, are maintained as bonds of fellowship, so long will it be impossible to bring the people of God together in one glorious brotherhood.

Let us now take a further step in the prosecution of our subject and in the development of our purposes as a Christian body. I would state, that we desire the union of Christians in order to the attainment of an ultimate result—the grand object of the existence of Christianity on the earth—namely, *the conversion of the world to Jesus Christ.*

Let no one be startled at the magnitude of this work. It is a stupendous undertaking, but practicable on certain conditions. The condition of our world in reference to the knowledge of the only living and true God, presents a truly melancholy picture. About two-thirds of the human race are groping in the darkness of heathenism and groaning beneath the burden of its miseries. Much of the larger portion of the territory of earth, is in the almost undisputed possession of Satan, its inhabitants led captive by his will, worshiping idols and working all manner of abominations. Will these waste empires of darkness and distress ever be reclaimed and be made to blossom as the garden of God? Where is the mind that has felt the penetrating and softening influence of the gospel, that does not desire to see the work accomplished? The afflictions of the heathen world baffle the powers of man to describe them, and the blessings that would flow to them from the prevalence of a pure Christianity in their midst, would require an eternity to unfold in all their amplitude. But while we are casting a glance over that dark, ocean-like cloud of ignorance that broods over the domain of heathenism, and while our ear is listening for a moment to the mingled wail of anguish that comes up from its almost endless shores, let us not forget to look at the state of things at home—even in the bosom of the so-called Christian lands. The overwhelming majority are wholly given up to sin, and treat with indifference or contempt the claims of Christianity upon their regard. Why is it that, in spite of the truth, the beauty, the inestimable and eternal worth of Christianity, and the mighty array of talent, learning, energy and money, that are constantly put forth in urging this system upon the attention of our countrymen at home and upon that of mankind abroad, so little, comparatively, is accomplished? To what shall we chiefly attribute the inefficiency of the Christian profession in our day and generation? I answer to the want of proper harmony among the followers of the Lamb of God. And yet this mighty and morally sublime work of the conversion of the world, is committed to the hands of Christians, and is made dependent upon their union. That I mistake not this matter, let us return to the prayer of Jesus, where, after praying for the union of all his followers, he says: *That the world may believe that thou hast sent me.* This rea-

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son he twice assigns for that request. If, then, the realization of this glorious destiny of Christianity—a universal triumph throughout the earth—is made dependent upon the union of heart and effort of its advocates, we can readily account for the frequency and urgency with which he presented this petition in his intercessory prayer. We, therefore, lament and condemn divisions among the children of God, because of their pernicious influences; we repudiate and oppose human creeds, names, and party organizations, because they perpetuate these divisions; and we advocate the union of Christians, because this is necessary in order to the conversion of the world to the mild reign of the Prince of Peace.

The question now suggests itself—*Is Christian union practicable?* To this we give the following brief, but conclusive reply: *It must be so, or else Jesus Christ would not have prayed for it.*

Another question of great practical moment follows in the wake of the preceding one—*Upon what basis shall this union rest?* To this question I must devote more space.

For the sake of easy apprehension, I will employ an illustration which I have heard used by a fellow-laborer in the cause of Primitive Christianity. Suppose we had convened in this house a congress of representatives of every creed in Christendom, assembled for the purpose of devising, if possible, a plan of Christian union. Each representative brings the creed of his church, as an appendage to the Bible. Each is called upon to express his views; each unfolds the nature and excellencies of his creed; and each desires all the others to lay aside their respective systems, and to unite upon his. As each of these creeds stand upon the same footing in point of authority—that is, devised by the wisdom of men—and as each representative believes his own creed to contain *the* system of truth revealed in the Bible, is it not manifest that no one of them could induce the others to renounce their own judgment for that of another? In other words, it would be utterly impossible to effect the desired union on the basis of any human creed in existence.

Suppose, when this experiment had been made and failed, that an individual should arise and address the assembly to the following effect:

My Christian friends, I perceive that it will be impossible to attain the noble end in view, in any way yet proposed. I, therefore, would respectfully suggest a different plan. You all believe the Bible to be true, and fully adequate to all the purposes of the Kingdom of Christ. In your minds it is clothed with supreme authority, in the decision of every question of truth and duty. You value your respective creeds only on the ground that you believe them to conform in doctrine to the teachings of the Bible. While these creeds agree in many things, I discover that in many respects they conflict and contradict each other; so that it is evident that some or all of you must be mistaken in the opinions which you thus embody of the real meaning of the Holy Oracles, if the Bible contains the system of Heaven's truth, and if truth be consistent. I see, too, that you all have your respective denominational names, of purely human origin, but which you each prefer. Yet, you all claim to be *Christians*, or disciples of Christ; you all admit the *divine* origin of that name; that the *disciples* were first called *Christians* at Antioch; that Paul tacitly sanctioned that

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name in his defence before Agrippa; that Peter fully endorsed it when he wrote the 16th verse of the 4th chapter of his general epistle; that it was the general designation of the followers of Christ in ancient times; and that it is universally revered by all such in the present day. I, therefore, propose that you each make an equal sacrifice, by laying aside your party creeds and names, and unite upon the broad, ample, and common ground—*the Bible alone.*

I appeal to your common sense, would not this be a fair proposition? Would it not effectually remove those two great outward bulwarks of divisions—human creeds and names? And would it not be the only possible basis of the contemplated union of all parties?

Let us return to our supposed assembly. One of the representatives is now stating some obstacles in the way of the union for which Jesus prayed, even if all should agree to unite upon thn Bible alone, and throw aside their party creeds and designations. He says, for instance, that there is great diversity of sentiment among them on many important doctrines, such as *faith, the operation of the Holy Spirit in man's conversion*, the proper action of *baptism*, and an almost endless catalogue of opinions, on a variety of subjects too tedious to mention.

The advocate of Bible union responds—That the differences are admitted to exist, and the embarrassment which they throw around the question is sensibly felt; that, however, the most of these differences are the offspring of existing divisions; that many of them are mere speculative opinions; that a union of *opinion* on any subject is impossible, and is not the union sought or expected among Christians, but a union in the faith and practice of the gospel; that every man should be entitled to the enjoyment of his opinions as private property, and not seek to force them upon others; that, so far as faith is concerned, all are agreed as to what it is; that it is a hearty belief of the testimonies concerning Jesus Christ, demonstrating that he is the Christ the Son of the living God; and that it is a divine and saving faith, if it will lead an individual to obey all the commandments of his Redeemer, and that, too, whether this faith be wrought in the mind by the direct agency of the Holy Spirit, or by the testimonies of the same Divine Spirit speaking through the mouths of the Apostles, as recorded in the New Testament; that, notwithstanding all the speculations on the subject of conversion, all will admit that, if a man will hear the gospel, believe the gospel, and be baptized, he shall, in conformity with the promise of Christ, be saved; and that the best proofs of a *genuine* conversion are to be found in the renunciation of the world, in a hearty espousal of the cause of Christ, and in a practical illustration of the virtues of Christianity; that, so far as *baptism* is concerned —the most serious obstacle in the way, because it is a positive institution of Heaven, and not an opinion or speculation—it need not be deemed an insurmountable difficulty in the consummation of the desired end; for, while there are serious doubts, and positive and conscientious disbelief in the minds of many, concerning the validity of *pouring* and *sprinkling*, as Christian baptism, the validity of *immersion* is universally acknowledged; and that, if Christians will take only those things which are common to all—divert their minds from theological speculations and turn them to the simple word of God—preach the gospel, as did the Apostles—"call Bible things by Bible

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names"—exercise a charitable toleration for differences of opinion—labor together for the conversion of sinners, and exemplify the spirit and virtues of Jesus Christ, these difficulties will gradually vanish, and the people of God be bound together by one, holy, active, and benevolent brotherhood.

Such, fellow-citizens, is our demonstration of the simple question of the *practicability* of the union of Christians. I will now further illustrate the general question, by the supposition of one of the saddest possible events for ourselves as a nation, and for the cause of human freedom throughout the world—namely: *the breaking up of the confederacy of the United States.* Suppose ourselves to occupy a point of time one hundred years in advance of the present date; that, in this interval, this great national catastrophe had befallen us; that the States of *four* geographical sections of our country had filed off, formed *four* minor Republics, each taking the Constitution of the United States, with such modifications as were supposed to suit their sectional interests, as their fundamental law, and designated and distinguished by the following names—*The Northern Republic of the United States, the Southern Republic of the United States, the Eastern Republic of the United States,* and *the Western Republic of the United States.* Suppose, after experiencing the manifold evils of this state of things, that a great union convention should be held, and that each Republic should declare by its delegates, that it regarded the old Constitution of the United States as the very best instrument of the kind that man can devise. In this state of these, I ask you as sensible and candid men—first, would it not be impossible to effect a reunion of these broken fragments of a once glorious Republic upon any one of these sectionally modified constitutions? Second, would not the only reasonable and practicable plan be, for each to give up their sectional constitutions and names, and return to that old constitution, upon which they now stand united—a glorious sisterhood of States, forming one nation—the wonder of mankind, the fear of despots, and rapidly advancing to the mild dominion of the world? To you I leave the application of the question of the practicability of the union of all the people of God upon the Bible alone.

Is the religious world prepared for this step? I think not. I do not believe that they are willing to make so noble a sacrifice of denominational distinctions, even for the salvation of the world. In this *unwillingness* resides the great difficulty, and not in the *practicability* of Christian union. Nor am I so sanguine as to suppose that we may look for such an event at an early day; or that, when it shall be effected, it will be done *in the mass,* in the style described. In my judgment, it will ultimately be accomplished, and all Christians will stand upon the Bible; but it will be a gradual work, and, consequently, the work of time—of an indefinite time to us. The union movement has been started, it has grown rapidly in public favor, and thousands upon thousands of sincere Christians have already left the ranks of sectarianism, and rallied beneath the blood-stained banner of the cross, to "contend earnestly for the faith once delivered to the saints." There are many cheering signs in our religious horizon. The religious world are beginning to show symptoms of dissatisfaction with the present state of things, and to seek after "the old paths"—the Apostolic and Primitive Christian paths. These human estab-

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lishments are being weighed in the balance, and will be found wanting; and he who believes that Christians will one day be united and the world converted to Christ, may now write their epitaph. And O! when that day shall roll round that shall herald the hearty union of all that love the Lord in Baton Rouge, in the State of Louisiana, in our wide-spread country, in all Christian lands, what a day will it be for distracted Zion, for benighted heathenism, and for the glory of God! The knowledge of the Lord will then cover the earth, the praises of Jehovah will resound through every valley, and temples of worship will deck the brow of every hill!

Thus, now, fellow-citizens, I have endeavored to give an answer to the question—*What church is that?* In doing so, I have detained you long in the *reading* of a hastily prepared discourse—an exercise in which I have little experience, and for which I have as little taste. I must now draw to a close. In answering this starting query, I have spoken plainly, and have come in conflict with many popular opinions and practices. The former was *necessary*, in order to show the necessity for just such an enterprise as that in which we are engaged, and to justify ourselves in the undertaking; the latter was *inevitable*, because of the essential differences between ourselves and other religious parties. If, in the prosecution of our subject, I have said aught in the spirit of unkindness, and thus unnecessarily wounded the feelings of any Christian friend here present, I am sorry for it. But, if I have spoken the *truth*, and, thereby, have come in contact with *error*, and wounded the prejudices of *a false religious education*, I have no apology to make. To you who stand identified with the ecclesiastical establishments of our day, I beg leave to say—Examine, in the fear of God, the ground on which you stand, and, if you find that your influence is given in favor of division among the people of God, I implore you by the love you bear to our Saviour—by the respect which you feel for his prayer—by your desire to see the peace of Zion restored, and the world converted to the glorious captain of our salvation, *change your position*, and give your influence to that cause which contemplates these sublime ends. To you who have not espoused the cause of Christianity, allow me to say—Examine the claims of that divine system as portrayed upon the pages of the New Testament, with zeal and candor, and give to it, so soon as you are convinced of your duty, the homage of your hearts and the devotion of your lives. To you, my fellow-laborers in this great work, I would say—Perese-vere in your well-begun course. Contend earnestly for the faith once delivered to the saints, but contend in the spirit of kindness, and the day of triumph will come. You and I may not see the consummation of this mighty undertaking. Death may assert his right to our mortal frames, and the grave hide us from the eyes of men; but rest assured, that this sublime cause, with which you have been identified in the day of its weakness, will go on conquering and to conquer, while you will have gone home to reap your reward. Above all, live the lives of Christians; do justly, love mercy, and walk humbly with your God; and the God of Peace shall be with you.

And now, brethren, in the language of Paul, *I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* Amen.

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LETTER FROM DR. BARCLAY.

JERUSALEM, March, 1853.

Dear Brother Burnet—As if in compensation for past disappointments, we have been cheered by the receipt of two kind letters from your pen within the past week; to both of which I shall now reply, after posting up current events to the present date.

With a view of occupying Wady Farah, and commencing operations preparatory to the settlement of several persons there, I visited the valley a few days ago in company with my youngest son and an Arab servant. When within a short distance of the valley, our suspicions were aroused by the conduct of several Arabs near Irkan Ibrahim, (Abraham's Cave,) and on the tops of other neighboring hills, who were evidently on the scout; but we were not prepared for the events that transpired on reaching the valley. No sooner had we reached the brow of the hill overhanging the Wady, than the women began to yell and scream most prodigiously, which seems to have been a preconcerted signal for collecting the men together, for they forthwith began to creep out from the caves, and to appear on the neighboring crags of rock. We were forthwith beset behind, before, and on each side, by several dozen men, women and children, gesticulating most furiously, and threatening immediate death if we proceeded any higher up the Wady. But assuming as bold a carriage as possible, we pressed on, in hopes of intimidating them by so daring an act of temerity—for such it seemed to be to oppose this infuriated horde of savages, so well armed with clubs, swords, and fire-arms. Being thus surrounded and closely pressed, we were glad enough to come to a parley. They alleged, in justification of their attack, that they were the citizens of Hizmeh, a neighboring town, and had come to prevent our settlement upon their property. We told them in reply, that we had bought the place from the sheikhs of Anata, the nearest village, and were not aware that they professed to have any claims upon it. They persisted in their claim, and told us that they had united with an encampment of Bedouin not far off, and intended to kill every Anata man they could find, and that they dare not make their appearance in the Wady. I thereupon informed them that I certainly would not take the land if it really belonged to them, and that I would immediately go and see the sheikhs of Anata about it. They then told us that both we and our horses might drink—a piece of hospitality positively denied us at first—and I was proceeding to the water, when all at once they burst into violent exclamations; and turning my eyes in the direction they were looking, there stood a murderous looking Arab, perched upon a lofty crag, with his gun still pointed at me, and doubtless he would have discharged it, but for their declaration that a truce had been concluded between us. This was one of the men, to the lurking places of whom the women had pointed on the cliffs of either side, when we were lower down in the valley, and admonished us not to get within their reach. But though they had professedly agreed to an armistice, they still prowled about like so many howling hyenas, insulting, cursing, and menacing us, and badly misusing the poor Fellah that accompanied us. They followed us for some distance out of the Wady; but we had barely got-

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ten out of reach of them, and were congratulating ourselves on our fortunate escape, when all at once our ears were again saluted by the same hyena-like squalling that had greeted us on entering the Wady, and about twelve or fifteen men, accompanied by a goodly number of women, rushed from a cave, and rapidly approached a narrow pass, along which we must needs go. Our Arab companion was immediately seized, disarmed, beaten and robbed of his gun, and about one hundred piastres (the decorations of his daughter's head, which he happened to have in his bosom.) The only reason alleged was that he had conducted us into the Wady. Though anxious to interpose a respectful distance between ourselves and these merciless marauders, yet we did not think it right to leave our faithful ally in their hands, and so I rode into the midst of them to intercede for him. But he seemed not much disposed to leave them, though in such sad plight (having every thing to gain and nothing to lose, save a few tattered rags and the little breath they had left in his lungs) and there he doggedly stood, as if appealing to their humanity, while they continued all the time kicking and cuffing him with their feet and fists, and dealing out liberal blows with sticks and gun-barrels. At last he agreed to leave them, on being promised that the matter should be properly represented to the pasha. But no sooner had they heard the word "basha," than several of them picked up rocks and began to throw at me. Not unmindful of Bishop Butler's definition of valor, I urged my horse vehemently until I was beyond the reach of such missiles; but, unfortunately, John was still very near them, and though he had neither said nor done any thing at all offensive, they immediately commenced throwing at him. Urging his donkey to the top of his speed, he forthwith left them, amidst a shower of stones, but just as he had nearly reached the spot where I had halted for him, and was beyond stone's throw, I discovered, on looking around, that a most ferocious looking Arab had fallen upon one knee, and was deliberately resting his gun on the other, to take aim at him. I immediately whirled around, and by way of diverting his attention from John, pointed at him a long gazelle gun that I had brought along, not only for the purpose of killing gazelles, large hordes of which roam here, but certainly in some reference to personal protection—such a *vade mecum* being considered indispensable in all by-ways, as security equally against the attacks of quadrupedal and bipedal hyenas, except when traveling in large parties. He was immediately intimidated, and desisted until reinforced by two or three of his comrades, when he fell upon his knee again to take aim, whereupon I wheeled around to resume flight, (John now being at my side,) and just as I did so his well directed ball came whizzing between us. A very few minutes sufficed to place us beyond gunshot range, on a commanding eminence, where we could watch their movements, and here we waited to see what would become of our hired servant. Knowing that according to Mohammedan law he could make them not only bring back his own gun, but deliver up theirs to the pasha, he several times endeavored to leave it in their hands, but they at last swore, that if he did not immediately take back his gun they would cut his throat, and he then reluctantly took it back and came along, as best he could, halting and smarting from his wounds and bruises.

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Having ascertained the names of the ringleaders from a friendly woman who happened to be amongst them, we repaired to Anata and reported the state of affairs to the sheikhs, from whom I had bought the Wady, who declared their readiness to put me in possession of it next morning, but thought it best, in the meantime, to inform the pasha of the matter. Anxious to prevent a war between the two rival villages, (Anata and Hizmeh,) which was now openly declared, and concerned for the welfare of Frank travelers in these parts, as well as conscious of our own insecurity henceforth, I permitted this outrage to pass unrebuked. I lost no time in having the matter officially represented to the pasha, through our consular agent, Mr. S. Murad. The pasha immediately took the matter in hand, and sent for me to appear before the Divan Effendi and lodge the complaint in person. Having done so, his scribe immediately drew up a kind of writ, addressed to the sheikhs of Hizmeh, which he forthwith despatched by the hands of six of his janizaries, for their apprehension, declaring that he would "shew the regulations upon them—how to treat Franks hereafter." So far, so well. But here the effendi—telling me, by way of preface, that he loved me very much—assured me that Wady Farah was "wakf," or church property, and belonged neither to Hizmeh nor to Anata, but to Neby Mousa, (the reputed tomb of the "prophet Moses,") a few miles distant, and inasmuch as it was church property, it could not be sold! Great, indeed, was my disappointment. But what could be done? Deny the validity of their title upon the score of their misplacement of the great lawgiver's tomb? Of what avail would be the authority of Ezra against the testimony of "a prophet of their own?" Such an appeal would only have insured defeat. Right glad was I, therefore, to yield my claim, upon the positive assurance of the pasha that every para I had paid should be refunded. How much such an assurance is worth, however, remains to be seen, for as yet I have only received a little more than one half, though I must do him the justice to say, he immediately imprisoned (of his own accord) all such persons as he heard had participated in its sale; but as I have taken security of the agent for the balance, I have some hopes of getting it back in the course of a few months. The mischief of the matter is, that though I was informed that it was purchased alone from the sheikhs of Anata, the nearest village, nearly all the sheikhs of the neighboring country have received a portion of the purchase money.

The loss of this delightful valley is deeply to be regretted on many accounts, and I entertain no hopes of ever procuring such another spot; indeed, I shall make no further effort to purchase another place, without first obtaining a firman from Constantinople. But the Divan Effendi was kind enough to say that, so far from having any objection to my purchasing land, he would actually assist me in securing any place that could be disposed of, and would both countenance and protect the place with soldiers, if necessary. Although I have used all practicable dilligence and precaution from beginning to end, and have nothing to regret but misfortune, yet should the balance of the money not be forthcoming at the appointed time, the brethren must consider me as responsible for it. Set it down to my account—I will repay it.

The issue of the Bethlehem movement is another rather discouraging circumstance, of which I must inform you. The Greek patri-

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arch had in vain offered the owner of the dispensary room twenty gazas (gold pieces of about $1 each) to turn us out; and it was pretty much in vain that the Latin patriarch had brought a physician from the city; the patients still continued to come to the number of fifty, sixty, or seventy per day, until, by some cunningly devised trick, these "Reverendissimos," as they are blasphemously termed, leagued together, and so operated upon the fears, superstition, and cupidity of these poor oppressed people, that the number of applicants dwindled down to less than half a dozen per day, and not deeming this a sufficient number to justify the expense and trouble of maintaining the dispensary without a more encouraging prospect of benefitting their souls, it has been discontinued. What I surmised in a former letter, in relation to the sudden dismission of Padre Rush, by the Latin patriarch, is now an ascertained fact—*His* Grace actually banished him to that stronghold of Romanism in Malta, merely for venturing to remonstrate with him on the impropriety, or impolicy of his conduct, toward me!

It is rather discouraging, but, nevertheless, true, I fear, that the large majority of the Bethlehemites, who at one time seemed to be so much concerned, now either refuse instruction altogether, turn a deaf ear to it, or receive it only Nicodemus-like, while there is only one who is ready, at all hazards, to unlearn his errors and learn the truth. But I must confess, that had I been aware of the *intimate* nature of *relationship* existing between this corps of "sacerdotals" and this progeny of Ishmael and the "Scarlet Lady," I could have anticipated no better result.

The weather is very hot, and the season is so far advanced, that the most serious apprehensions are entertained that there will be no "latter rain." The Mohammedans and Jews have been fasting and praying for rain, somewhat in concert, for the last three days, but all in vain. To hear the doleful lamentations of the latter, as they mournfully pour forth their plaintive wailings just opposite these premises, at their "wailing place," could but draw tears from your eyes. So great is the scarcity of water in consequence of this unusual drought, that the supply now brought from the neighboring springs and tanks, is greater than it was at any time during the summer. The water in both the cisterns attached to this house, was found to have contracted so much impurity from the filthy habits of the former occupants of the premises, that we had the largest one entirely emptied, and have been compelled to buy nearly all the water we have used for the past year, both in town and country, except the supply derived from the little rain that has fallen this winter, which will soon be exhausted. In consequence of the present drought and the threatened scarcity, every article of food has already materially advanced in price, and the population of the city will doubtless be considerably thinned.

March 6th.—Your communication of October 14th, requiring more space for its reply than now remains, you will find fully answered in the enclosed sheet. That of November 29th, I find on reperusal is virtually already answered by the contents of this, with the exception of your query about the precise locality of the pool of Bethesda, whose waters, you are aware, have been so much muddied of late by the stirring of the three rival theorists, that I could not now reply satis-

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factorily without incurring double postage. Wherefore, this subject is deferred till my next.

I am sure you will know how to excuse me for this abrupt conclusion, when I inform you that I can now be entertained and refreshed by three such spirits as Bros. Campbell, Burnet and Coleman, for the postman has just brought in one dozen Harbingers, one Christian Age and one Christian Intelligencer! What a feast!

I am greatly comforted and encouraged in the assurance that the saints are supplicating a throne of grace in behalf of the mission.

With sincerest Christian affection and personal esteem, truly yours.

J. T. Barclay.

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The history of the English Bible is, to every Anglo-Saxon Christian in the world, a history of transcendent interest and importance. If fairly and fully written in all its fortunes, conflicts and triumphs, such a history would be read with much pleasure and profit by every man capable of appreciating the value of this Book of Life to a lost and ruined world.

"The Annals of the English Bible," by the late Christopher Anderson, of Edinburgh, in two volumes octavo, furnishes, in its 1242 pages, a fund of learning of inappreciable value to all the amateurs of Wickliffe's and Tyndal's labors, in this great work of civilizing and evangelizing our forefathers, in every land where our vernacular is spoken.

Anglo-Saxon Protestantism, in its present form and character, may be regarded as one of its first fruits. Nay, indeed, our civil liberties, our free institutions, our elevated position in the rank of nations, the amplitude and glory of our present horizon, and future destiny in this world, as a people, to say nothing of the brighter and more glorious hope of a life to come, were, and are, and will be, for centuries to come, identified and regarded as the fruits of this greatest, mightiest, and most blissful movement in the annals of literature, science, religion, and human happiness.

We can only note a few incidents and events in the progress of this work, in our present living age, as indicative of our duties, privileges and honors, in co-operating in this grandest movement of the age.

That our numerous and various readers may be fully posted in the

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premises before us, and induced to take a still more lively and efficient interest in the Bible Union, I purpose to spread before them a portion of the premises, which warrant an increased zeal and effort in this greatest work of the living age.

I will only allude to the fact, that in one thousand years a hundred new versions and more have been given to Christendom in the dialects of Europe, Asia and America, besides numerous versions of these by way of emendation and amendment, adapted to the provincial departments and changes of a common living language.

But, to confine our attention to our own times and the grand movements of the present century, we shall, in the first place, notice the movements of our own population in the great work of giving the Bible to the people. And for our present object, a few extracts from recent reports will suffice to show the growing interest and increasing zeal of our contemporaries in this great work. Of these, the most recent is the notice of the 37th Anniversary of the American Bible Society, celebrated in New York four weeks since. We quote from the Bible Record of May, 1853:

"The Thirty-Seventh Anniversary of the American Bible Society, was celebrated in this city on Thursday, the 12th day of May.

"At 8½ o'clock A. M., a large number of the friends of the Society convened in the Managers' Room, in the new Bible House, on Astor Place, for devotional exercises. The Hon. Luther Bradish, one of the Vice Presidents, was called to the Chair. Rev. Dr. Spring, one of the original founders of the Society, read a portion of the Scriptures, and offered prayer, in which special thanksgiving was rendered to Almighty God for the prosperity which has hitherto crowned the Society's efforts; the divine blessing was implored upon its future operations, and the new Bible House was solemnly set apart to the great object for which it was designed. Rev. Dr. Brigham, one of the Secretaries, then made the following statement respecting the rapid growth of the Society, and the completion of the new house:

"STATEMENT.

"Soon after the formation of the American Bible Society in 1816, the Agent kept the Depository gratuitously at his own office, a room up-stairs, at the corner of Cedar and Nassau streets.

"In the course of a year, this place was found so inconvenient, and the calls for books so many, that the Depository was removed to a building in Cliff street, occupied by the Society's printer. At first, the books were kept in a room nine feet by twelve, but soon a second small room was added.

"In about one year there was occasion for larger accommodations: a four story building was hired in Sloat's Lane, now Hanover Street, near Wall and the Exchange. Here the Agent occupied the lower front room for his office, and the rear one for the Depository, a room twenty feet square, and of which he is remembered to have predicted that he should yet see it entirely filled with Bibles. This was a day

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of small things, compared with what was to come, but great compared with what had been done before. The binder occupied the second story of this building, the printer the third and fourth. This place was soon found too strait, so that in 1820 the Board began to inquire as to the feasibility of purchasing or erecting a House solely for the Society's use. The inquiry resulted in the appointment of a committee, the purchase of two lots in Nassau Street near the Park, and the erection of the first Bible House, fifty feet front by one hundred feet deep. This house was finished in 1822, and was wholly paid for by special contributions of New York citizens, at a cost of $22,500.

"The issue of Bibles and Testaments for the year when they entered the new House, was 57,805, and the total of issues had amounted to 268,171 copies. It was supposed that ample room was now furnished for the Society for a long period to come.

"But God's ways are not our ways. In 1828 the demand for the Scriptures had become so great that the Managers were under the necessity of giving up their own hall to the binder. In 1829 they felt the necessity of putting up an additional building, and not being able then to purchase lots adjoining their other house, they erected one on the opposite side of Nassau Street, a house 37½ feet by 40.

"In 1831 they were enabled to purchase two lots adjacent to their first house. They consequently sold the house last erected, and built on the new purchased lots. They had now a building covering nearly 100 feet square, most of it four stories high, with steam presses and many other improvements introduced, and had apparently room and facilities to meet all the demands for the Bible for many years.

"It was found, however, in 4847 and '48, that in the present building they could not supply the auxiliaries, very many of which were now engaged in a systematic supply of their respective fields. Two full stories were consequently added to the printing department in 1850. But even now books were not prepared to advantage, and there was no room for enlargement. Inquiries were made for adjoining lots, and for another entire site in the lower part of the city. But as many contiguous lots were required, where a spacious building, easy of access, with an abundance of light and air, might be erected, it was extremely difficult to find a proper locality. Sites could be procured which would serve for a few years, but the Board had experienced so many evils from confined apartments and frequent removals, that they wished next, if possible, to build it at least for one or two generations.

"In 1851, such had become the necessity for enlarged accommodations, that a Special Committee was appointed to seek for a new site. This committee entered on their duty with great zeal and patience; but after months of search, were unable to find what they so earnestly desired. At length their attention was incidentally called to a block of ground which had been purchased for a very different object from that of making Bibles, and which they had heard might possibly, at this juncture, be obtained. With no loss of time it was secured, to the surprise of all, with the approbation of all, in the Board and out of it, who were friends of the Society, and with the silent thanksgivings of many, who saw in the event the hand which made the Bible, and made our land what it is by means of the Bible.

"The site referred to we occupy to-day. Since the last assemblage

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of the Society in May, the corner stone of this goodly edifice has been laid, and these spacious walls, spread over three-fourths of an acre, and rising six stories in height, have been reared stone by stone and brick by brick, until all is complete. Nearly 400 operatives are now engaged in preparing copies of the Sacred Word, with every comfort which can be desired, and every improvement in machinery, in the mode of warming and ventilation which this inventive age can furnish.

"The building, too, has been erected with an amount of care and unpaid labor on the part of the Board, and particularly the Building Committee, which they would not speak of, but which the friends of the cause here assembled, may assert and be grateful for, as it has not only taken days and weeks, but months of time, which was abstracted from pressing private avocations.

"The building, too, large as it is, goes up without taking one dollar from the funds given by the auxiliaries and friends for publishing and circulating the Bible. A special contribution of $54,000, cheerfully given by those in this city, with the avails of the former house, and a temporary loan, to be repaid from the rented portions of the house, pay for all that has been done.

"In the erection of this house, the Board have been favored in pecuniary arrangements, in their builders, in freedom from disasters, and in many other ways, far beyond what they anticipated at the beginning of their task. In this house, it will be seen, there is room for a vast expansion in the work of preparing books. Let immigration continue, let the peopling of the great West go on, the Word of Life can here be provided for all, if the means of publication are furnished, and the friends of the Bible throughout our borders will give it circulation. And who can estimate the effects as regards this life and the life to come, of these countless volumes which are to go hence in coming years? They are to go annually to every State and Territory, to nearly every county and village, of our wide domain. They are to go, in a great measure, to the poor, the neglected, to those which the book-merchant cannot be expected to supply. They are to go, oftentimes, to the abodes of sorrow, to the dwellings of the profane and the Sabbath-breaker, to the hospital, the prison, to the sailor, the soldier, to all who can be reached by the hand of benevolence.

"Is there not occasion, then, to-day for devout thanksgivings for the goodness of God to the Society in former years, and particularly for that of the year now closed? Is there not occasion, too, for fervent prayers in regard to the future, that the Inspired Word, as it goes from this favored spot, may go with the Divine benediction, and become the savour of life to millions in our own and other lands!"

The progress of this grand institution, like that in Great Britain, formed in the third year of the present century, was slow and feeble at first, compared with present means, facilities and efforts.

We will give a few extracts from the President's address, and also from the Treasurer's report.

PRESIDENT'S ADDRESS.

"We can never adequately estimate the value of, or trace the relations of the family to the State, and of the Bible to both.

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"The family forms the basis of the social community, and effectively reaches the larger spheres of the government and the State. When pure, it is the copious fountain of all that is good and hopeful, as it is, when corrupt, the fatal source of all that is pernicious and destructive.

"The recollections of childhood, the father's counsels, the first prayers of the mother, often hallowed by the thoughts of bereavement and the wastes of the grave, meet and glow together in manhood, to exalt the agency coming from the family among the most eventful on the character and destiny of man.

"The sagacious observer of men and influence, who deemed the ballads of pastoral people of so much moment, could, with more truth, have said, allow me the open way to the family—grant me to pour upon the household, at the fireside, at the social table, at the home coming of labor from its toils, the light and power I may bring, to shape the mind, to mould the will and guide the thought; and, under God, I will hold the reins of public sentiment, and fix the standard of character, and the law of conduct. Yes, he might add, with fearful truthfulness, I will make or unmake any people with such permitted agencies.

"It was of the Divine purpose to clothe the family with energies of peculiar power, and that it should be, through all time, the germ of social existence and character. He well knew how soon the seeds sown there would spring up to life, and how fruitfully the blossom would ripen to the harvest. He constituted this domestic relation on the very first days of creation, while Eden still bloomed in all its innocence. 'I will make him a help meet for him, and they shall be one flesh. For this cause shall a man leave his father and mother, and shall cleave unto his wife.' They shall be one in joy, and sorrow, and sympathy—one in thought, and purpose, and counsel. And with it the Bible holds inseparable communion. There is no law but in God's Word that can preserve the family in healthful condition. All history shows that there is no other bond that can bind together its various interests. Let that green and verdant spot, where childhood and youth yield so freely to first impressions, and are moulded into the man and the citizen—let that be neglected or perverted, and no regrets or reproaches can repair the mischief. As well might we expect grapes of thorns, as virtuous and honorable manhood from neglected and wicked youth. 'Whatsoever a man soweth, that shall he also reap.' The whirlwind for the wind, is as true for nations as for man, and the harvest will show the seeds that are sown. It is a universal law, and sways all creation. Wicked parents and lawless children will grow into corrupt communities, and at last overthrow the wisest systems of social and civil order ever raised by the wisdom and skill of men. The family is benignantly designed and fitted to be the nurse of virtue, and to be such, the Bible must rule the family. The authority of God, and the influences of his Word and Spirit, must fence around this sacred place against hostile intrusions and corrupting temptations. The charities of home must be guarded and cherished by the doctrines and precepts of the Bible.

"There can be no stronger plea for the Bible, and especially here, with our free institutions, the work under heaven of our hands, and with laws, the fruit of our own legislation. We must have the Bible,

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in its power and glorified course, bearing light, and purity, and peace into every cottage, and neighborhood, and dwelling place, or the tides of evil that threaten us will very soon roll over us in volumes of overwhelming desolation. And the American Bible Society is honored by this blessed instrumentality. God in his merciful providence has raised up this institution for these great ends, and we would devoutly acknowledge the goodness which has given to it so much favor, and crowned it with so many tokens of his approbation."

TREASURER'S REPORT.

Sixty-seven new auxiliary societies have been recognised, making the entire number of societies, auxiliary to the American Bible Society, over 2,800, besides many branch societies indirectly connected with the Parent Society.

Sixty-five Life Directors and 1,318 Life Members have been constituted during the year.

The entire receipts of the year for the general work, exclusive of contributions for the new Bible House, are $346,542 42, exceeding by $37,797 61, the receipts of any former year.

The legacies of the Society for the year amount to $34,522 24.

Debts of embarrassed or feeble societies in new and destitute regions have been cancelled to the amount of $6,373 73.

Of Bibles, there have been printed 266,000, and of Testaments, 575,500, making a total of 841,500 volumes.

The entire number of volumes issued is 799,370, exceeding by 133,355 copies the issues of any former year, and making an aggregate since the origin of the Society, of *nine millions, eighty-eight thousand, three hundred and fifty-two.*

The gratuitous issues of the year amount to 63,772, exclusive of what has been purchased or published with the Society's funds in foreign countries, and exclusive also of donations in the form of debts remitted.

Thirty-two Agents are at this time in the service of the Society. They have labored dilligently and faithfully. They have, however, had much affliction during the year, and two have died in the work, viz: Rev. R. Bond, M.D., and Rev. D. W. Pollock. They were much esteemed and very useful.

To the meeting of the British and Foreign Bible Society for this year, the Managers have sent a deputation, this being the jubilee year of this great institution. The deputation consists of the Rt. Rev. Bishop M'Ilvaine, of Ohio, and the Rev. Dr. Vermilye, of New York.

Finally, the Bible cause is increasingly prosperous, and the means of the Society are more available for good. The circulation of books at home, and the demand for the Scriptures abroad, are greatly augmenting. Missions are extending, are translating the Scriptures, are raising up Bible readers, and are calling on us for aid to publish and circulate them. Our new Bible House, furnishing enlarged facilities for publishing the Scriptures, should be a strong inducement to the patriotic, the benevolent, and the pious, to redouble their exertions, and supply the means requisite to make those facilities available. Let Christian benevolence replenish that reservoir, and there shall flow from it streams of living water, to spread over all the land, and fertelize and bless the heritage of God.

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The American and Foreign Bible Society, fully organized in 1837,* was founded on the principle that "the Hebrew and Greek originals are *the only authentic standards of the Sacred Scriptures*, [rather, are themselves the only authentic Sacred Scriptures,] and that aid for translating, printing, or distributing of them in foreign languages, should be afforded to such versions only as are conformed, as nearly as possible, to the original text, it being understood that no words are to be transferred which are susceptible of being literally translated."

Its Preamble and Constitution are in the following words:

Whereas, the inspired Scriptures, the Hebrew of the Old Testament and the Greek of the New Testament, are the only authoritative Divine standard containing the revelation of God for the whole human family: And whereas, the Council of Trent, in 1546, declares that a Latin translation, called the Vulgate, "shall be held as authentic, and that no one shall dare or presume to reject it under any pretence whatever," and the Rhemish Testament was translated from the Vulgate into English, in 1582—the translators declaring that the Vulgate "is not only better than all other Latin translations, but than the Greek text itself in those places where they disagree;" which assumptions have been generally repudiated by all enlightened Christians, not in the Romish Church:

And whereas, the American Bible Society, in 1836, approved of the following resolution, viz:

"Resolved, That in appropriating money for the translating, printing, or distributing of the Sacred Scriptures in foreign languages, the Managers feel at liberty to encourage only such versions *as conform in the principle of their translation to the common English version;* at least so far as that all the religious denominations represented in this Society can consistently use and circulate said versions, in their several schools and communities:"

The remonstrants against this resolution, believing it to be a virtual abandonment of the great principle of Protestantism, and the adoption of that of the Council of Trent, as well as a departure from the basis of the original compact of the Society, which states their object to be "the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required," and having in vain taken every Christian measure to prevent its passage and enforcement, were constrained to form, provisionally, in 1836, and fully organize in 1837, THE AMERICAN AND FOREIGN BIBLE SOCIETY: **FOUNDED UPON THE PRINCIPLE**, that the originals in the Hebrew and Greek are *the only authentic standards* of the Sacred Scriptures; and that aid for the translating, printing, or distributing of them in foreign languages, should be afforded to such versions only as are conformed as nearly as possible to the original text; it being understood that no words are to be *transferred* which are susceptible of being literally *translated.*

CONSTITUTION.

ARTICLE I. The name of this Society shall be, *The American and Foreign Bible Society.*

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ART. II. It shall be the object of the Society to aid in the wider circulation of the Holy Scriptures in ALL LANDS.

ART. III. Each contributor of three dollars annually shall be a member; each contributor of thirty dollars, a member for life; and each contributor of one hundred and fifty dollars, a director for life. Life directors shall have the privilege of participating in the deliberations of the Board.

ART. IV. All Bible Societies agreeing to place their surplus funds in the treasury of the Society, shall be auxiliaries, and the officers of such societies shall, while in office, have the privilege of life directors.

ART. V. A Board of twenty-five Managers, residing in the city of New York, or its vicinity, shall be annually elected to conduct the business of the Society, with power to fill their own vacancies.

ART. VI. The President, one Vice President, the Secretaries and Treasurer, shall be members of the Board.

ART. VII. The Managers shall meet monthly, or oftener if necessary, at such time and place as they shall adjourn to, a majority of whom shall be a quorum.

ART. VIII. The Managers shall have the power of appointing such persons as may have rendered essential services to the Society, either members for life or directors for life.

ART. IX. The Annual Meeting of the Society shall be held at New York, on the day after the second Thursday in May each year, or at any other time or place, at the option of the Society; when the accounts of the Treasurer shall be presented, and a President, Vice Presidents, Secretaries, Treasurer, and such other officers as they may deem necessary, together with a Board of Managers, shall be chosen for the ensuing year, by the members entitled to vote on the treasurer's books the beginning of the said month.

ART. X. The President shall, at the written request of six members of the Board, call a special meeting of the Board of Managers, causing at least three days' notice of such meetings to be given.

ART. XI. The whole of the minutes of every meeting shall be signed by the Chairman and Secretary.

ART. XII. No alteration shall be made in this Constitution, except by the vote of two-thirds of the members of the Society present at an annual meeting.

The difference between this society and the American Bible Society, is told in one sentence. The American Bible Society will give to the world only such versions as conform to the Common English Version, which, in fact, is only a translation of the Common Version; whereas, the American and Foreign Bible Society will give only such versions as conform to the original Hebrew and Greek Scriptures.

But the *American and Foreign Bible Society*, having virtually abandoned this principle, and after all the controversy with the *American Bible Society*, finally surrendered the point, and refused to *translate* into our own language or any other, the whole testimony of God, compelled the origination of a new Bible Society, called THE BIBLE UNION, which proposes to translate the whole Oracles of God into all

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vernaculars, domestic or foreign, without favor or affection, every word and sentence, so that every man may read, in his own tongue, whatever is contained in the original tongues. Such, as we understand it, are the occasion and ground of the existence of the American Bible Union. It renounces the distinction between privileged and non-privileged classes of words. It proposes to give, in the present living currency of ideas, every idea, institution, precept and promise, found in the original tongues, used by the holy men of old, who have spoken to us all the words of eternal life. Its peculiar designation and object are expressed in the three first articles of its Constitution:

ART. I. The Association under the Constitution shall be called *The American Bible Union.*

ART. II. Its object shall be to procure and circulate the most faithful versions of the Sacred Scriptures *in all languages* throughout the world.

ART. III. It shall be composed of annual messengers, life members, and life directors. Annual messengers may be sent by churches, or any other co-operative bodies, on the payment of TEN DOLLARS into the treasury of the Union; and they shall have all the privileges and powers of membership under this Constitution for one year. Life members shall be constituted such by the payment of THIRTY DOLLARS, and shall be entitled to speak and vote in all the meetings of the Union, subject only to this Constitution, and such rules of order as the Union shall adopt. Life directors shall be constituted such by the payment of ONE HUNDRED DOLLARS, and in addition to the rights of membership, shall be entitled to seats in the Board, with all the privileges of managers except that of voting. The managers shall have the power of appointing such persons as may have rendered essential services to the Union, either members for life or directors for life.

The destiny of such a version as that contemplated by the Bible Union, cannot be a doubtful matter. If consummated in harmony with its own project or intention, it is destined to a currency and circulation commensurate with the great aggregate of all circumcised ears and hearts that respond to the pure and uncorrupt oracles of God.

It is, therefore, destined to be, amongst all enlightened men who love and venerate the oracles of God, the most popular undertaking, and, ultimately, the most successful effort to unite Christians upon the broad basis of the pure and unadulterated word of God that endureth forever.

We, therefore, as a community, on these premises, feel in duty bound to co-operate with the Bible Union, in this grand effort to restore a pure speech to the whole household of faith, having no sectional nor partizan end or object in our horizon; being now, as we have always been, the uncompromising advocates of one grand Christian community, holding one Lord, one faith, one immersion, as the

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Apostolic basis of Christian union, communion, and co-operation. Will not, then, every brother in our whole community be an efficient co-operant with our Baptist brethren devoted to this great undertaking?

As for our orthodoxy or their orthodoxy, we have nothing to fear or to be feared. Such a version as we anticipate as the natural result of the Bible Union, will, we have not one lingering doubt, be acceptable to all who participate in it, as much to one as to another. For our orthodoxy is their orthodoxy, and their's ours; it being a pure, perspicuous, and exact version of the Holy Oracles of God's philanthropy, through the Divine personality of Father, Son and Holy Spirit, in one grand system of redemption, originating in the grace of God the Father, consummated through the mediatorial sacrifice and intercession of the INCARNATE WORD, confirmed by the seal, illumination, and sanctification of the Holy Spirit. A. C.

A DEDICATION SERMON,

Delivered at the Consecration of the Christian Church, Springfield, Ill., October 22, 1852—BY S. S. CHURCH, *of St. Louis.*

TEXT—2 Chronicles v. 1–6.

IF the completion and dedication of the first Temple ever consecrated by human hands to the service of the only Living and True God, were occasions that demanded the solemn convocation of mitred Priests, grave Elders, and all the heads of Tribes—the Chief of the Fathers, and all the men of Israel; if this were a day of joy and gladness to the children of Jacob—a day when the blood of a nation's thank-offerings flowed, as it never had flowed before, as the devout and pious token of a nation's gratitude; and if, on the occasion of its second erection, after the return from Babylonish bondage, "the children of the captivity kept the dedication of the House of God with joy," surely we may indulge an humble expression of the gratitude that burns on the altar of our hearts, that we are permitted this day to present to Almighty God this modest and unpretending, yet simple and appropriate tribute to His sacred and holy name. We come with no elevated spire, or towering steeple, to pierce the blue sky above—no lofty dome, lifting its grave proportions and proud summit to the clouds! We have no emerald gates, or walls of precious stones, on which to cast the consecrating blood—no huge pillars of molten brass, or golden front, to reflect back with undiminished refulgence the morning rays of the rising sun! We bring not to our altars thousands of bullocks, or tens of thousands from the flock; nor praise we our God with "the voice of trumpets, and cymbals, and instruments of music;" but we bring the purest and best offerings of our hearts, the sacrifice of our spirits—the fruit of our lips, the highest tokens of

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a worship, which is spiritual and true—an offering of solemn and devout thanksgiving to God, "for he is good, and his mercy endureth forever."

Since the completion of that Temple, dedicated by an offering worthy of a Royal Mediator, and a suppliant nation, accepted and owned by the visible manifestation of the presence and glory of the God of Abraham, more than three thousand years have rolled across the panorama of Time, and receded into the dark vortex of the Eternal Past. Empires have succeeded empires, and mighty states have arisen and fallen; nation after nation has been born, matured and decayed; temples, whose solid foundations and massive walls seemed destined for eternal duration, have crumbled into ruins, and almost every vestige of forty generations has been wiped out from the records of earth. One dispensation of God's grace to man has completed its vast cycle, and eighteen centuries of a new order of things have come and gone, and still we are consecrating sacred fanes to the solemn and sublime service of that God who "dwelleth not in Temples made with hands, neither is worshiped with men's hands, as though he needed any thing;" whose worship is not confined to "this mountain," nor yet to "Jerusalem," but whose Temple is infinite space, and whose Sanctuary is the boundless universe!

My brethren, you have well done that you have "built a house for the Lord." It is a noble and substantial evidence of your religious zeal and disinterested devotion to the great cause of Truth, and commends, in unmistakeable terms, your praiseworthy bounty and liberality. But the completion of this work has laid you under new and increased obligations. Let not your hearts tarry here, nor fix them upon these walls. However ardently and devotedly you may have labored to realize the privileges of this hour, and however much of effort, and anxiety, and sacrifice, this delightful structure may have cost you, let not your affections be centred upon it. Remember that He who sanctifies the Temple is greater than the Temple; and let your hearts ascend in grateful praise to Him that inhabits the great Temple above; and who, though He receives the adoration of angel and archangel, of cherubim and seraphim, is not unwilling to accept and own, as a sweet smelling savor, the smoke of the incense that may arise from this, our humble, yet cherished Sanctuary.

In devoting this edifice to Almighty God, you, at the same time, devote it to the welfare and salvation of your *fellow man*. To render your *individual* sacrifice acceptable to the great Author of our being, this roof, and these walls, are not indispensable, for He is not worshiped with men's hands, nor does He dwell in Temples. But to the proper observance of God's ordinances and public worship, more effectually to bring to bear upon the world the instituted means of grace, and more effectually to promote the conversion of souls, by your deliberate act, you have declared this work essential. Thus, also, you have publicly and unequivocally recognised the paramount obligation to labor for the accomplishment of these results.

The Christian *life* is in the highest degree communicative. "Not to desire to impart it to others, is the clearest evidence that we ourselves are destitute of it; and the degree in which we are blessed with it, is the degree in which we will labor to bestow it." Paradoxical as it may appear, though the ultimate and fundamental end of Chris-

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tianity is beautifully expressed, "Glory to God, and peace and good will among men," still, its spirit is, emphatically, an aggressive spirit—a spirit of war! It has invaded the territories of the Prince of Darkness, and declared a war of extermination against all forms of error, ignorance and sin! Not content with past success, it goes on from conquering unto conquest. Recent triumphs only quicken its desires for new fields, and fresher trophies; and it will thus proceed ever active, ever restless, and ever aspiring, from struggle to struggle, from victory to victory, until it shall have vanquished every foe, silenced every opposition, and fixed itself firmly in the great heart of the world.

The spirit of Religion is pre-eminently a proselyting, or missionary spirit. Characterized as it is by an enlarged, expansive, and progressive benevolence, it is incompatible with its very nature to endure confinement within the recesses of any one human breast. Nor can it be localized. It is restrained by no geographical boundaries, or sectional limits; but as free as the air we breathe, and as universal as the benevolence of that God who commissioned it to man, it goes forth, traversing land and sea, islands and continents, finding its legitimate labor wherever are found the foot-prints of beings bearing the image of the Almighty. It contemplates the conversion of every man, in every nation throughout the world. The language of Christ affords the true expression of this spirit, when, with all the dignity of conscious authority, He commanded, "Go ye into *all* the world, and preach the gospel to *every* creature."

That it is the duty of the church collectively, and of each individual Christian, to labor in the use of all lawful means for the conversion of men to Christ, is a truth which you have avowed in the erection of this house. This is one object that has prompted you in the undertaking, and to which, from henceforth, it is to be sacredly appropriated. See to it, then, that your labor "be not in vain." I pray God, that your most sanguine expectations may be realized, and that this house may be made a valuable and instrumental auxiliary in the conversion and salvation of thousands!

But a more detailed and definite statement of the purposes and objects to which this house will be appropriated, will not be regarded as inconsistent with the character of this occasion, or the expectations of this assembly.

While we earnestly disclaim the promptings of a *party spirit*, or the desire to build up a *sect*, and profess to have been actuated by a catholicism as universal as man, still we frankly own, that our work has partial reference to the advancement of a cause, the propagation of views, and the elaboration of principles, which do not meet with universal favor.

We are in the midst of a remarkable era—a period fraught with more events, that materially and vitally affect the interests and destiny of man, than any that has occurred during the last thousand years. Not the least important of these events, are those which have given birth to what, by way of eminence, we emphatically style *the* Religious Reformation of the Nineteenth Century. No Reformation since the birth of Christianity has stronger claims to the title. It is not merely a disturbance of the permanent and settled order of religious society, and a disruption of old habits of thought and modes of reason-

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ing. Nor is it simply a revolution of opinions. All revolutions and changes do not necessarily imply improvement. We reform backwards sometimes. But this is, in every view of the case, a *forward* movement—a real reformation—a very long stride in the progress of the human mind towards the goal of perfection. It does not simply propose the substitution of one opinion for another—a new creed for an old one—or a young, vigorous, and active sect, for a debilitated, decrepid, and superannuated one! It looks far beyond this. Such changes, after all, might turn out to be no improvement, and, in the end, leave religion "the worse for mending," unless, indeed, it be first shown, that all *new* things are better than the *old!* It is not to induce the world to accept of *new opinions*, but, if possible, to undermine the authority of all *human opinion!* It is not to persuade the church to accept of a *new creed*, but to influence her unqualifiedly to renounce all creeds, except the very *oldest in existence!* It is not to form a *new sect*, but to demonstrate the folly and sinfulness of all *sects*, and *sectarianism*, that we regard as the peculiar mission of this Reformation! In a word, it is not to propose any *new faith*, or institute any *new religion*, but rather to revive and restore the *old*, and direct the religious world back to the original, primitive *conception*, as it existed in the minds of the Apostles of Christ, and as they spread it upon the records of Inspiration. It is consequently based upon, and is, in all its details, but the elaboration of one single idea, to wit: "*The Bible, the whole Bible, and only the Bible, for the followers of Christ.*" In this respect it differs but slightly from the great reformative movements that have preceded it. All have stood, at least avowedly, on this principle. Every religious reformation since the world began, and especially every forward movement since the great Papal Apostacy, has been ushered in by a revival of Biblical learning, and a partial, if not entire, restoration of the Word of God to its legitimate place and authority in the church.

It was not until *Ezra the Scribe* "read in the book of the law of God distinctly, and gave the sense, and caused the people to understand the reading," that the returned children of the captivity were persuaded to restore the ordinances and worship of God. *Wickliffe* had never shone as the morning star of the Reformation, and his name had never been handed down to posterity as the first Reformer whose thunder shook the Papal throne, and caused the Vatican to tremble, had he not encircled himself in a halo of immortal radiance, emanating from the *first translation* of the Christian Scriptures ever made in the English language. By that single act he not only imparted a brilliancy to his career, and shed an undying lustre on his name, but he placed in the hand of every enemy of Romish corruption and superstition, the best weapon ever wielded against falsehood and error. In rendering the New Testament into the English tongue, he not only laid the foundation for those subsequent struggles that ultimated in the renunciation of the usurped authority of the mitred Monk of St. Peters, on the part of the whole English nation, but constituted himself, in deed and in truth, the father and founder of English liberty, and the real author of American independence!

Luther had never been *Luther*, or had been known simply as the Monk of Urfurth, or the Augustine Friar, even if his name and fame had survived his own, and reached a succeeding generation, had he

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not been permitted to drink in the inspiration of the book of God, which he found confined to the gloomy recesses of a Romish Cloister, by means of a *lock and chain!* Though the *book* was bound, the *Word of God* was *not* bound! Scarce had the glorious truth found a lodging in Luther's mind, when it took to itself the wings of the morning and sped to the uttermost parts of the empire. The Divine Mind was immediately translated into the German language, and the people were permitted, for the first time to read the Bible, and learn the "wonderful works of God," in their own native tongue! As a natural, nay, a *necessary* result of this movement, the great German, Swiss, and French reformations, were matured and developed.

The same may be asserted of every religious improvement, from that day to the present. Men apostatise from the truth, just as they depart from the Bible, which is the standard and measure of all truth, and in order to a reformation, a return to the Bible is rendered indispensable. This, then, is the sum-total of what this Reformation *assumes* and *proposes*.

I. It *assumes* that the Bible contains an *entire* development of the mind and will of God, concerning the absorbing theme of Human Redemption—that it develops all that we know, or *can* know, of God and Eternity—of Heaven and Hell—of man's origin, destiny and duty—of his spiritual nature and relations, and all kindred topics. This assumption lies at the basis of all true and genuine religion. It is a fundamental doctrine, and we may safely affirm, that it rests upon and is sustained by the same kind, and as large a degree of testimony, historic, rational and philosophical, as any other fact of ancient or modern date. Hence, its denial would involve a denial of the best attested facts inscribed on the records of Time—a rejection of every rule of evidence that usually governs in the investigation of truth, and a total abandonment of all historical testimony, in support of any hypothesis whatsoever.

It is not only assumed that the Bible is the only source of religious knowledge and intelligence, but that it is the only repository of Divine *law*, and, consequently, the *only* rule of human duty. It is the only expression of authority, and the only tribunal to which we hold ourselves amenable, as it is the only law by which we are ultimately to be judged.

But more: It is represented as the great instrument employed in the conversion and sanctification of the world. Hence, it is styled the word of *faith*, the word of *wisdom*, the word of *reconciliation*, the word of *power*, the word of *salvation*, and the word of *life*. Contemplated as an instrumental agency in effecting the work of salvation, it is represented as the *seed* of the kingdom, containing within itself a living germ—an inherent, ever-present, ever-active principle of vitality, adapted, under favorable circumstances and proper conditions, to produce full-developed spiritual life.

But without referring specially to the doctrine the Bible contains, it claims, in a tone of authority, our supreme regard. It is not only a wonderful book, but it is emphatically a book of *wonders*—a record of the most strange, startling and thrilling incidents, and a repository of the most glorious, sublime and magnificent occurrences, that have transpired since the birth-day of Time. It is the only authentic history of the first and second eras of the life of man. For more than

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half the period stretching from the creation to the present, it furnishes the only reliable records. Reaching back through the long succession of generations that have gone to eternity, it affords us a vivid account of the "years before the flood." It familiarizes us with transactions of the most momentous character, and with persons that have given tone and direction to the destinies of the race, who, but for the monuments that stand upon the sacred page, bearing the ineffaceable inscriptions of the finger of God, must have forever lain concealed beneath the dark folds of eternal forgetfulness! It deals, in the same familiar style, with the history of an individual and an empire, angels and men, heaven and earth. Not content with the events and transactions of nations, kingdoms and states, it rises to the dignity and grandeur of sublimer themes, and unfolds the operations of Creative Power, in ushering a universe into being. The first great fact that it records is in keeping with its design, and indicates the character of succeeding developments. It opens with the creation of a world, and the birth of man! Farther on, we meet with statements not less astounding. God is manifested in the flesh! *Divinity* clothes itself with *humanity*, to undertake the redemption of man from the terrible consequences involved in the fall of Adam! And, finally, the volume closes with the second coming of the Son of God, the resurrection of the dead, and the destruction of the world.

II. The present effort at Reformation also assumes the entire *completion* and *perfection* of the Christian Institution, when it came from the hands of Jesus Christ, its Divine author. Christianity we believe to have been *perfectly developed* in the Apostolic age. But when we speak of it thus, we do not contemplate it as it stands out upon the world's religious chart, or as the unreflecting would read it in our religious history. Nor do we refer to it as shadowed forth by those metaphysical systems, that have received from the bungling chiseler, or plodding theologian, stroke after stroke, addition after addition, until they would reflect with accuracy, all the lights and shades of theologic harmony and perfection, or pass unscathed the fiery ordeal of keen-eyed, jealous orthodoxy! But we contemplate it as a grand and sublime system of Heaven-descended *Truth*, consistent and harmonious in all its parts, in unison with every other truth in the universe—perfect and complete—unimproved and unimproveable, since it came from the Divine hand that framed it!

Unlike every other system of religion and philosophy, it knows no law of progress, so far as its constituent elements and principles are concerned. Except in practical exemplification, it admits of no improved development—it tolerates no enlargement or diminution. In principle and spirit, in form and substance, in body and organization, in rites and ceremonies, in laws, precepts and ordinances; in a word, in all that was, or is, or can be essential to its existence or objects, it was as perfect and complete on its natal *Pentecost*, as it is after the lapse of eighteen centuries and a half. No fallacy is more dangerous, as none is either more plausible or popular, than that God has simply given the *outlines*, to be filled up by human hands—that the Divine Writings have supplied us with a mere *framework*, to be furnished, beautified and adorned, according to the taste of the times, or the peculiarities of country, climate, or condition, that may happen to distinguish us! As soon should we expect that the great Architect

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would commit to feeble man the embellishment and decoration of the *rough sketch* and unfinished *framework* of material Creation! Nay, sooner! For here, temporary interests only are jeopardized, but there, eternal consequences are involved! We regard Christianity, then, not as the subject of emendations, additions, corrections, or improvement; but as some tall and majestic pyramid, untouched and unimproved since its cap-stone was laid, it stands a memento of the Past, and a herald of the Future, amidst the wide-spread Desert of Life, lifting its proud and lofty summit to the sky, supported by its own inherent power, and bearing upon its sides the inscriptions and records of eighteen hoary centuries.

Having in view these *assumptions*, the Reformation we plead *proposes*,

1st. The renunciation of all human authority, and human dictation, in matters of religion, and the *practical* recognition of the Bible as the only rule of Christian faith, the only standard of Christian morality, and the only test of Christian character. This results necessarily from the fundamental fact already stated, viz: That the Bible contains an *entire* development of the mind and will of God, relative to the redemption and salvation of the soul.

2d. It *proposes* to substitute the *facts* of the gospel, as the only legitimate objects of Christian faith, for the opinions and speculations of men, which have so long exerted a controlling influence over the conscience, and moulded and directed the destinies of the church. To the most casual observer, it must appear undeniably evident, that the Scriptures pay but little regard to the mere opinions of men. Orthodoxy and heterodoxy, as at present understood and employed, are terms not to be found in the Divine vocabulary, because the ideas they represent are not in the Inspired Creed. The Apostles were less concerned to know the metaphysical abstractions, and speculative opinions of their converts, regarding the Divine sovereignty and foreknowledge, or human agency and responsibility, than to impart a saving knowledge of, and an abiding confidence in, the substantial *facts* of the Christian Institution. That Jesus is the "Messiah, the Son of God," is not only presented as the foundation of the Christian church, and the supreme and comprehensive object of Christian faith, but the demonstration of this proposition is indicated as the primary and most important object of the evangelical testimony. And the intelligent comprehension of this fundamental truth, with all that it presupposes and implies, coupled with an humble and submissive spirit of obedience, was regarded as alone necessary to entitle the penitent to the privilege of appropriating the blessings of the gospel of Christ. "If thou believest with all thy heart," is the only question propounded to one who claimed the right of entrance into the gospel church. And to all who "received Him, even to as many as believed on His name," was this right guaranteed by the highest authority in heaven or earth. The death, burial and resurrection of the Lord Messiah, are the grand central facts, which every where rise in bold prominence before us, around which all others cluster, and to the proof of which every revelation is made subservient. An intelligent appreciation of these facts, in all their important bearings and connections, will alone enable us rationally to explain the sublime mysteries of the Divine transactions with man, or solve the problem of God's providence over the world.

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Notwithstanding the peculiar offensiveness of the crucifixion of Christ, and the infamy, degradation and disgrace thus incurred, in the judgment of the world, by the author of our faith; notwithstanding it was regarded as the death of a base criminal, an odious imposter, and a detestable traitor—to the Jews a stumbling-block, and to the Gentiles foolishness—yet the heralds of Christ hesitated not to place themselves in the most offensive attitude, and glory in the Cross, preaching "nothing save Jesus Christ, and him crucified." Regardless alike of the smiles and frowns, the applause and derision of the multitude, they proclaimed these startling facts to the great and small, the wise and learned, the ignorant and rude, until earth's remotest bounds caught and echoed back the joyful sound. "They did not take their standing on the sunny spots in the history of their Master, but they planted their banner in the reproach of Christ, and invited to it the gaze and scrutiny of the world." They did not dwell on the transcendent glories of the transfiguration which vaguely foreshadowed the future grandeur of His kingdom; they boasted not the proffered honors of the populace, who sought to place a crown upon His brow, and a sceptre in His hand; nor did they attempt to magnify the numerous exhibitions of His Divine power; but they would engross our whole attention with the degradation of the Cross, which is alone held up to our gaze!

3d. The Reformation in which we are engaged, *proposes* to release the human mind from the "*tyranny of opinionism*," and to restore to the world the original, primitive conception of genuine religious *liberty*, by practically demonstrating that *diversity of opinion* is not incompatible with *unity of faith*, and that a difference in speculative views is not inimical to Christian *union and communion*. That Christianity was primarily designed by its glorious Founder, to harmonize and unite the great family of man in one universal brotherhood, and sacred communion, no one familiar with its teachings will presume to question. And that such is its legitimate tendency and necessary result, when left to exert its own natural and unrestrained influence upon the human heart, is just as obviously true. Implanting the same great truths in all minds—impressing the same Divine influences on all hearts, and imbuing them with the same spirit of universal love, which in its nature is attractive, and not repulsive, they "flow together as kindred drops, and mingle into one." In all its facts and principles—in all its precepts and promises—it breathes a spirit of union, harmony and love. Hence our blessed Saviour, in furnishing us with a statement of its objects and principles, fixes the mind upon two phases of the same great leading thought, which runs through the whole scheme of religion, leaving its impress upon every constituent element of which it is composed: "Thou shalt love the Lord thy God with all thy soul, and all thy mind, and all thy strength, and thy neighbor as thyself." That Christ intended that this Divine harmony and unity should prevail in his church, and among his disciples, is indicated in his last prayer, put forth in behalf of his followers: "That they may be one, as thou Father, art in me, and I in thee, that they may be one in us."

But the *degree* of uniformity expected among the Disciples of Christ, is a question which has been variously solved by the religious world, and may, perhaps, with some plausibility, admit of a contra-

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riety of views. Does the gospel require simply a uniformity of *faith and practice* regarding the great leading and fundamental facts and commands of Christianity, or does it go beyond this, and demand an absolute unity of *opinion* and speculative views on all the grand and sublimely mysterious subjects suggested by revelation? This latter opinion seems to be the more popular one, and is indeed the sentiment upon which the religious world has acted, during the last fifteen centuries. Hence the endlessly multiplied parties, sects and divisions, that checker and embellish the religious chart of Christendom, each inscribing upon its banner, and publishing in its creed, some peculiar shade of opinion that distinguishes it from every other. The supposition that a similarity of opinion is essential to Christian union and fellowship, we regard as a most prolific source of religious dissension —a promoter of partyism, and the true origin of the *sectarian creed*— that uncompromising enemy to the peace, union and harmony of the church. It is the real ground of religious tyranny and intolerance, and is the author of all the proscription and persecution that have darkened the annals of Christianity. To consummate this unity, sects have been organized, creeds and confessions have been formed, religious controversy has raged, bulls of excommunication and condemnation have been issued, the fires of Smithfield were lighted, the Inquisition of Spain was erected, the hell-hounds of persecution were let loose, and the blood of Christian martyrs deluged the plains of Italy, the valleys of Piedmont, and the vineyards of France! And to effect the same result, we are still defending partizan interests, advocating partizan creeds, and maintaining a partizan ministry; with what prospect of success, let sectarianized Christianity show! But we are at fault, both in our premises and conclusions, in our facts and deductions. It is not *true*, that unity of opinion is either demanded or possible. The obvious impossibility of the thing, arising from the endless diversity in mental organization, intelligence, education, habits of thought, and modes of reasoning, is the very best reason why it is *not* demanded.

That men should receive and believe the *same facts*, upon the *same testimony*, and consequently cherish the *same faith*, is both conceivable and rational; but that they should deduce the same *inferences*, and form the same opinions; or, in other words, that they should *think alike*, is irrational and absurd. And this is precisely the absurdity upon which religious parties rest, and which constitutes the basis of every creed in Christendom. Orthodox denominations are united in regard to all the fundamental facts and truths of Christianity, and differ only upon matters of opinion and speculation. Of this sort of material are the creeds composed. Their very existence implies an admission of what we are considering, viz: that uniformity of opinion is essential to Christian fellowship; by far the greatest and most dangerous mistake of the church.

This reformation *proposes*, then, the correction of this mistake. Since the rejection or acceptance of any mere matter of opinion never saved or damned any man; since the *union* of Christians can never be consummated on the basis of a unity of opinion; since, owing to the character of our organization, it is *impossible* for men to think alike, and since Christianity submits to our judgment no system of abstract speculation, we propose to regard a cordial and hearty belief of the

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great facts of the gospel, and a sincere and honest obedience to its institutions, as the only Divine and authorized standard of Christian character and fellowship, rather than subscription to the theological vagaries of any creed in existence, Catholic or Protestant, orthodox or heterodox! We submit that man has a right to think for himself, interpret for himself, and act for himself on all subjects, religious as well as others. This, however, sectarianism and the creeds deny. We claim that no mere speculative opinion should exclude a man from the Church of Jesus Christ, whose *character* and *faith* conforms to the Divine model. This we assert to be the real essence and substantial meaning of religious liberty; the right to enjoy, unmolested, our own private opinions, so long as we do not thereby compromise the facts and precepts of the gospel. This is the spirit of the Apostolic injunction, "him that is weak in the faith receive ye without regard to differences of opinion;" and this is the principle of which this Reformation, as it stands to-day, is the embodiment and practical exemplification; and which, while with our enemies, it is our greatest reproach, with us, is our highest honor and noblest distinction!

4th. As necessary to a thorough comprehension of Christianity, it has been alleged, that having been designed *for* man, the system ought, upon examination, to be found *adapted* to him, as at present organized and constituted. This much we presume to be guarantied equally by the wisdom and benevolence of God; for surely we cannot suppose him chargeable with the unwarrantable and unreasonable caprice of endowing man with the faculties and capacities of *humanity*, and afterwards subjecting him to the laws, principles and restraints, of a religion suited to some other nature, demoniac, angelic, or divine! Our views of Christianity, then, must harmonize with *man*, for whom it was intended. The simple fact that God has given to him a religion, affords the strongest assurance that it is suited to his nature and circumstances. If our religious systems represent man as being what he really is *not;* if they represent him, intellectually or morally, as being different from what he *is;* if they suppose him to possess abilities he does not possess, or to be destitute of those which really belong to him, they carry with them the best evidence of their baseness, and the seal of their condemnation!

To understand Christianity, then, man must, to some extent, understand himself. A certain degree of self-knowledge is necessary. "Know thyself," is an authoritative injunction, equally approved by the voice of reason and revelation. An intimate acquaintance with one's self, lies at the foundation of all valuable knowledge. But what is self-knowledge? 'Tis not simply a knowledge of the attributes of either mind or body, or an acquaintance with man as an animal, intellectual, or moral being. 'Tis not a knowledge of him physically, metaphysically, or psychologically, of which we speak. Man may be an adept in all these, and yet a stranger to himself. With all his Esculapian dignity and pride, he may descant learnedly upon anatomical structure and physiological functions. He may tell of bones, and their articulations; of muscles, their origin and insertions; of arteries, and their vital functions; of nerves, and their endless ramifications. Or, ascending higher, he may analyze immateriality. He may give laws to judgment, assign a limit to the almost boundless range of the imagination, curb fancy in her reckless career, give her

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task to memory, and claim obedience to the human will, and yet be destitute of a knowledge of himself! An intimate and thorough acquaintance with his *relations* to his *Creator*, the Divine *government*, and an eternal *future*, is necessary to perfect his knowledge of man, and enable him to graduate in the sublime mysteries of *self*. Without this, all other attainments, however profound, will but serve to involve him more deeply in the labyrinthian intricacies of his being, and reveal more clearly the wide chasm between his present position and the lofty elevation to which his immortal spirit aspires. This has ever been the grand object of the philosopher's search. Lost in the inextricable mazes of their own transcendental speculations, they have asked in vain, "What is Truth?" The question has returned to them unanswered, bringing back with accumulated force and energy, but an empty, unsatisfactory echo, "What is Truth?" And never was it answered so as to meet the wants of man, and the practical necessities of life, until the Holy Spirit declared, "God is Truth;" "thy Word is Truth." God reserved it to himself, not only to reveal his true character to man, but to make man known to himself; and not until the True Light, which coming into the world, enlightens every man, had shone upon the morning of the New Dispensation, and the plan of Redemption had been fully developed, was the great mystery of life satisfactorily solved.

5th. Finally—The Reformation *proposes*, as far as may be, to divorce Christianity from Judaism, and accurately to distinguish between what is, and what is not, of perpetual authority and obligation in the latter. That the Jewish element has entered largely into our religious speculations, and tinged, to a greater or less degree, most of our Biblical interpretations, a very limited acquaintance with the present state of Christianity will clearly show. Not content with the simplicity of the gospel, we have engrafted in it much that is peculiarly Jewish, and thus essentially modified, if, indeed, we have not totally destroyed the distinctive character of Christianity. The type of Judaism has impressed itself upon nearly every modification of the Christian faith in existence, both Catholic and Protestant. To this source may we trace a large proportion of our errors and mistakes, practical and theoretical. From *Moses* we have borrowed orders and ordinances, names and offices, ceremonies and institutions, and have welded them on to the gospel in heterogeneous incongruity, without authority or permit from any inspired or infallible expounder of our faith. Whence originated the *sacerdotal* office, and its numerous appendages; the sacrifice of the *mass*, and its unmeaning ceremonies; or the *baptism of babes*, and the crude absurdities the practice involves? Most unquestionably they owe their origin to an ignorance of the true nature and genius of Christianity, and a failure properly to discriminate between the two institutions. We have lost sight of the distinctive characteristic of the Kingdom of Heaven, and have confounded it with a system of types and shadows, flesh and blood, forms and ceremonies. The religion of Christ consists not in a mere external form, or outward ceremony, but it is an internal, vital, active, controlling *principle*. It can exist only in connection with a certain state of the affections and will, whatever may be the outward manifestation and practical development. Here lies the chief, fundamental, and radical difference between it and Judaism. The religion of

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Moses was chiefly external, formal and ceremonial; this is internal and spiritual. The first was satisfied with a strict observance of its weary ritual and cumbrous forms; this not only demands that such observance shall be strict and faithful, but, at the same time, that it be the real and true expression of the state of the heart. The language of the first is, "do this because the authority of *law* requires it;" the language of the second is, "do this because the authority of principle demands it."

In a word, Christianity is a practical development of the Divine philosophy, "Make the tree good, and its fruit will also be good." Hence, by way of contrast, the Apostle reminds us, that while the fundamental laws of the first were written on cold tables of stone, those of the second are deeply engraven on the fleshly tablets of the heart. One is called a ministration of law, the other a ministration of spirit. One a ministration of death, the other a ministration of life. In regard to this fundamentally distinctive feature of Christianity, men have ever been liable to err. From the days of the earliest Judaizer to the present, there have been those who have mistaken the body for the soul, the external form for the internal spirit, the shadow for the substance, the mere *expression* of a principle for the principle itself. Hence, to the ordinances and institutions of religion, to the forms and ceremonies of the church, to overt acts and deeds, have been ascribed a virtue and an intrinsic worth, which belong only to the principles that gave them birth, or to the motives that prompted them. This, indeed, is a radical error; and he who will place the forms of religion on their proper basis, and give to them their true character; who will show the true relation between the inward and spiritual, and the outward and practical, will do the cause of Christ a service of inestimable value. Then more importance will not be attached to an *orthodox faith*, than to an *orthodox heart;* nor will men barter the essence of religion for the mere shell that encases it!

But I would not be understood as undervaluing, or even ascribing a secondary importance to the externals of religion, or the ordinances of the church. For of what use is piety, if it lead not the sinner to the Altar of God, and in the path of obedience? Of what use is benevolence, if it feed not the hungry and clothe not the naked? Of what use is sympathy for the sufferings of our fellow men, if it minister not to their relief?

We have already remarked, that religion is not only an internal principle, but that it is a *living*, *active*, *controlling* principle. The moment it ceases, as a *vital* principle, to warm and animate the heart; or as an *active* principle, to operate upon the springs of the human soul; or as a *controlling* principle, to influence, prompt and direct human action, it ceases to be itself. I can just as easily conceive of heat and light, in the absence of the sun, as of the existence of the *spirit* of religion, without action and development. Hence, after enumerating various modifications of this spirit, courage, knowledge, temperance, patience and philanthropy, the Inspired Peter declares: "If these things be *in* you and *abound*, they make you that you shall neither be slothful nor unfruitful." They must *abound*, or, in other language, find their legitimate expression in action, to produce their appropriate fruit.

From these premises, it follows most indubitably, that *outward*

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obedience to God's law, and a conformity to the externals of Christianity, whether they be embodied in moral precepts or positive statutes, are just as important and as essentially connected with human happiness, as correct principles.

In closing this address, allow me once more to call your attention to the Word of God, and especially the teachings of Jesus Christ, the restoration of which to their legitimate position and authority in the church, is the grand and fundamental idea on which this Reformation is based.

It was truly said of the Son or God, "He taught not as the scribes," and "spake as never man spake." There is nothing that more clearly stamps his mission as Divine, than that sublime consciousness of integrity and truth, which is evinced in every word and action of his life. He put forth the most extravagant claims, and, fearless as to the result, rested them upon such proofs and demonstrations as he had to offer, with a bold and confident bearing, that at once arrested the attention of the people, and commanded the respect of his bitterest foes. He unhesitatingly made pretensions that no one before him ever made. Prophets and seers had claimed a Divine mission, and assumed to speak in the name of God. But he oversteps and rises infinitely above them all, and with an authority that caused the stoutest heart to bow with reverence and awe, demanded that homage due alone to the "only begotten Son of God." Claiming to be "God manifest in the flesh," and representing in his own person all the authority of the Court of Heaven, he presumed to exercise the high prerogative of Deity, and commanded the submission of a world! He was more than a minister plenipotentiary from the Eternal Throne—he was, himself, one of the high contracting parties in the negotiations between heaven and earth. He was the Prophet of all prophets—the Priest of all priests, and the King of all kings. The *evidences* on which he rested his pretensions, were as bold and magnificent as the claims he set up. Others had brought a message from God, and afforded, at best, strong circumstantial proofs that they came by divine authority. But in the very commencement of his ministry, he startled the world by an appeal to God, in which he claimed an immediate and direct Divine recognition! The wheels of Nature, for the time, apparently ceased to roll; the obedient and awe-struck heavens bowed; a solemn stillness, like that ere Time was born, prevailed, and the first oracle that had been heard since "God from Sinai spake," broke the silence of ages, and Jehovah, from his lofty Throne, declared, "*This is my Son, the Beloved, in whom I am well pleased.*" Others, in the name of God who had sent them, essayed to establish their authority by miracles; but he, in his own name, and in the exercise of his own inherent authority, stilled the fierce raging of the mighty tempest, restrained the surging billows of the angry deep, broke the fetters of death, released the prisoner from the bondage of the grave, and made the stern powers of Nature bend in obedience to his Omnific word! As every way worthy of our reverence, gratitude and love, we invite sinful men to an humble and earnest obedience to His Divine authority.

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AN EXCURSION OF SIXTEEN HUNDRED MILES,

THROUGH MARYLAND, VIRGINIA, PENNSYLVANIA AND OHIO, DURING THE MONTH OF MAY.

In little more than two days from Bethany, we were transported over a surface of some 500 miles. Of this, about 380 were on the Baltimore and Ohio Railroad. Much of the mountain scenery of this route would have awakened the muse in any bard, from the Theban Pindar to the Gaalic Ossian, or Erin's Moor, especially had any of them ever seen an iron chariot rolling over the tops of trees and rocks, dragged by fiery steeds, vomiting fire and smoke, and sometimes appearing so frantic with fury as to plunge a whole mile into a dark tunnel, perforating a massive mountain, and appearing on the other side with unabated fury, echoing indignant sounds of scornful derision at all impediments thrown into its path.

I have seldom ever seen, on the part of science or art, a bolder effort to overcome the barriers of nature, in her mountain efforts to dissociate man, and to oblige him to keep a too austere distance from his fellows, than this Baltimore and Ohio Railroad, through the American Alleghenies of this Appalachian mountains. The engineering of such a route is, itself, a splendid trophy of science and art—a display of genius and taste rarely seen in any country. Indeed, there is scarcely any section of the realms of civilization, that can show a rougher basis for a railway, than these mountain regions. I must, however, express the conviction, that these peaks must be tunneled or leveled, to make this road as safe and as useful as it should be, to the magnanimous State and city that achieved it.

Would that we could see such a display of that giant faith that removes mountains, as would be in good keeping with this bold and grand enterprise, which has wedded Baltimore and Wheeling, united the Ohio and the Atlantic, leveled the hills, exalted the vallies, and made the rough ways smooth!

An excursion from the Ohio to the Atlantic cities, along this road, to the admirers of nature and art, will always be an interesting, exciting, and profitable one. It cannot fail to awaken the imagination, to excite the sentiment we call wonder, and to enlarge the conceptions of every one who has any relish for the grand and sublime in the works of God, or any admiration for the genius and achievements of man.

The Baltimore and Ohio Railroad, the Pennsylvania and Ohio Railroad, the New York and Erie Railroad, will always constitute three strong bonds of friendship between the Eastern and the Western

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States, and greatly tend to equalize the values of their respective lands and tenements, as well as the products of their genius, industry and art. They will also be greatly subsidiary to the interests of scientific and religious enterprise, enlarging their domain, and rendering still more secure and enduring the grand confederacy of our United States.

After breakfasting at the Barnum house, and attending to a few items of business, we could only make a short call at Bro. Dungan's, to inquire after the health of his family and that of the church. We were gratified to learn that both were enjoying a comfortable degree of health, and rather improving. The church is steadily growing, wanting only to its more rapid growth and usefulness the constant and concentrated labor of one wholly devoted to the pastoral office. *Without this, no church can fill up the full measure of its destiny in this world.* She may be greatly benefitted by a plurality of such shepherds, but she must have at least one wholly devoted to the work; for whatever is every one's business, is no one's special duty. Besides the regular eldership of the church, every church in a city, and in most country places, ought to have at least one public herald; one who should always labor in the word and teaching.

This is fully one-half of the philosophy of that Divine ordinance which says that "they who preach the gospel should live by the gospel." Men are generally apt to mind that business best which best minds them. In other words, they are wont to feed the flock and take care of the lambs which feed and clothe them.

Jesus Christ our Lord was infinitely more than a great philosopher, than a great political or ecclesiastic economist. He was so condescending as to give orders about crumbs, even the crumbs of a miracle, which swelled five loaves and two fishes (and not very large ones) into so much bread as to feed *five thousand men*, to say nothing of hungry wives and children. But wives and children occasionally need something to eat, as well as a dress trimmed with fig leaves. Our Heavenly Father, who gives laws to millions of suns and planets, once enacted a statute in behalf of hungry oxen. And it is said that he has actually fed ravens. Who, then, dare starve an evangelist, or neglect an elder or a bishop, that ministers to a people the hidden manna! Though it falls down from heaven, some one must gather it and homer it out to the hungry multitude. Even Paul was not as conscientious as some of our exact pharisees, for he confesses that he had once, at least, robbed certain churches to feed a starving population. This is a dangerous example, and needs to be guarded, for there are some that would rob the evangelists and the pastors that feed the flock of God, rather than either of them should be jeopardized with

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the love of filthy lucre. They can trust themselves amidst all the temptations of filthy lucre, but dare not trust the evangelists and pastors, who labor in word and teaching. Such are over-much righteous, and transcend the demands of the law; for the law only asks a Christian to love his neighbor as he loves himself; but these go far beyond that, for they love their neighbor, pastors and evangelists, better than they love themselves—jeopardizing their own salvation from the sin of loving filthy lucre, rather than imperilling the souls of those who live of the gospel, by exposing them to the temptation of so much as might moderately supply their reasonable wants.

From Baltimore we sailed, via the Bay and Rappahannock, to Tappahannock Church, at which place we arrived on Saturday before noon. On landing, we were met by Elder Ware, and immediately conveyed to his hospitable residence, on the bank of the river. Thence we soon repaired to the meeting-house, where, after a general dinner, of which the whole brotherhood present, and the great majority of all in attendance, very socially and agreeably participated. During the meeting, besides the transaction of business and Christian worship, we heard much good preaching, teaching, and exhortation, from Bros. Shelbourn, A. B. Walthall and Coleman, and we heard of more before we arrived and after we left, from Bro. Goss and others. During the meeting, we addressed the audience some two or three times. Besides the ordinary business of such meetings, there was a resolution passed, after we left, recommending to the brethren in Virginia the propriety and importance of endowing a Chair in Bethany College. There were several additions, by baptism, during the meeting. But the annual reports being read before we arrived, concerning the labors of Bro. Short, the evangelist, and from the churches, we are not in possession of the details of the year. Nor did we hear of the results of the labors of Bros. Du Val and R. Y. Henley, and other brethren who labor in the word and teaching. While at the meeting, we also enjoyed the Christian hospitalities of Bro. Garner and Bro. Dr. Henley.

From the meeting we hasted to Richmond, and, during the day, delivered a discourse at Ellet's, King William, in a hotel, to quite a large and attentive audience. Having dined with our friend Mr. Samuel, on the way, and received a token of his good will to Bethany College, we arrived at Bro. Coleman's, in Richmond, in good time in the evening. While in the city, we three times addressed large assemblages of the citizens, in the Sycamore Street meeting-house. We had a very attentive and good hearing on the part of the clergy and laity of the city, and very much enjoyed the society of our brethren while there. The Sycamore house of worship we found much

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enlarged, and gallaried, since last we visited it. The labors of Bro. Coleman, always highly appreciated in all places, have been much blessed to the advancement of the cause in this liberal and highly polished city. I much enjoyed my short visit to the Capital, and its hospitalities, especially those of Bro. Coleman and his amiable and excellent lady.

From Richmond we made a visit to Louisa, (May 6th,) and spent a part of two days with my relations in that county. Thence, on Saturday the 7th, I hasted to Caroline, having an appointment to address the brethren and friends at Antioch.

Met at the railroad station by Bro. R. Y. Henley, near midnight, I was, in a few minutes, carried to his residence, and enjoyed the Christian hospitalities of himself and his amiable and excellent Christian lady, the late Mrs. Wolfolk. On next day, being Lord's day, we addressed a crowded house in the morning, convened in and around the meeting-house or building, called Antioch. Some alarm, not wholly groundless, as to the strength of the galleries, disturbed the attention of the audience, and caused a number to leave the house. We had, however, a pleasant day, and enjoyed the communion of saints with more than ordinary interest. In pursuance of a request tendered by a Baptist, a kinsman of the late and much venerated Andrew Broaddus, I made an appointment to address the Salem Church, in King and Queen, long under the pastoral care of that distinguished and highly gifted man. The church is now under the pastoral care of his son, who is highly appreciated by the church and community in which he resides. We had the pleasure, on our way thither, of spending a very happy evening with Bro. Jordan Wolfolk and family, who has long been one of the pillars of the cause in Caroline. Indeed, he and Bro. P. Wolfolk, have, for many years, exerted a large and salutary influence in behalf of the great cause of Reformation in that portion of Virginia.

At Salem Church we had a very large congregation of citizens and brethren, for so short a summons, and addressed it on Ephesians iv.—on the one Lord, one faith, one baptism, and one Father, one body, one spirit, and one hope. No assembly could have heard with more apparent attention and interest in the subject.

Returning thence to Bro. R. Y. Henley's, we spent our last evening in Old Virginia with him and family.

Next morning (May 11th) we took, with much emotion, the parting hand, and then the cars for Washington City and Baltimore.

We spent the night with Bro. Dungan and his highly esteemed Christian family, in Fayette street, Baltimore, and next day hied away to Philadelphia. No sooner had the cars stopped in the City of

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Brotherly Kindness, than my quondam host and brother, Elder Wm. Rouzee, seized my hand and carried me off to his pleasant residence, No. 507 Green street. We found him and his excellent help-mate in good health and spirits; and there, also, we found Elder James Challen and son, formerly of Cincinnati, inmates of his family. On entrance into such a household of faith, I found myself quite at home. Time passed very pleasantly along during my sojourn of five days in the City of Brotherly Kindness.

The new building was not quite furnished for two days after my arrival, and this gave me some repose. It is a very neat, chaste, and beautiful house of worship, with a good basement room furnished for Sunday School. We have seldom seen a more beautiful room, in better taste, and with more comfort, for speaker and auditor, than that designed for public worship. With its gallery on the west end, it will comfortably accommodate six hundred persons—large enough for one worshiping assembly.

It was announced in some of the papers of the city that the church would be opened on the 15th day of May, to which some editor added, and "*consecrated* to Divine service." The opening of new houses is, now-a-days, usually regarded as a "*dedication*," or "*consecration*" of them to the Lord. This formerly Jewish, and latterly Papal custom, is now being adopted by Protestants of almost every name. Hence, if we announce that a sermon is to be delivered in a new meeting-house for the first time, it is, by our contemporaries, regarded as a dedication sermon. It may, indeed, be said that, if a Christian man contributes to any religious use an offering in money, in brick, or in lumber, that he devotes, dedicates, or consecrates so much of his substance to religion, humanity, or any benevolent end; and by an extension of the idea to him whose glory is regarded in the offering, it may be said that it is consecrated to the Lord. But that the offering, whether a house, a Bible, or a desk, is thereby changed, in any religious sense, so as to become more sacred or holy, in its mere material, or in the ground or furniture thereof, no enlightened Protestant can for a moment think. The age of relative holiness—of persons, places or things—being only a typical age—an age of shadows and pictures of things real, spiritual and heavenly—has passed away. And no enlightened man can, for a moment, think that a sermon, a prayer, a pouring of oil or water on any preparation, can change the nature of a thing, and render it more acceptable to God or efficacious of grace to man.

Such ceremonies belonged to the age of types and shadows. It is now a real, and not a symbolic or figurative holiness, which is either required or accepted on the part of God, or good and profitable to

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man. Still, we may set apart a day to the Lord, or any offering which his service or the wants of man require. Hence, Christians are said to give themselves—that is, to set themselves apart—to the service of the Lord. This is, indeed, the meaning of the word *sanctify*, or *to make holy*, in New, as well as in Old Testament use. Thus, a man's soul, body and spirit, are said to be sanctified to the Lord. And Paul says, "Every creature of God is good, and nothing to be rejected, if received with thanksgiving; for it is sanctified by the word of God and prayer."*

It is in good taste to have a house separated to public worship, but we cannot consecrate it to God as Solomon did the Temple. God now dwells not in temples made with hands. His temple on this earth is the Christian, or consecrated heart. Still, a house, or any thing by which we may glorify God, may be consecrated or dedicated to his praise.

Again: Man being under the control of circumstances, the circumstance of a house wholly set apart to the meeting of saints, or worshipers of God, is more favorable to piety and devotion of spirit, than a theatre or forum, or a court-house.

No one could sing the praises of the Lord, or bow before the throne of grace, with the same concentration of mind, and the same devotion and abstraction of spirit, in a court-house, a circus, or a theatre, as in a house reared by the offering of Christians for social worship and spiritual consolation. We feel, more or less, affected by our dress of person, our dress of ideas, our mental associations with scenes transacted here or there, and our company, too, than most of us imagine. For all who are volitile and moodish as we are, we need the outward associations of things suited to the conditions of our minds and states of feeling, to consummate our feeble devotions.

A wedding garment, and not a suit of mourning, becomes a marriage scene; whereas, the latter, rather than the former, would better correspond with our funeral sympathies and condolence. So, by common consent we build houses for worship, for public gatherings, for spiritual edification, and we set them apart for such exclusive use. And this is all that enlightened Protestants intend or desire, in such dedication of places to the worship of God.

The audience on Lord's day filled the house. Our theme was the foundation on which Jesus Christ said he would build his church. This was shown to be the most apposite platform which infinite wisdom and benevolence could desire, and, like all Divine institutions, graciously adapted to the condition of man as he is. It required the

* 1 Timothy iv. 5.

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cordial recognition of the person, the official relations, and character of the Lord Jesus Christ, and an absolute and unconditional surrender of our persons to his guidance and will. It was not a platform of doctrine, a theory of religion, but confidence in a person, the admiration of a person, and a sincere devotion to his will.

After the communion in the afternoon, we had a love-feast—a social interview and conversation through the house, and a free and familiar intercommunication of sentiment and feeling, on topics suitable to the occasion. Members of different communities were present, and freely participated in the conversations of the evening, upon sundry topics of common interest. It was, indeed, a very interesting interview, and replete with matter worthy of such an occasion.

At night we again addressed a very attentive congregation, in continuation of the subjects introduced in the morning; and again on Monday evening, giving as much continuity as possible to the distinguishing theme of the occasion. On Tuesday evening we gave a Bible Union address, urging the plea of the institution in behalf of a new version, from various cardinal points admitted by all intelligent Christians, and demonstrating the necessary tendencies of such a consummation upon the union of Christians and the conversion of the world.

Our visit to Philadelphia was a very pleasant one. The brethren there are in good earnest. The eldership, supported by the very acceptable labors of Bro. Challen, (whose family arrived in the city on the eve of my departure,) is an efficient one, and greatly devoted to the good cause of Primitive Christianity. Accessions to the church were made during our visit, and are occasionally being made. The church there will be a great treat to the brethren, merchants and others, who, on business, from all quarters visit that great centre of commerce. The church is yet somewhat in debt for this beautiful house, and no doubt those generous and noble brethren (merchants who visit the city) will take pleasure in aiding somewhat to lighten the burthen on its shoulders.

From Philadelphia we departed on Wednesday morning, the 18th of May, via the Pennsylvania and Ohio Railroad, and had a very pleasant ride to Pittsburgh, in twenty-two hours, with only one accident, which, but for the vigilance and promptness of the engineer, might have been a very serious one. The car behind us suddenly broke down its wheels, and dragged on the road but a few yards before the train was stopped. No defect appeared in the wheels until the catastrophe revealed the flaw. The road had sunk a little on the side which gave way, and the sudden impetus given to one wheel caused it to reveal its imperfections. We were detained but a short

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time, and arrived safely in the city at 7 o'clock in the morning. After breakfast, we took our passage in the Pittsburgh and Cleavland cars, intent on attending a Convention of the brethren at Mt. Vernon, Ohio. Stopping all night in Cleavland, and having a day or two to spare, we made a tour from Cleavland, via Galion, to Marion county, and spent a Lord's day in the adjoining county, with some of our old friends in that vicinity, delivering an address in a Methodist meeting-house in the village of Wyandotte, near the residence of my old friend Mr. Isaac Bryant. There we met with a whole settlement of old acquaintances, and had the pleasure of learning afterwards, that there were some four or five persons in attendance who heard my first sermon pronounced in the United States, more than forty-two years ago, and, strange to tell, some of them had still a very vivid recollection of it, and brought to my remembrance the topics of the discourse, and some of the scenes that transpired on the occasion of its delivery. And, stranger still, a friend in Marion county presented me with a copy of that discourse, which I had written *in extenso*, while on the Atlantic Ocean, in the summer of 1809. In glancing over its pages, I could trace the embryo blossoms of those views which have since been matured and widely disseminated over these United States.

Thence I departed to attend the Convention in Mt. Vernon; but, by some unexpected delay, I did not arrive there till the Convention arose, but continued there, in company with Bro. Burnet, for some three days, during which we addressed the citizens in town and from the country several times. On Lord's day no meeting-house in the town, though several were tendered, sufficed to accommodate the crowds assembling. The Railroad Depot, a covered building some 120 feet by 40, was tendered, and, being compactly seated by the enterprise of the citizens, gave space for some 3,000 persons. The audience, however, could not be wholly accommodated, and besides those who stood outside, an adjoining meeting-house was filled with those who could not come within hearing distance.

The brethren in Mt. Vernon have, at very considerable expense, finished a large and comfortable meeting-house, which, on other occasions, was well filled with waiting assemblies. There were some baptisms before I left, and others were expected. But leaving Bro. Burnet to continue the meeting, I was obliged to leave for home, where, via Pittsburgh and the Ohio, I safely arrived on the 1st day of June.

A. C.

A good book and a good woman are excellent things to those who know how to justly appreciate their value. But there are men who judge of both by their covering.

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THE SMALL NUMBER OF THE ELECT.

VOLTAIRE regarded the following extract from Massillon, as one of the finest specimens of eloquence, (see article "Eloquence," in the Encyclopedia.) It is taken from this eminent preacher's sermon on "The small number of the elect." Massillon does not waste his time and words in this discourse, in dissertations upon the eternal decrees of God, &c., but deduces the small number of the saved from the conduct of men, from moral causes, from the fewness of the righteous on earth.

The entire discourse is very forcible and animated. But when the orator came to the following passage, Voltaire says, the whole assembly involuntarily started to their feet, and that the murmurs of acclamation and astonishment disconcerted Massillon, but greatly increased the effect of his appeal. The animated tone, manner, and language of the French pulpit orator, is needed, to give complete effect to his discourse.

"I pause with you, my brethren, who are here assembled. I speak no more of the rest of men; but regard you as if you were alone on the earth. And this is the thought that occupies and moves my soul. I imagine that this is your last hour, and the end of the world; that the heavens are about to open above you, and Jesus Christ appear in all his glory in the midst of his temple; and that you are assembled here like trembling criminals, but to hear the sentence of mercy or of eternal death pronounced against you; for you may well flatter yourselves that you will die such as you are to-day. All these desires of change and amendment which amuse you, will amuse you till the bed of death. This is the experience of all ages. All that you will in the future find new in you, will perhaps be a greater and more aggravated account to render to God, than what you have to-day. And as to what you will yet be, were you to be judged this moment, you could almost decide what will be your fate when you leave this life.

"I ask of you, then, and I ask it of you, terror-stricken, not separating in this respect my fate from yours, but placing myself in the same position in which I desire to regard yourself—I ask of you, then, if Jesus Christ should appear in this temple, in the midst of this assembly, the most august in the world, in order to judge you—to make the terrible separation between the sheep and the goats—believe you that the greater number of those here would be placed on his right hand? Believe you, that the division would be equal? Believe you, that even ten righteous men would be found here, whom once God could not find in five entire cities? I ask it of you—you know not, and I know not myself—Thou alone, Oh God, knowest those that are thine! But if we know not those who belong to him, we know, at least, that sinners are not his. But who are the faithful here assembled? Titles and dignities here count nothing; you will be despoiled of them by Jesus Christ. But who are they? Many sinners who wish not to reform their lives; yet many, who desire it, but who defer

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their conversion. Again, others who never reform but only again to fall back. Finally, a great number who believe they have no need of conversion. These are they who are reproved! Take away these four classes from this assembly, for they will be taken away in the great day; and then appear, ye just! Where are ye? Thou holy remnant of Israel, pass to the right hand! Pure grain of the Lord, separate yourself from this chaff, destined for eternal fires! Oh God! where are thine elect? and what is left for thine inheritance?"

THE LAW OF DIVORCE.

BROTHER CAMPBELL: Permit me, through the Harbinger, to call the attention of your numerous readers to this important subject. In this age, when the marriage covenant is so lightly esteemed by orators, legislators, jurists and philosophers, it is very desirable that those who take "The Bible, the whole Bible, and nothing but the Bible," as the rule of their faith and practice, should understand all that it teaches respecting the nature, the obligations, and the dissolution of the matrimonial relation. I aim at brevity, and, therefore, at once refer to the premises, the reasoning, and the conclusion of our Great Teacher.

"It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife, *saving for the cause of fornication*, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery." Math. v. 31–32.

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he who made them at the beginning, made them a male and a female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh? Wherefore, they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder. They say unto him, Why, then, did Moses command to give a writing of divorcement, and to put her away? He said unto them, Moses, because of the hardness of your heart, suffered you to put away your wives; *but from the beginning it was not so.* And I say unto you, whosoever shall put away his wife, *except it be for fornication*, and shall marry another, committeth adultery; and whosoever marrieth her that is put away, doth commit adultery." Math. xix. 3–9.

"And the Pharisees came unto him, and asked him, Is it lawful for

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a man to put away his wife? tempting him. And he answered and said unto them, what did Moses command you? And they said, Moses suffered to write a bill of divorcement, and put her away. And Jesus answered and said unto them, for the hardness of your heart he wrote you this precept. *But in the beginning of the creation*, God made them a male and a female. For this cause, shall a man leave his father and mother and cleave to his wife, and the twain shall be one flesh. What, therefore, God hath joined together, let not man put asunder." Mark x. 2–9.

"Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery." Luke xvi. 18.

From these premises we learn—

1. That the term "lawful," in the question proposed to our Saviour by the Pharisees, has no direct reference to the Law of Moses. For when they were asked what Moses had taught on this subject, they very promptly and correctly replied, "Moses suffered to write a bill of divorcement, and to put her away." They, therefore, neither needed nor desired any exposition of this Law of Moses.

2. Both they and our Saviour had, therefore, reference to a higher law—the law of rectitude founded in the marriage covenant, and growing out of the relation which God himself, from the beginning, established between the covenantees. It was not, therefore, abolished with the institution of Moses, but remains as lasting as the relation in which it had its origin.

3. Some departure from the strict requirements of this law, had been *permitted*, in an age of comparative darkness, on account of the hardness of their hearts.

4. But as the nature and obligations of this law are interpreted by Jesus Christ, the holy relation of husband and wife can be dissolved during the life of both the parties, only for one cause—"And I say unto you, whosoever shall put away his wife, *except it be for fornication*, and shall marry another, committeth adultery; and whosoever marrieth her that is put away, doth commit adultery."

5. It, therefore, follows, that if a man shall put away his wife *for any other cause* than the one specified, and marry another, he is guilty of a violation of the seventh precept of the Decalogue; or, if any one shall marry her that is put away, he is guilty of the same offence. But "in Christ Jesus there is neither male nor female." Both parties are equally amenable to the moral law, as well as to all the peculiar institutions of Christianity. The reasoning of our Saviour is, therefore, equally applicable to both parties.

But it is supposed by some, that in 1 Cor. vii. 12–15, Paul teaches

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that the marriage relation may be dissolved by another cause—that in case a believer is married to an unbeliever, if the unbeliever "depart," though free from any charge of incontinency, this act of the unbeliever severs forever the bond of union; so that the believer may now lawfully marry another person.

But Christ says that this sacred union can be dissolved only by one cause; and therefore, that the believer, under the alleged circumstances, is guilty of the sin of adultery. It, therefore, follows from the assumed hypothesis, either that Paul designed to contradict his Divine Master, or to teach that adulterers may be retained as members of the Christian Church.

Which horn of this dilemma will the advocates of this modern exegesis of Paul's writings assume? It would be difficult to sustain the latter, after reading what the same Apostle says in 1 Cor. vi. 9–10; Gal. v. 19–21; Eph. v. 5; Heb. xiii. 4. And I think it would be about as difficult to support the former. When it shall have been demonstrated that two parallel lines may cross each other, if sufficiently produced, then we may regard the logic of those who attempt to prove that any inspired Prophet or Apostle has contradicted the sayings of his Lord and Master.

Till then, we are constrained to believe that the apparent discrepancy exists entirely in the conception of uninspired commentators. But it is difficult to conceive how any one can misunderstand what Christ has taught on this subject. What he said has been recorded by so many witnesses, and sustained by so many historical and explanatory circumstances, that he that runs may read, and he that reads must understand. The error, then, lies in the interpretation that has been given to the writings of Paul.

But we must let him speak for himself. He says, 1 Cor. vii. 10–15, "And unto the married, I command, yet not I, but the Lord, let not the wife depart from her husband. But if she depart, *let her remain unmarried*, or be reconciled to her husband; and let not the husband put away his wife. But to the rest speak I, not the Lord; if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman who hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified to the wife, and the unbelieving wife is sanctified to the husband; else were your children unclean; but now they are holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases. But God hath called us to peace."

There are two ways in which this quotation may be made to harmonize with the testimony of Matthew, Mark and Luke. If in the

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word "*depart*" we comprehend not only a voluntary separation, but also a breach of chastity on the part of the unbeliever, then, beyond all doubt, the marriage covenant is broken; the believer is no longer bound by any of its obligations. He is free to marry, according to the testimony of both the Law and the Gospel. But if, as in the 11th verse, it implies nothing more than a mere separation from the bed and board of the believer, then the marriage covenant remains unbroken; the term "bondage" must refer to some other obligations than that of conjugal fidelity; and the command given in the 11th verse, "let her remain unmarried," is just as binding as if the believer had departed, instead of the unbeliever.

An illustration may help some to understand more clearly the meaning of the Apostle. A, of Bloomington, gives his note to B, of Cincinnati, for $1,000, payable six months after date, at the Mechanic's Saving Bank. The day of payment arrives, and A goes to the place specified, prepared and ready to fulfill his part of the covenant. But he is informed that B has gone to Europe, expecting never to return to the United States. A is at a loss what to do. He goes to Elder D. S. Burnet for advice. Mr. Burnet examines the case, and decides that A is not bound to do what B has placed beyond his power, unless by spending months in traversing sea and land, in search of the payee. He, therefore, advises A to return to Bloomington, satisfied that he is not in bondage through any neglect to fulfill his part of the contract.

Would any reasonable man infer from this advice, that it was the design of Mr. Burnet to teach that A is forever released from all obligations arising out of his contract with B?—that A may return to Bloomington, and so dispose of all his means, that if B should return in the course of a year, a month, a week, or a day, he would find his $1,000 irrecoverably in the hands of another person? Would this be in accordance with good morals? Would this be worthy of A's high calling as a Christian? And if not, by what principle of religion, morals, logic or common sense, can any one infer, that if the unbeliever departs, and thus puts it out of the power of the believer to discharge all the duties of the conjugal relation, the marriage covenant is broken, and that the believer may marry another person, so that if the unbeliever should return in a year, a month, a week, a day, or an hour, (for the length of time does not effect the principle,) he will find that the most solemn of all earthly contracts has been violated; that what is dearer than gold or silver, is irrecoverably lost; that his wife has become the wife of another?* Is this Christian morality? Is

* Bro. Goodwin asks, in regard to this illustration, Suppose that A, on going to Cincinnati, is told that B is in the city, but has resolved never to receive this

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this the religion of him who said, "Whosoever shall put away his wife, *except it be for fornication*, and shall marry another, committeth adultery; and whosoever marrieth her that is put away, doth commit adultery"?! Is this the teaching of that inspired Apostle, who, in the 11th verse of the same chapter, has said, "But if she depart, *let her remain unmarried*, or be reconciled to her husband"?!

But it is unnecessary to multiply arguments or illustrations. The conclusion, then, from all the premises, is that there is really no discrepance between Christ and Paul; that they concur in saying, that the marriage contract can be dissolved, during the life of both parties, by only one offence; and that the man or the woman, who, being once joined in this holy alliance, shall dissolve it by marrying again, during the life of the other party, unless said party shall have been guilty of the crime specified—*is guilty of the sin of adultery*.

So far I have used the indicative mood, but I will now assume the interrogative.

Query 1.—If a wife leaves her husband on account of his religious sentiments, or for any other reason than the sin of adultery, and the husband, with the approbation of a Christian minister, and, as he *supposes*, with the sanction of an inspired Apostle, marries another woman, is he not, nevertheless, a transgressor of good morals, and utterly unworthy of a place in any Christian society?

Query 2.—If the elders of a congregation acting conscientiously, but under a mistaken view of the passage referred to in Corinthians, decide that this man shall be retained in the church, that his wife shall be received as a member, and do, with the approbation of a majority of the congregation, actually receive her, what is the duty of those members who regard it as a plain and positive violation of the law of Christ? What bearing has 1 Cor. v. 11, on this case?

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money. That on account of his peculiar relations to father and mother, he has become satisfied that he can be happier without it than with it. Suppose further, that A, anxious to meet all his legal obligations, seeks an opportunity to converse with B on the subject, but B conceals himself, and utterly refuses such an interview. Suppose A then sends messengers to make known to B his ability and readiness to pay the money, and these messengers are refused the privilege of such interview, and are told by persons acting for B, to go and inform A that B don't want the money; that he is sorry he ever agreed to take it; that he never will receive it, and that A may dispose of the money in any way he pleases, for receive it he never will. Would A be still bound to hold that money shut up from use, thinking that B might sometime change his mind?

The above case is too far-fetched, and does not apply to the contract of marriage. Marriage is not analagous to a mercantile contract, which merely calls for pounds, shillings and pence. It is a contract for life, to love, honor, and cherish each other, till God himself dissolves the union and annuls the contract by death. A. C.

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Query 3.—If the elders, on more mature investigation, become satisfied that these persons are guilty of the sin of adultery, what is their proper course of action?

Query 4.—If the parties involved in this plain violation of Christian morals, should, on reflection, arrive at the same conclusion, what is their duty? Must they continue to live in adultery, or must they abandon a relation which is proved to be sinful?

Your views on the whole premises, and especially in answer to these queries, at as early a period as may be consistent with your other duties, will be thankfully received by many honest inquirers after truth.

With sincere regard for yourself and family, I remain yours in hope of eternal life, through Jesus Christ our Lord.

R. MILLIGAN.

INDIANA UNIVERSITY, May 7, 1853.

[This is enough for one lesson. I intend an answer to the above interrogatories at a more convenient season. Meantime, we add that this subject calls for very grave consideration.—A. C.]

ROMANISM IN THE UNITED STATES.

A WRITER in the Christian Advocate and Journal, a Methodist paper, says:

As much misapprehension has existed among our Protestant population as to the actual numerical extent of Romanism in this country, and as much unnecessary dread and alarm have been realized and expressed in view of an idea entertained by many, of the overwhelming numbers of the Catholic church, we intend to devote this article to the consideration of this question.

As to the proportion of their numbers to the population of the United States, we remark: It has been estimated that the population of this country is 23,000,000; besides this, there is a slave population of 3,000,000; making, in all, 26,000,000. Of this number, the Romanists have, according to the largest estimate which we have seen, 2,000,000. But according to the "Metropolitan Catholic Almanac," this number is quite too large. From this Almanac we learn that so far as the numbers of their different dioceses have been *actually* ascertained, there are 1,600,000; but, as all the dioceses have not reported, the editor says: "If we suppose the Catholic population in the diocese of St. Louis to be 90,000; Boston, 350,000; Galveston, 35,000; St. Paul's, 2,500; Indian Territory, 2,500, the total number of Catholics in the United States will be 1,980,000. He also affirms that the tabular statement, showing that there are 1,600,000 Romanists in the various dioceses which have reported, was obtained from official, and, consequently, the most reliable sources." The same table shows that they have 1,411 churches, 1,242 ministers, 49 reli-

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gious institutions for young men, 47 literary ditto, 87 female religious institutions, 100 female academies, and 113 charitable institutions. Now, we wish every Protestant to look these statements full in the face, and see if there is any cause of alarm. It will be seen, then, that they number only about one-twelfth of our white population, while the remaining eleven-twelfths are either decidedly Protestant, or have all the prejudices in its favor. And here we ought distinctly to understand, that this population is mostly made up of emigrants, principally from Ireland and Germany. But comparatively few of the native population of this country have been so far recreant to their true civil and religious interests, as to renounce Protestantism for Romanism. Of the small number referred to, some have been influenced solely by selfish motives, and have embraced Romanism to secure the *trading* or the *voting* influence of Romanists. But by far the larger proportion of those who have become Catholic, have been attracted and blinded by the pomp and glitter of Catholic ceremonies, carefully paraded before them, while in their earlier years they have been in attendance upon *Catholic schools*.

AMERICAN CHRISTIAN PUBLICATION SOCIETY.

This Society, according to the statements in the last Harbinger, is in successful operation, at the south-west corner of Eighth and Walnut streets, Cincinnati, Ohio. Any book to be found in the west, can be procured here, especially the works of the brotherhood. Here is the office of the weekly *Christian Age* and the semi-monthly *Sunday School Journal*, and the depot of Sunday School libraries, books, cards, class books, tracts, &c.

"A. W. C.," in the last Harbinger, styles the above an "*idea* of a publication house." So it is, and quite a substantial idea, too; six times as large as the Methodist Book Concern of this city, at its origin, though we hope, through the prayers and patronage of the brotherhood, it is truly but an idea (image) of what it is yet destined to be. This, too, is *progress*—commendable progress, the result of a proportionate "*activity*." As to experiments, none have been made. The Publication Society is a fixed fact, pursuing the even tenor of its way, and, according to a law well known, accelerating its force as the distance from the salient point increases. It was willing to accept the aid which was proposed by the creation of the Book Union—an enterprise which hailed altogether from abroad. When that aid failed, they redoubled their energies, as good men and true should do. The new book of 300 pages, *The Jerusalem Mission*, is nearly out of press. It will be sent any where, free of postage, for 75 cents. Twenty copies for $10. Agents will do well with this work. There has been no change but one—that must be the "progress of the managers of the American Christian Publication Society" in "active benevolence," as noticed by A. W. C. The Lord aid us to appreciate the labors of each other in the kingdom and patience of Jesus Christ.

Publication Committee.

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CAMDEN POINT (Mo.) FEMALE ACADEMY.

I CONGRATULATE the friends and patrons of female education in all the Platte country, that the Camden Point Seminary is in rapid progress of resuscitation. In one month's hard labor, its distinguished Principal raised, in its vicinity, above $10,000 to rebuild it. It is firmly resolved, and (knowing the population of that country as I do) I doubt not that it will eclipse even its former beauty, capacity, safety and comfort. Its improvement in library, apparatus, and means of scientific education, is not only resolved on, but guaranteed, from the efforts, the enterprise, and liberality of its patrons and the surrounding community. Twelve thousand dollars, added to the saved remains of the former edifice, ought to give a more capacious building, and one entirely fireproof. But its furniture is still independent of this expenditure, and to be provided for. For this purpose, in July, Bro. Todd, we learn, contemplates a tour and a great effort to raise the funds for this purpose, and no doubt will be responded to in the same spirit of liberality which has always characterized the Missourians of that region.

The Principal having lost, in the late catastrophe, all he had earned for years—say four or five thousand dollars' worth of furniture—this sum will have to be raised by his own great exertions in a tour contemplated to be taken in July. It is contemplated to make provision for 150 young ladies. With two fronts 100 feet each, the new Academy will be a splendid affair, and a new charm to that beautiful, rich, and fertile country in which it is located.

Bro. Todd is now teaching some fifty young ladies. But so soon as his present term ceases, he will take the field, and with his own great talents in that department, and the liberality of that community, I predict that the money will be raised and the school go into operation at as early a day as possible, and that all will rejoice who liberally partake in the work. The Missourians will not suffer me to be made, in this case, a false prophet. I feel confident they will not. A. C.

NEWS FROM THE CHURCHES.

MAINE.—Bro. John Dunphy, of Gardiner, under date of April 22d, reports a congregation of 22 members. The prospect for additions is quite encouraging, though the opposition is strong. Bro. Garraty has labored for the brethren in the town and vicinity. Bro. G.'s absence has delayed several additions being made, but his return is shortly expected, when a number more intend uniting with the congregation.

June 1st, Bro. D. farther reports the number at 26, with the prospect of 5 or 6 more in a few days. [There are not a few in that region who read and think for themselves, which fact always makes the prospect encouraging, when the gospel is clearly stated to such persons.—A. W. C.]

OHIO.—Bro. Wm. Hayes, of Licking county, May 18th, reports the results of a protracted meeting held near Kirkersville. A church of 20 members was organized, and 4 additions were made during the meeting. Elders ordained

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were Jacob Winters and Abraham Morrow. Deacons, Noah Morrow and Jacob Stoolfire. This church is of easy access to our travelling brethren, being situated near the Ohio Central Railroad. Bro. J. Winters resides at the York Street Crossings, between Newark and Columbus. Passing evangelists are requested to give this congregation a call, when convenient.

ILLINOIS.—Bro. T. Sweet, writing from Winchester, May 21st, reports the success of his labors during two short visits into Pike county, the last including the 3d Lord's day. The result was 25 additions to the household of faith.

TENNESSEE—Bro. James Metcalfe, of Athens, May 31st, writes, "We had 5 additions to the congregation at our place (3 miles north of this) on the 22d of May, through the instrumentality of Bro. G. Randolph. May the Lord continue to prosper his holy cause in the earth!"

NEW YORK.—Bro. W. A. Belding, of Shalersville, Ohio, under date of April 23, writes as follows: "Thinking that a brief sketch of my recnet tour through the State of New York, (or a part of it,) may interest some of your readers. permit me to say, that I left home with my family (wife and one son,) on the 13th of last January, and after a pleasant ride of about nine hours over the beautiful Lake Shore Railroad, we arrived at Buffalo; from thence, by stage to Williamsville, Erie county, where I joined with Bro. J. J. Moss, in laboring for a week or ten days, which resulted in 10 additions, by baptism, to the number of the saints. We then left for the vicinity of Syracuse, Onondaga county, leaving Bro. Moss to continue his labors in Erie county. I spent a few days in company with Bro. A. P. Jones, in Tully, baptized 2, and left for Pompey, Onondaga county, where I labored in company with the good brethren in that place for about thirteen days, during which time 38 were added to the brotherhood, mostly by baptism, some from the sects, but mostly from the world. Many of the brethren and sisters of this place wished to be remembered in love to you, as, indeed, from many other places, Throopsville in particular, where I next commenced my labors, which resulted in uniting 28 with that congregation, much to the rejoicing of the brethren and mortification of the sects. From thence I was called to Cato, Cayuga county, to attend the funeral of our beloved sister, and wife of Bro. Wm. B. Noble, who left the world in the full assurance of a blessed immortality; where, by the earnest solicitation of the brethren, I consented to stop for a few days. The Methodists had just closed a meeting of some seven or eight weeks, which resulted, as they supposed, in the "hopeful conversion" of some 16 or 18—all of whom, as I was informed, but 3, were baptised, and 2 of the remaining 3 were baptized, and one (poor creature,) sprinkled. In this, as other places, the gospel triumphed gloriously, exerting its influence upon and converting whole households, (and not a single infant in them.) Many heads of families were induced to confess their confidence in God and their love for his dear Son. The brethren did greatly rejoice in the addition of 44 to the army of the Lord. A more decided victory in favor of truth, I never saw; but I must hasten. Tearing away from the brethren and community, we left for Waterloo, the county seat of Seneca county. There we found some three or four brethreen, who had left their farms in the country and located in this beautiful village, of some five thousand inhabitants, for the purpose of planting in its midst the gospel standard. We were shut out

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of the houses in this place (professedly built for the worship of the Lord) and compelled to go to the Court-House; but this was not enough. The sects tried to make the community believe that we were "Adventists," "Unitarians," and almost every thing but what we ought to be; yet with all this effort, they only added to the interest of the meeting: for, large as was the room in which we met, it would not hold the people who collected, and many were compelled to go away without having their curiosity satisfied by hearing this "new doctrine." We continued our efforts for several days, and organized a church with 16 members; after which were added 13—5 from the Baptists and 8 by baptism. A congregation of better material, of the same size, I think I never saw. We, however, met with a second "Waterloo defeat." A lady presented herself for baptism, who was opposed by her husband; he threatening, in the first place, to prosecute me or any one who should baptize her. But when he found no one alarmed by such threats, he would cripple, or take my life, should I make the effort to baptize his wife. He gathered, amid the vast crowd which assembled there, (as I afterwards learned,) some twelve or fifteen men, with clubs and staves, prepared for battle after baptizing others. His wife, undaunted, came to the water's edge, I took her by the hand, and started for the liquid grave. He seized her, and by physical force drew her from the water. After many threats, he left and walked away. Still determined to forsake all for Christ, she turned again and walked into the water, where I stood in readiness to baptize her; but was the second time prevented by physical interference. The friends made an effort to persuade him to desist, but all in vain, and the poor woman was compelled to go away with broken heart and weeping eyes; and perhaps I ought to add, the man plead justification for his opposition by saying the "Doctor" (a Presbyterian, by the way) said it was imprudent to immerse a person in cold weather; and backed by the counsel of a sprinkling clergyman, who said that "sprinkling was just as good, more prudent, and far more decent for a female." But here we leave it, trusting that all will tend to the furtherance of the gospel. I fear I have already been too tedious, and will close by saying, that upon the whole, I never had a more pleasant trip, nor was I ever more cheered by the triumphant success of truth; and feeling sure that the "Empire State" can, by the gospel, be subdued, say to the good brethren there, go on; "contend earnestly for the faith once delivered to the saints," and the God of all grace and comfort will bring us to his heavenly kingdom in peace. To the same be all the praise!

The church news for the present month we have gleaned from some four or five letters. Though few, they report the cheering news of some 168 additions, which were distributed among eight or ten congregations. We hope our evangelists will continue to favor us and our readers with similar good news, and, if they please, more abundantly. A. W. C.

DEDICATION SERMONS.

Our views of such discourses have been solicited. We have given two fine specimens of them—one from Bro. Dearborn and one from Bro. Church. We purpose an answer to the above request next month. A. C.

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OBITUARY NOTICES.

DEPARTED this life on the 4th of May, 1853, in her 79th year, at the residence of her son, Henry W. Clapp, of Euclid, Mrs. PHEBE CLAPP, of Mentor, Lake county, Ohio.

This amiable and excellent Christian lady had, for more than half a century, stood in connection with the people of God. Her favorite study through life was the Bible. With its divine truths her mind was early imbued. Its cheering promises animated and encouraged her through life's weary pilgrimage. In the performance of the various relative duties of life, her Christian profession was adorned with the peaceable fruits of benevolence, righteousness and piety. But especially did she enjoy the consolation of the divine promises, when called upon repeatedly to endure afflictions, in the loss of those whom she most tenderly loved. Under these trials, she was wont to take comfort from the divine promises, and to adopt the language and sentiments of the 103d Psalm, as peculiarly expressive of her feelings while thus walking the thorny vale of affliction. In her last illness she manifested the most perfect resignation to the Divine will; and after enduring her affliction for some sixteen days, calmly, and without a fear, she breathed out her spirit into the bosom of her Redeemer. "Precious in the eyes of the Lord, is the death of his saints."

Died, on the 2d of May, 1853, at his residence in Lincoln county, Mo., Bro. GABRIEL REEDS, aged about 68 years. Bro. Reeds was a native of Lincoln county, Ky., whence he emigrated to Missouri in 1827.

Having been for a number of years a member of the Baptist church, in whose communion he enjoyed the reputation of a truly good man, he felt it his duty and privilege, upon hearing the principles of the present Reformation fully stated, to unite with the Christian Church. He died triumphant in the faith of the divine promises. He left a large family in Missouri, and a number of relatives in Kentucky, as well as many friends and brethren, to feel his loss; but in his stead he has left them an example worthy of all imitation. "Blessed are the dead who die in the Lord."

In the 22d year of her age, and on the 22d of May, departed this life in the triumphant hope of the gospel, Sister REBECCA J. SHORTRIDGE. For some years before her death, she had been dilligently engaged in the pursuit of general knowledge, and in its pursuit displayed more than ordinary talent. But there was no knowlege which she prized so highly as that Divine knowledge which inspired her with faith in the Divine word and love to her Saviour. She died at the residence of her mother, in Fairview, Fayette county, Ia.

On the 15th of May, in the 77th year of her age, and 54th of her marriage, after a short illness, Mrs. HAWLEY, of Detroit, fell asleep in Jesus. A few minutes before her departure, while her husband and children stood around her bed, she signified to them that her hour was come; and after having imprinted a kiss upon the lips of each of them, with a peaceful and loving countenance she looked upon the face of one, then of another; after which her spirit took its flight to the bosom of her Father and her God. Sister Hawley was a native of England.

After a most painful disease of sixteen days, which was endured with much Christian fortitude, Bro. DANIEL ANDERSON departed this life on the 13th of April, 1853, in the 22d year of his age. His late residence was at Lone Tree, Bureau county, Ill.

Departed this life on the 6th of January, Bro. P. RUTHERFORD, and, on the 17th of the same month, Bro. THOS. RUTHERFORD, each of whom manifested much assurance of faith in that rest which remains for the people of God. They were highly esteemed by all that knew them. By their death a vacancy has been left in their families and in the community generally, which, in the former, is irreparable, and in the latter cannot soon be filled. They were, indeed, the salt of society.

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Died, on the 9th of May, of Pulmonary Consumption, in her 21st year, Sister LUCY THORNBURG. She was the daughter of Bro. Wm. Thurley, and was married to Bro. T. on the 21st of November, 1851. At an early age she attached herself to the Baptist Church, and lived a pious and exemplary member thereof until about a year ago, when she joined the Christian Church. Her bodily affliction, which was very great, she bore with much Christian fortitude, and for the last few days enjoyed the presence of our venerable brother, Jacob Creath, who ministered much to her spiritual comfort, with whom she delighted to talk of her hope, and the hope of the faithful in Christ Jesus.

A few hours before her death, she became free from pain, and with a mind as unclouded as her hopes, she fell asleep in the Lord, without a groan or a struggle. She left benind her a kind and loving husband, with a heart crushed with grief and sorrow at a loss so irreparable, which he has been called upon to endure by this bereavement.

At his residence in Sunny Side, Lowndes county, Ala., on the 10th February, EVAN S. WILEY, aged about 50 years.

"In the midst of life we are in death." The great Disposer of all events, in removing from our midst Mr. W., has caused a void in society which cannot be easily filled. As a neighbor, Mr. W. was beloved by all who knew him. He was ever the poor man's friend. With him, benevolence was a prominent virtue, and his philanthropy knew no bounds. To know him, was to love him. Possessing an exemplary character, he diffused that salutary influence in and over society. As a friend, he was ardent and sincere. He was a kind and affectionate husband. To the partner of his bosom, as well as to his interesting children, the shock is truly afflicting. May the God of Israel be unto the afflicted family a father, friend and guide, and, through his wise dispensations, convert their sorrow into joy unspeakable and full of glory. To the afflicted wife, the stroke was most severe, having spent many years of her life in the full possession of those uninterrupted joys which ever spring from a fountain so pure, gentle, and affectionate. As a father, he was kind and affectionate, always inculcating into the tender minds of his children lessons of wisdom. One who knew Mr. W. intimately, says, "he truly endeavored to bring up his children in the nurture and admonition of the Lord." As a Christian, Mr. W. possessed, in an eminent degree, the three great requisites in the formation of the Christian character—faith, hope, charity. He always lived in a state of preparation for death; and at the moment of dissolution could exclaim, "O Death, where is thy sting! O Grave, where is thy victory!"

Mr. W. has left a large family, and a wide circle of relatives and friends, to mourn his death.

SECOND EDITION OF THE HARBINGER.

To those not supplied with the first half of the present volume—the numbers being exhausted here—we would say, that a second edition of these is contracted for in Philadelphia, and, so soon as out of press, those not supplied with said numbers shall have them forwarded. New subscribers, for the current volume, may, therefore, still be solicited. A. C.

AN EVANGELIST WANTED.

BRO. A. C. HAWKINS, of Barkersville, Solano county, California, writes to us for an evangelist. Bro. H. has been a resident there for about a year. He describes that section as quite thickly settled, and society much better than he had anticipated. He regards the prospect of sowing the good seed of the word, for an abundant harvest, as very encouraging. Bro. H. will furnish a horse, and more if necessary. There will be no want of means for sustaining an evangelist, so long as he may desire to occupy the field of labor. Barkersville is about thirty miles west of Sacramento City. A. W. C.

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A SACRED LYRIC.

BY JAMES CHALLEN.

2 Corinthians v. 2.

As weary travelers in a tent, cheerless and sad we groan,
We've left our kindred and our friends, and tarry here alone;
The night is dark, and solitude has spread its raven wing,
And earth, with all its charms to us, is but a worthless thing.

And we are hast'ning to a place delectable for rest,
And soon we hope to lay us down, and calm our weary breast;
With earnest heart, with strong desire, we look for happier days,
When we shall spend a glorious life, in more than mortal praise.

We now are like the panting hart pursued by eager foe,
And ev'ry moment as it flies, we look to be brought low.
When morning lifts its curtain up, and shows a cheerful sky,
In deep suspense our souls are held, for we "do daily die."

Weary and faint we yet pursue, our prize is still before,
Tho' many a stormy night may come, and many a tempest roar;
A habitation in the skies, to faithful man is given—
A house not made with mortal hands, reserved for us in heaven.

PHILADELPHIA.

PUBLIC WORSHIP.

Bless with thy presence, Lord, this place.
Where we together meet,
Thy acts of mercy to record,
Thy praises to repeat.

And while we pray, and praise, do thou
Inflame our hearts with love,
Like that which animates the throng,
Who sing thy praise above.

Here may no worldly cares intrude,
But let our thoughts be given,
To that inheritance divine
Reserved for us in heaven.

And when we cease on earth to meet,
May we accepted stand,
A band of happy worshipers,
O Lord! at thy right hand.

WM. BAXTER.

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. III.] BETHANY, VA., *AUGUST*, 1853. [No. VIII.

BACCALAUREATE ADDRESS,

DELIVERED TO THE GRADUATING CLASS OF BETHANY COLLEGE,

July 4, 1853—BY A. CAMPBELL

WHILE we cannot but congratulate you, young gentlemen, that, in the judgment of the Faculty of this Institution, your progress and attainments in literature and science are such as to have authorized its Faculty and Curators to confer upon you the degree of Bachelor of Arts; and while we rejoice, with you, in the honors of the day, we must emphatically remind you, that this is but your initiation into a still higher school, in which you are, severally, to become, in a most agreeable and honorable alternation, both teacher and pupil. In honor and utility, there is no school superior to that which constitutes every student a well qualified teacher and instructor of himself. Its library, too, is as large as the earth; its apparatus fills all the shelves of creation, and its sessions are as enduring as the years of human life. In this grand lyceum of creation, as true Peripatitics, you may now matriculate, and hereafter obtain the high and honorable degree of fellowship in the university of nature, and ultimately ascend to the high dignity of peers in the commonwealth of eternity. This is no fiction, but a splendid reality, which, I presume, however strange and mysterious it may be to some ears, is quite familiar and intelligible to yours.

We regret to think how few, comparatively, of those who graduate in our colleges, entertain these views, and, having obtained a diploma, are consequently content to lay *it* and their studies upon the shelf, and

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rejoice that they are now and forever free from the brief authority of teachers and professors. Their grammars, their dictionaries, and their text-books, bearing many a scar and sad epitaph of departed hours, if not, in some hapless moment, bartered away for something light and frivolous as fairy tales, lie neglected upon their shelves as the old almanacs of by-gone years.

But comparatively few of those who graduate in colleges, become eminently literary men; or in the sciences and the arts, render valuable services to themselves, their contemporaries, or posterity. It is annually growing into a popular opinion, that a diploma is a prerequisite to a *gentleman*—at least to a *polished* gentleman. True, there is already a large and rapidly increasing fraction of our community that have not, as yet, decided on the qualities essential to a gentleman or a lady. There are not a few who think that, while God creates a *man* and a *woman*, while teachers cultivate the intellect, and philosophers and preachers the morals of mankind, it is the *tailor* and *milliner* that make and *fashion* the gentleman and the lady. God, says Moses, made a man and a woman; but tailors, says Mr. Fashion, make the gentleman, and milliners the lady, of modern civilization. Still, I am yet of opinion that *a man* is much more than a tailor's gentleman, and *a woman* than a milliner's lady.

I would not, my young friends, have you to think that we disparage the callings or professions necessary or profitable to man. They are, in fact, alike honorable, when alike sustained by moral worth. But we do object to making gentlemen and ladies as they were wont in the days of Edward the Third, to create a knight by a garter, and a lady by a bodice or a corset. 'Tis the cultivated understanding, the pure heart, the good morals, the decorous, respectful, and benevolent port and bearing, that make a real gentleman and a true lady.

A fully developed man is more than a graduate, even more than a professor in any school. He is one that knows, conducts, and governs himself in all the relations of life, in harmony with his true position in the universe; and who fills, or can fill, a niche in the great temple of humanity, with honor to himself, with advantage to his compeers and contemporaries, and with becoming respect to all his superiors in the higher circles of the universe.

Young gentlemen, you must not imagine that this view of our humanity or of our dignity, is at all extravagant, or that it is an hallucination—a mere fancy sketch of an over-heated imagination. Dr. Young, the sententious poet, may have been somewhat extravagant when he exclaimed—

> "Oh! be a man, and thou shalt be a god,
> And half self-made: ambition how divine!"

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Adam the first was never more than a man. Indeed, the terms *Adam* and *man* are of one and the same significance. But now that man is fallen and degenerate, it requires long years of minority, impatient minority, out of a child to perfect a man; to bring out or develop whatever of divinity, spirituality and immortality, there may be in him. Letters, sciences and arts, both originate and terminate in mental—that is, in intellectual and moral development. Like the spider's web, woven out of its own substance, sciences are secerned before discerned. The conceptions of things in us, and of things without us; of things above us, and of things beneath us, become the materials of science truly so called. The sciences are not in nature, nor in books, nor in arts of men. They are in us subjectively, and not objectively; for, in fact, objectively, science has no existence. Still, because sciences are communicable in words and letters, the words and letters must first be understood before that which they represent can enter into the mind of man; and, therefore, we appropriate to the letters or to the volumes that represent them, that which is contained or indicated in them; because it is properly through things, or their signs, that we acquire all our science and learning. A man may have a large library—books on all languages and on all sciences; he may handle them every day and every hour, and often read them, and yet have no science nor learning in him.

All true or real knowledge is but experience. Theory is not knowledge, any more than light is not the thing seen by it. Hence, the folly of imagining that having acquired the languages and mathematics, we necessarily become men of real science. These are but the machinery by which we become men of science. Literature and science are, therefore, properly contrasted. A man may have literature without science, unless he pleases to call the mere knowledge of letters the science of letters. Letters and figures are but symbols, and, therefore, are not the things symbolized. The universe was before letters and symbols, and could forever exist without them. Letters and symbols are but the ladder, and no part of the edifice or structure to which they are appended. Still, without them, we cannot scale the house which God has builded, nor enter into any of its apartments. Neither could we, without them, construct a house for ourselves. But whatever literature or science we acquire at schools or colleges, is to be employed, or applied, that it may be increased and made subservient to our own good and to that of others.

In reference to the uses of literature and science most worthy of your regard, I would earnestly submit a few thoughts, and suggest some things, which I presume to be of much interest to yourselves

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and others, and, therefore, worthy of your most profound consideration and regard.

That you may make your present acquisitions available to your own personal interest, happiness and honor, I suggest, first of all, the necessity and importance of using them. There are not a few graduates, who, on retiring from college life, lay their books upon the shelf, and unless compelled, by necessity, to assume the office of teaching, seldom open them with an intention to increase their actual stock of real learning. This is equally unfortunate for themselves and for society. We always increase our own learning, as well as that of others, by imparting it. This is the real *use* of learning; for in this way we make it valuable to ourselves and to others. I do not say that you should, each and every one of you, become professional teachers. Still, it might be, in the long run, of much real service to yourselves and to others, should you become so for a time, or for life. So great in this country is the demand for good teachers, that the supply is always inadequate, and will long be inadequate to the demand. We yet need thousands of good teachers amongst our twenty-three millions of freemen, who, in this prolific land, before any of you become superannuated, will furnish for our schools and colleges some twenty millions of boys and girls.

But whether you do or do not become professional teachers, the other walks of literature and of well educated mind, and the ways and means of advancing the best interests of mankind, are so numerous and so various, that not only you, but all the well educated young men of our generation and of our country, may obtain, not only honorable and useful employment in some of those fields of benevolent and useful enterprise, but also a generous and adequate remuneration for the services rendered, in whatever field you may, with proper preparation and energy, be disposed to operate. In no country in the world is the laborer more successful in obtaining his reward than in this, our highly favored and happy land.

There is in our horizon, at present, but one cloud ominous of evil, and portentous of a tempest about to sweep the length and breadth of our country. Already it lowers, and the reverberations of its distant thunder indicate that it is approaching our respective localities. It has already passed over a large portion of Europe. It has actually crossed the Atlantic, and fallen upon our country with portentous indications of some great evil to some of these United States. It has so twisted, and shattered, and uptorn the tree of liberty, in every country over which it has passed, that it is not without considerable alarm that its approach to the Alleghenies, and to the Valley of the Mississippi, is contemplated with many evil forebodings, on the part of the truest

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and best patriots and philanthropists in our happy country. In Europe it has been peculiarly severe against School-Houses, Colleges, Churches, Printing Offices, Bible Societies, Bible Rooms, and all Bible Union establishments.

The preceding squalls, that indicate its near approach, fall with peculiar severity on all common schools that have Bibles in them. It has made sad havoc of these in all countries over which it has passed. The evil genius that presides over this cloud and directs its course, is characterized by a special sublimated hatred against common schools with Bibles in them. Because, to this Bible is ascribed all the progress of our age in the path of general enlightenment, liberty of thought, of speech, and of action. At present it appears to concentrate its fury against the common school system.

Figure apart—Protestantism, common schools, and that freedom of thought, of speech, and of action, of which the right of suffrage and liberty of conscience are the first fruits, are now assailed by the Papacy with a virulence and a violence which could not have been anticipated from those who not only sought, but have found, an asylum and a comfortable home, in the generosity and magnanimity of American Protestantism.

It ought, young gentlemen, if it be not already, to be indelibly impressed upon your minds, that in no country upon earth out of Protestantdom, does man enjoy full freedom of thought, of speech, and of action. And, along with this, it ought to be noted and borne in mind, that to this same Protestantism we, as a people and a nation, owe the common school system of education, which is one of the chief bulwarks of religion, morality, and representative government. And for this very reason, the subjects of the papal monarch, that lord spiritual and temporal, enthroned in ancient Rome, are now conspiring against the common school system, and determined at all hazards, if possible, to crush and to annihilate it. Of this fact you either are, or ought to be, fully apprized, and also amply prepared to maintain and sustain the common school system, and its value and importance in the face of all opposition. This is a duty you owe to yourselves, to your friends, to your country, to the human race, to the great cause of religion, morality, and good order; indeed, to the redemption of the world from the paralyzing influence of Popery and Paganism. This being, or about to be, one of the most engrossing topics of the age, at least in our horizon and in our country; and it being the peculiar duty of all educated men to plead and maintain the claims of this system against all opposition, it behooves you especially to turn your attention to the question, and to be prepared to meet it under every phasis

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and metamorphosis which it may, and no doubt will, assume to carry its purpose.

The right of suffrage, of limited or unlimited suffrage, can be exercised with safety to all interests only by an intelligent, moral, and virtuous people. Without schools, Bibles and teachers, I need not tell you that such a population cannot be created, and is, therefore, no where to be found. On such an occasion, I argue not the claims of the Bible from any other topic than from the fact, that only where it can be read, and where it is generally read by all the people, does civil liberty hold up its head and smile upon mankind. Read the history of South America, of Old and New Mexico, of Cuba, of Old Spain and Portugal, of Italy, of the Papal cantons of Switzerland, and then read the history of England, of Scotland, of the Protestant cantons of Switzerland, of Protestant and Catholic Ireland, and of our own Protestant America, and mark the workings of these social systems upon the character, the institutions, and the destiny of mankind. We ask no other evidence of their origin, and spirit, and tendency, than will be furnished by their plain and palpable workings on those nations and people that have adopted them. It is not blood, nor climate, nor soil, but the education of the people, in and through their institutions, that explains the mysteries of their condition and character. Their history is, indeed, philosophy speaking and teaching by example.

Society expects, and will expect from you, the advocacy and support of the institutions of your prosperous and happy country. For this purpose, you must study and comprehend them in their political and moral tendencies.

Of these, the most fundamental and important are its literary, moral, and religious institutions. But some one may say, we have no by-law established religious institutions in our country. This is not altogether true. We have no *form* of Christianity, nor of theology, by law established in our country. But we have Christian institutions by law established and by law sustained. We have, for example, the Christian institution of matrimony, by law established in our country; and I presume to say, young gentlemen, that you will severally, one and all, now and hereafter, advocate and support this Christian institution; and, by your individual suffrages, severally elect at least one lady into office, and constitute her queen of your hearts and of your households, during natural life.

But this is not all. We have also a constitutional code of laws, regulating the rights, perquisites, and honors of this domestic throne and government. And even the estates, real and personal, of the

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whole country, are involved in this grand political, moral, and religious institution.

Again: the Christian's sabbatical rest is by law established in our country. So that no political duty can be exacted, no process of law executed, or any one hindered from selecting and attending his own church service and ritual, on the day of Christ's resurrection.

Moreover, oaths or affirmations, in all cases requisite to secure life, person or property, are by law established, and in all cases demanded from all persons bearing testimony. In which oaths, the essential doctrines of the Christian Religion are by law established. For example, God is acknowledged as the searcher of hearts, as omnipresent, and as the final judge and rewarder of mankind according to their works.

Young gentlemen, it is confessed in our State and Federal Constitutions, that there is but one God, one Lord, one true religion; and that Christianity must be sustained in all its peculiar ordinances; that there will be a final judgment of all mankind, and a state of future and eternal rewards.

And, what is still as vital and important, in our States schools and colleges are by law established and sustained; and although no one is compelled, by law, to go to any of them, yet in every State, whatever of endowment is granted them by law, is directly or indirectly a tax laid upon the people, and so much of the public lands as are allowed for common schools or colleges, in any State, is sequestered from the common domain and appropriated to education.

Thus we rightfully contemplate the common school system, whether sustained by grants of public lands or by direct taxation, to be a political institution, in which the whole community are deeply and essentially interested. And this, young gentlemen, we owe to Protestantism; and now the Romanist party and church are actually conspiring and co-operating to denounce and abolish it, because to them and their religion it is complained of as a grievance. Your attention is, therefore, now called to this subject, as superlatively incumbent on you as graduates of this college, and as heirs in common to all the advantages and benefits of educated mind, to maintain and defend, with all the ability which your education imparts, and with all the interests and honor you have in a popular, free, and Protestant government and institutions. This is the burthen of our valedictory address to you, young gentlemen; demanded, as I conceive, by the crisis which is about to involve, more than any other, the destinies of our country, and the interests dearest to our hearts as Protestants, as American citizens, and as a Christian people. Permit me, then, on this impressive occasion, to suggest to you certain positions which you

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should be qualified to sustain in this impending moral and political discussion.

It is complained, on the part of Romanists, that they cannot send their children to our common schools, but at the peril of their damnation. Be not startled at the effrontery of this uncharitable and unwarrantable presumption. Whatever imperils the salvation of a Romanist's child, in a common school as established by law, must, on every principle, equally imperil the salvation of a Protestant child. The only escape from this conclusion, is the assumption that a Romanist's child is more liable to damnation and ruin than the child of a Protestant; or that there is a special Providence presiding over the Protestant child which is withholden from the child of a Papist.

But, can any one imagine a more astounding denunciation of our common English Bible? And yet, it was this same identical English Bible that inspired the Puritan fathers with such reverence for God, and such respect for the rights of man, as induced and encouraged them to encounter the perils of the ocean and the ferocious savages of America, in quest of a home where they might read this Bible, learn its doctrine, obey its precepts, appropriate and cherish its promises, and erect political and ecclesiastic institutions in harmony with its requirements and with the true genius of humanity.

From it they took their beau ideal of a rational and moral social system, pre-eminently respectful to all the rights of man, and supremely conservative of the dearest of all rights and privileges—liberty to worship Almighty God according to his revealed will, to obey the dictates of their own consciences, and to do to all men as they would (*mutatis mutandis*) have all men to do to them.

They learned from the Bible that every man should endeavor to know himself—what he is, whence he came, and whither he was going. This gave rise to the feeling and recognition of individuality, or personal responsibility. This, too, confirmed the theory of a representative system. Adam the first was both a father and a representative. Abraham, too, was constituted a father of nations and a representative. And, therefore, Adam the second, the Lord from heaven, was constituted a representative of mankind, as well as of the God of Abraham, Isaac and Jacob. Hence, the Pilgrim fathers conceived or confirmed the sentiment and the theory of a *representative* dispensation of civil government.

This sentiment and conviction gave birth to our free and generous institutions. Freedom of thought, of speech, and of action; the equal right of suffrage; a free press; taxation on the principle of representation; common school education—were the legitimate fruits of these principles.

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American Protestantism is but English and German Protestantism enlarged and improved. And this is that which every true son of the Roman hierarcy most sincerely hates and abhors. It is, with him, rank infidelity—a God dishonoring and a soul destroying latitudinarianism. And in days that are past (may they be forever past!) it elicited every form of persecution, proscription, exile, and finally terminated in the horrors of a Spanish Inquisition.

It is this spirit that has occasioned the war against the common school system. It is not Webster's spelling-book, nor Webster's dictionary. It is not Murray's grammar, nor Ray's arithmetic, nor Gummere's Surveying, nor Euclid's Elements, nor Virgil, nor Homer, nor Hesiod; nor is it our American geography nor European astronomy.

Popes are always infallible, never officially sin, never err in theory; yet, as heads of the church and vicars of Christ, they fixed the earth in the centre of the universe, and made the sun move round it, despite of all demonstration, till Galileo, the astronomical heretic, read him a lesson, and brought his holiness to his knees at the confessional.

Still it is awful, heretical, damnable, to allow a common school teacher to introduce the Holy Bible into his school; that Bible that trained a Wickliffe, a Tyndal, a Luther, a Calvin, and a Zuinglius; that Bible cherished by all the fathers of modern science, and the founders of all free and equitable political governments.

His holiness says it is a horrible sin to teach a child to read it, or even to suffer a common school to have it within its library. And, therefore, every priest, bishop, and archbishop in America, have anathematized that holy book, which emancipated England, and made these United States what they are; and would spread over our free Protestant institutions, in all lands, the pall of the dark ages, and send our presidents, governors and legislators, to Rome, to bow at the "Holy Father's" knee, to kiss his toe, or to do penance, barefoot, in his awful presence.

Are we, young gentlemen, to obey that summons, to abjure our allegiance, to confess our sins to Pio Nono, and sign a petition to abolish the Constitution of the United States, to dismiss our common schools, and pay over our school tax into the coffers of his papal majesty, to papalize our children, to abolish liberty of conscience, and to restore the dark ages? Forbid it reason, conscience, patriotism, and high heaven!

From one case in ten thousand, you may see how this scheme would work. The Protestant village of Auburn, New York, last year paid $11,239 34 of taxes. And of this sum, how much, think you, paid the Catholic population? The august sum of $220 34. And how,

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think you, was this sum distributed? The overseer of the poor paid to the poor Roman Catholics only $2,729 73. This was to save their bodies from the church sexton. And of the whole school fund appropriation, amounting to $2,729 73, how much, think you, was paid by Roman Catholics? The large sum of $53 50! Thus, for every dollar paid by Romanists into the town treasury, they only received $12 11; and for every dollar they contributed to the common school fund, they received $6 50 in return!! What horrible Protestant oppression!! And this is the way it works, or would work, throughout our Protestant country, from Dan even to Beersheba. In statistics and the preceding remarks, I give you merely a hint, by which you are to act your part in the pending discussion, more pregnant of weal or woe to these United States, to our country and posterity, than any question agitated since the American Revolution.

This is not the occasion—this is not the *molkia tempora fandi*—to urge on you the duty or the honor you owe to yourselves, your country, and the human race, to advocate the Bible in the college, in the academy, in the common school, as a daily reading and as a daily study. To this you are already inured, and of its benefits you are all more or less participants. But the crisis coming, and already at the door, obliges me to suggest to you that, on the maintenance of the common school system, and of the Bible in every school, the destiny of our country and the human race more depends than upon any other institution in our beloved land. The people that oppose it have, from their origin till now, as far as in them lay, taken it from the laity. They neither receive it themselves, nor suffer the common people to receive it.

It is, as many of them know, essentially, in its spirit and in its letter, opposed to every pretension of the Papal See, political and ecclesiastical. Civil and religious liberty of thought, of speech, and of action, like the Siamese twins, are one and indivisible. The life and action of the one, are essential to the life and action of the other.

The Jesuits, once banished even from Papal lands, are now generally reinstated, and more puissant to sustain and propogate the popedom, than at any former period. And what the Pope has already done by them, is the presage and guaranty of what he intends, and is accomplishing by them, in the present time. If William the III., the Prince of Orange, in England, fell mortally wounded, by three bullets consecrated by the priests, shot at him by an assassin paid by the Jesuits; and if, by the same agency, Henry III. and Henry IV., of France, were murdered for the crime of being Protestants; and if Queen Elizabeth narrowly escaped from their repeated machinations; and if the Pope be still infallible; and if Jesuits be true to their vows

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and their oaths, what are we to promise ourselves or our government from their tender mercies, should they succeed in their present machinations against our Protestant institutions, of which the commencement is a crusade against the reading of the Bible in our common schools!! The infallible Pope Clement XIII., abolished the Jesuits. They were too atrocious for him. But another infallible Pope afterwards reinstated them, because, without their secret conclaves and plots, he felt himself uneasy in St. Peter's chair.

I am sorry to revive in your memories the fearful deeds of a people confederate against the liberties of mankind. But as they still assume to be immutable and unerring in such deeds as these, when the crisis demands, and when they shall have the power, I need not tell you that they are ecclesiastically bound to repeat them.

They, too, are far seeing. They wish a long arm to their ecclesiastic lever, and, therefore, begin at the common schools: for, gentlemen, this is but the beginning of the entrenchments upon our Protestant institutions. Still, we do not despair of the great Republic. The descendents of the Hugenots at the south, and the descendents of the Puritans at the north, will not, cannot, we believe, unless weakened by their own divisions, and overcome by the immense immigration of Romanists from the priest-ridden serfs of the European Popedom, ever be vanquished by the machinations of Popes, Cardinals, and Archbishops, however potent and politic, in the bosom of the dilapidating monarchies of Papal Europe. But eternal vigilance is a tax which we must ever pay for liberties so dearly purchased as those which high heaven has graciously vouchsafed to us as a people, and given us in solemn charge and safe-keeping for our children and for the human race.

The day we celebrate as a nation, and which to you is the commencement of your scholastic majority, will, I hope, be long hailed and celebrated here as you celebrate it to-day; and may the reminiscences which it may awaken in you, ever stimulate you to press on with ardor and assiduity in self-improvement, and in pleading the cause of free institutions, of universal education, and the moral and religious advancement of our country and of the human race!

According to Jewish writers, miracles had ceased for a considerable period before the incarnation of Christ. Was not this in order that the prodigies which he performed might be the more illustrious, as the stars disappear some time before the rising of the sun, and thus add to his splendor?

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LETTER FROM DR. BARCLAY.

JERUSALEM, April 1, 1853.

Dear Brother Burnet—By the good providence of our Heavenly Father, I am again permitted to address you under circumstances of great mercy.

April 2d.—Just as I was concluding the foregoing paragraph, the post-man brought me a large budget of papers and letters, among which I was delighted to find one superscribed in the well known (albeit rather hieroglphic) autograph of the much endeared brother whom I am now addressing. My pen was of course laid aside, and—taxing my tantalizing self-denial to the utmost—I now resume it at the earliest moment that my urgent engagements will allow.

The main points of the important matters you submit for consideration, you have doubtless found already sufficiently answered in my last two or three communications. In relation to some of the remainder, more time and investigation will be required to reply fully, than can now be bestowed upon them before the departure of the mail; but I will answer them (P. p.) *seriatim*, in the course of a week or two, by which time I hope to hear definitely about a matter of much interest to the mission, in reply to a communication addressed to the American Legation at Constantinople. The matter to which I allude is a proposition made by a very influential and respectable ex-Pasha, of this city, for the occupation of the fertile but uncultivated plain of the Jordan of Jericho, which can be had on very advantageous terms, provided the sanction of the authorities at Constantinople can be had. But I need not now enter into particulars. So indispensable is it to the extensive introduction of Christianity into the Holy Land, under existing circumstances, to have some suitable place where the poor outcast and persecuted proselyte can be employed, so as to eke out a living for a while, that I am not disposed to leave any proper means untried, to secure such a temporary shelter. After much trouble, I have at last succeeded in getting a lien on a piece of land near the city, as security for all the re-payment of the ready Farrah purchase money, (not yet returned,) except about fifty dollars, which I still hope to get; but the various expenses necessarily incurred in negotiating, transferring, etc., as well as in the measures taken for the recovery of the purchase money, which must, of course, be a clear loss, will amount to about the same sum, I fear, before the matter is finally settled.

I am peculiarly indebted to the Pasha and Divan Effendi, for their prompt, liberal, and energetic action in this whole affair. Two of the Hizmeh men whom the Pasha had caused to be apprehended as accomplices in the assault made upon us, he considered on examination, to be implicated in so slight a degree, that he was disposed to liberate them upon condition of begging my pardon. Deeming the thirty-two days of imprisonment which they had already undergone, ample punishment for their offense, I readily assented to their liberation, and he accordingly sent one of them to me yesterday, and glad, indeed, was this humbled son of Ishmael to beg our pardon, as he did in the presence of Dr. Hamilton and other Americans. He even wished to kiss my feet, in token both of his deep regret and unfeigned

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gratitude, but to such degradation I would by no means suffer him to stoop. This is a mode of evincing gratitude which I have often had occasion to resist on the part of patients whom I had relieved. The Pasha has also caused the money of which our Arab escort was robbed, to bo promptly returned to him. His Excellency assured me that, although he had not succeeded in catching the ringleader, yet he had not at all relaxed his efforts, but had been scouring the country with horsemen, and having at last heard of his place of concealment, expected to get him in about five days. In reply to my remark, that there was nothing vindictive in my wish to have him brought to justice, and that I mainly desired it on account of Frank travelers, he said that I ought not to intercede for him; that he knew better than I did, "how to educate Arabs." So the probability is, that this daring Arab will have occasion sorely to regret his unprovoked attack upon us. This prompt interposition of the Pasha in favor of Frank interests, is more remarkable when contrasted with his singular indifference about the murderous warfare now raging between various villages near the city. Four men were killed the other day in the various skirmishes between the villagers of Surbabit and Silwan, almost under the very walls of the city; and it was but day before yesterday that a truce of forty days was concluded between the two contending parties of the Greek Christians of Beit Jala, after considerable havoc in slain and wounded, without the slightest interference on the part of the "powers that be," or any effort from any quarter to suppress these shameful, petty, civil wars.

It would greatly delight you to witness the rejoicings of an Israelite whom I baptized two or three weeks ago. Having been among Romanists when he became convinced that Jesus is the Messiah, (six or seven years ago,) he united with their communion, but discovering afterward that Romanism is but a poor counterfeit of Christianity, he became greatly dissatisfied; and hearing of those who profess to have revived the Christianity of the Bible, he came to inquire for "the good old way;" and after twice attending public services, and several times receiving private instruction, he was found to be a suitable subject for baptism. "Now," said he, emerging from the pool and going on his way rejoicing, "now I *know* I am baptized!" and away he went, glowing with zeal, Bible in hand, in search of the Latin patriarch and others, with whom he had been disputing, to reason with them about "the truth" that had now made him free indeed. With "eager pains" he still continues his search after all truth—"Following on to know the Lord," and seems to grow exceedingly in the faith. Well is it that he finds protection under the dome of a Gallio-like *pseudo* Protestant, now sojourning here! I think I will enclose, as a matter of curiosity, his Latin certificate of baptism. I also send you (inasmuch as you have requested something from his pen) Bro. Dennis' letter to the clergymen (now in London) who brought him into the Episcopal church, and who lately deputed a lady now visiting the city, to induce him to return to the Anglican fold. It was written without the least expectation of ever being seen, either by you or myself, and although various inaccuracies may be detected in it, yet it shows great advancement in his knowledge of English since his baptism. His improvement in other respects has been much greater, and I trust he will become very useful.

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I have been under the painful necessity of refusing baptism to two members of the English mission, the past week, because it was sought without such profession of reformation as the case evidently required; but I expect to administer the ordinance, a day or two hence, to a very interesting young man, who seems to be a true and earnest inquirer after truth. When I inform you that several persons, who, I think, would have made good Disciples, have failed to unite with us on account of our failure to get a place of temporary retreat, you will probably rejoice that they were thus kept out; but I think you would not do so were you made fully acquainted with the state of things in this country. Six Greeks, to whom I gave Bibles sometime ago, expressed no little regret, the other day, that they could not be baptized, because I am unable to "protect" them. In vain are they told that it "is better to trust in the Lord, than to put confidence in princes." They seem incapable of comprehending an idea so contrary to the generally received opinion. The zealous Church-of-Englander who supplanted us in part, at Bethlehem, makes but poor progress there, even with the aid of liberal buckshishing operations. The country between this and Tayebeh, has been so insecure of late that I have not yet made them a visit.

Rain has at last fallen, and great is the strife among the various religious communities of the city, for the honor of bringing it, each ascribing it to the prevalence of its own prayers, penances, fastings, etc.!

We have now in press an Italian tract, designed for the benefit of the Latins, which I wish to commence distributing in this city and Bethlehem, a few days hence, and send to distant points by the returning Pilgrims. But want of space compels me to conclude. Are we not still remembered by yourself and others, who offer fervent, effectual prayer? As ever, dear brother, yours in hope,

J. T. Barclay.

"THE MAN OF SIN."

We quote the following from the *Presbyterian of the West*, now edited by Rev. W. Lord, D.D., and Simeon Brown. My quondam friend Mr. Rice, being loudly called to St. Louis by the symbol of a very rich salary, has vacated his editorial chair, which is now being filled, we presume, by a larger man.

I have no objection to the application of "a man of sin" to the atheistic Garrison, but think him not quite dignified enough to be "the Man of Sin," foretold by Paul. He has a large portion of his spirit, but is of too pigmy a stature. Still, the allusion to "the Man of Sin," in the following scrap, is not to be despised, inasmuch as it has some plausibility, and, therefore, though not subscribing to it myself, I submit it to my readers, promising to give it more consideration at a more convenient season. A. C.

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"THE MAN OF SIN."

"The Man of Sin," an expression found in 2 Thes. ii. 3, has long been applied by Protestants to Romanism, or the Roman hierarchy. Is this a correct interpretation? May we not properly call the attention of divines to this scripture phrase at this time? In view of the signs of the times, is it not important to apply this passage according to its divine intent, if there is an error in the current usage?

John Calvin, and occasionally other divines since his day, have understood "the Man of Sin" to designate a more perfect development of iniquity than that of Romanism, and which is to rise after Babylon is fallen. Romanism is *the apostacy*—there comes "a falling off first," and then will be reveald "that man of sin—the son of perdition." By this is understood *Atheism*, which scouts the idea of a God or religion. The inspired Apostle very plainly characterises "the man of sin" as atheistic. "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God." Romanism is a great worshiper of saints and angels. To exalt itself above all that is called God, does not agree with its genius. Nor can the phrase apply to the Pope, who though he seems to assume a seat in the temple of God, yet generally it has not been true of the Popes, that they have assumed to be God. Only Atheism assumes the daring position that man is the highest intellect known in creation.

It is perfectly natural that Romanism should ripen into general Atheism. As soon as the folly of Romanism "shall be made manifest unto all men," (2 Tim. iii. 9,) so that it can "proceed no further," it will be natural for masses of the people to pass to an open avowal of Atheism. And we have, at the present time, no dubious information, indicating a wide and deep substratum of Atheism under the present pile of European Romanism. It requires only the removal of him 'who now letteth, and will let, until he be taken out of the way,' in order to the full development of "That wicked whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

The following resolutions, propounded by the noted Mr. Garrison, at a recent Anti-Bible Convention held in Hartford, Connecticut, which we copy from the New York Evangelist, seems to speak the proper language of the Man of Sin. The Editor of the Evangelist was not able to say whether the resolutions were adopted by the convention:

"*Resolved*, That the doctrine of the American church and priesthood, that the Bible is the Word of God; that whatever it contains was given by Divine inspiration; and that it is the only rule of faith and practice, is self-evidently absurd, is exceeding injurious both to the intellect and soul, highly pernicious in its application, and a stumbling-block in the way of human redemption.

"*Resolved*, That this doctrine has too long been held as a potent weapon in the hands of time-serving commentators and designing priests, to beat down the rising spirit of religious liberty, and discourage scientific development, to subserve the interests of blind guides and false teachers, and to fill all christendom with contention and

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strife; and therefore, the time has come to declare its untruthfulness, and to unmask those who are guilty of this imposture.

"*Resolved*, That judging them by their course of action towards all the reforms of the age, and their position in society, the clergy of this country as a body, would as readily burn the Bible to-morrow, if public sentiment demanded it, and persecutions and loss of character should be the result of disobedience, as to-day they are found earnest in their endorsement of the plenary inspiration of that book in accordance with public sentiment."

From the Methodist Protestant.

THE HOLY BIBLE.

BY T. A. S. DONIPHAN.

It is almost needless to say, that by the Holy Bible we mean that collection of books which were written by inspired men, and which constitute what we call the Old and New Testament Scriptures. The word Bible means *the book*, by way of excellence, but our English ancestors seem to have taken a broader view of the meaning of the word, and accordingly, in 1653, passed an act of Parliament in which it was styled not Biblium, the book, but Bibliotheca, the library. In that early age of English literature and scarcity of books, this name might have had a greater appropriateness than now; but with all our advances in education, and advantages in the multiplication of books, what book or number of books, will make such a library as the Bible?

The loftiest and most gifted intellects have considered it an honor to devote years of studious labor in analyzing the contents, learning the doctrines, and treasuring the principles of this guide to a better world, and have then devoted their lives to the promulgation of its saving truths to their fellow-men: we, therefore, offer no apology for devoting a small portion of the fleeting time of our existence to contemplating the history of the most wonderful book in the world. Byron, the greatest of modern poets, was at times a sceptic. In his Childe Harold, Don Juan, and some of his fugitive pieces, he spoke sneeringly of the Bible and religion; but when the open volume of inspiration lay before him, with his hand upon its sacred pages, to use his own beautiful language, "a change came o'er the spirit of his dream," and he wrote upon the fly-leaf of a Bible presented to him by his mother, the exalted sentiments embodied in the following lines:

"Within this awful volume lies
The mystery of mysteries!
Oh, happiest they of human race,
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch and force the way:
But better had they ne'er been born,
Who read to doubt or read to scorn."

Christians of all denomination, as well as Jews, admit the inspira-

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tion of the Old Testament; and even the Sadducees, who questioned the divinity of the rest of the books, admitted those of Moses to have been written under the immediate inspiration of Jehovah himself. The books of the Old Testament have been, by some commentators divided into four classes. The first comprising the legal books, or the Pentatuech; the second, the historical books; the third, the moral books; and the fourth, the prophetical books. Notwithstanding this nominal division, the greater portion of the whole work is historical: even the prophecies themselves, having by the lapse of time and the literal and perfect fulfilment of the most important predictions contained in them, became a part of the history of the times and events to which they relate. Besides, they contain the earliest, most authentic, and precise history of the times through which they were written, and of which they profess to give an account, of the political, physical, and religious systems in vogue among the Jews and their neighboring nations, of any other work extant. Indeed, it may be seriously questioned whether, without them, we should have any clear conception of the origin of the human race, the state of the antediluvian world, or the final destiny of man. Josephus, a Jewish historian who flourished little less than a century after the commencement of the Christian era, confirms the account of Moses in every particular, although he says it was after the seventh day that Moses began to talk philosophically. Yet he gives but a recapitulation of Moses' account of the creation, the fall of man from his first and happy estate, the deluge, the patriarchal ages, the destruction of the cities of the plain, and all other events in the catalogue of the books of Moses. Similar ideas of the history of the world existed very generally among most of the nations of the earth, and at the earliest periods of which we have any account. All the early cosmogonies resemble that of Moses so nearly as to prove their derivation from him, or from a similar prevailing tradition respecting the history of the creation. The most ancient author, next to Moses, of whose writings we have any fragments, is Sanchoniathon, the Phenician. He flourished and wrote a little more than twelve hundred years before our Saviour, or about three hundred and fifty years after Moses. His writings were translated by Philo, of Byblus, in the reign of Adrian, and many portions of this version are preserved by Eusebius. The notions entertained by Sanchoniathon correspond precisely with those of the world's first and greatest historian, Moses, and are almost translated by Hesiod, who wrote about three hundred years later, or nine hundred years before Christ. These sentiments and views of the world's history gradually spread among the Greeks; from whom they passed to the Romans, and became generally adopted, notwithstanding the efforts which were made to establish the doctrines of Epicurus by the nervous poetry of Lucretius. Ovid has collected the orthodox doctrines which prevailed among both Greeks and Romans, and has expressed them with uncommon sweetness and perspicuity in the first chapter of his metamorphoses. There is so striking a coincidence between his account and that of Moses, that the scholar is almost induced to believe that he is translating literally from the first chapter of Genesis. And there can be no doubt that the Mosaic writings were well known at that time, both among the Greeks and Romans. Megasthenes, who was the ambassador of Seleucus, the founder of the Syrian

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monarchy, to the court of the king of the Prasii, 300 years before Christ, affirms that all the doctrines of the Greeks respecting the creation, were current among the Brahmins in Asia, and the Jews in Syria. His residence at the court of one of the most powerful and flourishing monarchs, enabled him to become acquainted with the manners and customs, and religious opinions of the subjects, and these he gave in his work, from which the Greeks first derived their knowledge of the country.

Juvenal, the Satirist, mentions "whatever Indica has transmitted in his mystic volume." Under all these circumstances, we think there is scarcely a doubt that Ovid actually copied from the Bible, for he adopts the very order detailed by Moses, as the following translation by Dryden, from the metamorphoses, will show:

"Before the seas, and this terrestrial ball,
And heaven's high canopy, that covers all,
One was the face of nature, if a face;
Rather a rude and indigested mass:
A lifeless lump, unfashioned and unframed,
Of jarring seeds and justly chaos named.
But God, or nature, while they thus contend,
To these intestine discords put an end:
Then earth from air, and seas from earth were driven,
And grosser air sunk from etherial heaven.
Thus when the God, whatever god was he,
Had formed the whole and made the parts agree,
That no unequal portions might be found,
He moulded earth into a spacious round.
Then every void of nature to supply,
With forms of gods he fills the vacant sky:
New herds of beasts he sends the plains to share,
New colonies of birds to people air:
And to their oozy beds the finny tush repair.
A creature of a more exalted kind
Was wanting yet, and then was man designed.
Conscious of thought, of more capacious breast,
For empire formed, and fit to rule the rest:
And then with particles of heavenly fire
The God of nature did his soul inspire."

In this extract we see all the principal objects of creation mentioned exactly in the order which Moses has assigned them in his writings; and when we consider what follows—the war of the giants, the general corruption of the world, the universal deluge, the preservation of Deucalion and Pyrrha, their sacrifices to the gods on leaving the vessel in which they had been preserved, there can hardly be a doubt that Ovid borrowed either directly or at second hand from Moses. We believe it is generally admitted that not only Sanchoniathon and Ovid, but the whole heathen world derived their notions of the creation and early history of mankind from the Sacred Scriptures. Sceptics and infidels who would overthrow the Bible and the beautiful and sublime system of morals, virtue and religion, built upon it, always level at the writings of Moses their heaviest anathemas and keenest satire. One of the chief objections is as to the manner in which Moses could have come into possession of the facts and circumstances which he relates with so much minuteness, when he did not write until two thousand five hundred years after the creation. There were

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at least three modes in which these important events could have been brought down to the time of Moses, to wit: by tradition, by writing, and by direct revelation. Even suppose that Moses enjoyed none of the advantages of modern historians, that of consulting the most reliable records of his country's history and the dealings of Jehovah with his chosen people, and that no revelation was made on this subject, it was easy enough for him to be satisfied of the truth of what he wrote in the book of Genesis, by tradition alone, as the accounts come to him through the medium of from five to seven persons at most. The extraordinary longevity of man at this early age of the world, and the vigor of his intellect remaining unimpaired to the last hours of his earthly pilgrimage, and the constant necessity of the exercise of his memory in relating to his posterity the traditions detailed to him by his fathers, together with the accumulated knowledge and experience of his own times, rendered it an easy matter for the history of the world to have been perpetuated in this manner, and for Moses to have received a perfect account of the creation, the deluge, the re-peopling of the earth, the patriarchal ages, and all the various circumstances that fill up that long period. Thus, from Adam to Noah but one man was necessary to connect the history of that first 1656 years of the world. This history was without doubt known to Methuselah, who lived to see and know both Adam and Noah. In like manner Shem connected Noah and Abraham, having lived to see and converse with the patriarch, as Isaac did with Joseph, from whom these things might easily have been conveyed to Moses by Amram, his father, who was cotemporary with Joseph. The general reception among the Jews of this account, together with the universal credence it obtained, not only among them, but throughout the whole heathen world, from Sanchoniathon to Ovid, are strong proofs of its authenticity. When Christ and his disciples came they bore testimony to the truth of Moses and the prophets. The care with which the Jews preserved the books of the law in all their wars, conflicts, captivities and disasters, together with the authority it had among them, are sure and unerring signs that it was regarded by those who lived nearest the times to which it referred, or were cotemporary with many of the events recorded, as a valuable and faithful historical account, as well as authoritative legal work. Credulity with regard to the Scriptures has never been a sin of the Jewish or heathen world, any more than it is of the modern.

COMMON SCHOOLS.

NEXT to Christianity itself, stands Education, in its proper import. The oracle, "'Tis education makes the man," is no poetic indulgence. It is a fact as true as that there is in our world an Indian, a Turk, an Infidel, a Romanist, a Protestant, a Christian. And what but education made these! The Papistical attack upon common schools, and common school education, and the Bible in them, demands from us more than a passing notice. It demands the most profound attention,

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because it involves more of our good or evil destiny, as a people, than any politico-ecclesiastic or ecclesiastico-political question now before the public mind. We must give to it more than a passing notice. At present we give to our readers a vindication of our free schools from the Pennsylvania School Journal. A. C.

VINDICATION OF OUR FREE SCHOOLS.

That there are some peculiar perils threatening, at the present time, the efficiency, if not the existence, of our public school system, no one acquainted with the present state of opinion and action in some quarters, can deny. The relations of government to schools, the right of religious sects, and the introduction of religious instruction into the public schools, are all subjects of increasing interest, and which must soon be settled to the ruin or permanency of all our system of public education of the people.

I regret exceedingly that the principal opposition to the school system of the country, comes from a single religious body, a very large portion of whom were not born on our soil, and who necessarily bring with them many opinions and habits entirely foreign to the spirit of our institutions. I cannot bring myself to believe that a majority of even these are willing to enter upon a crusade against our school system, even at the call and direction of those leaders who have the keys, as is supposed, of heaven and hell. But that concerted measures are now in operation to undermine our whole educational structure, there can be no doubt. Archbishop Hughes, of New York, and Purcell, of Cincinnati, and the Bishop of Pittsburgh, to say nothing of the subordinate clergy, have openly assailed the system, and lecturers are employed to go over the country and infuse suspicion and prejudice, and excite hostility in the minds of our Catholic population against our public school system, proposing to establish in its stead denominational, or parochial, or private schools.

Nor are these the only, the principal enemies, open or concealed, of our educational arrangement. Not many years since a leader in another of the large religious bodies of the country, proposed to substitute voluntary, parochial schools, instead of public schools, and not a few of the sects accepted his views and still maintain them. Then there is a large class of those who have no education themselves, and do not wish their children to have any; men who do not appreciate any difference between their growing families and their growing herds, who look upon their children as machines to drudge, and not as heirs of God to inherit ineffable glory; men who grovel and grind, and get gold and die. These men are opposed to the schools, and will unite joyfully with any party to put a stop to a school tax, and close the school-house door which invites the children from work, or play, or vagrancy, to study.

Then there is another class, less excusable, and still meaner, who, rich in gold and penniless in generosity, can educate their children in private institutions, and are willing that others should do the same for their children, or that they may grow up in ignorance. They care not for the good of others; they do not see that their own good and

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safety, and the good and safety of their own children, are bound up with those of these children, who are to be abandoned to the tender mercies of ignorance and the Devil.

Such are the foes that are to be united in loving unity, when the attack is made to overthrow our system of public education. Sectarian bigotry, ignorance and avarice, will lead the host. Happy will it be for us, if we can sound the alarm and so awaken the mind of the great mass of the people that they will check, in the very beginning, this attempt, both concealed and open, to overthrow the best devised and most efficient system that has ever been adopted by man for the elevation of the race.

I do not mean to say that our school systems are perfect. They need improvement, no doubt. But improvements, not overthrow. They are based upon the right principle—*the education of the children of the public, at the public expense.* The state is obliged to prepare its members for the discharge of the duties which it requires of its citizens, and she must do it, else she would be a monster such as we read of in olden story, devouring her own offspring. The demands of the State upon her own citizens are such, that nothing short of instruction in the common English branches, such as are now required to be taught in our schools, will answer the wants of either the people or the state. This amount of instruction the state is bound to give at the public expense. Indeed, a portion of those who now oppose our schools admit this, but maintain that the public funds should be given into the hands of private teachers, or parochial committees, who shall superintend its expenditure. With these I have not, for the present, any discussion. I now confine my remarks to those who maintain that the public have no right to levy a tax for general education. The analogical argument offered by such persons, in favor of their position, is this: If the State tax the people for general education and the support of teachers, then it may levy a tax for the support of religion and its ministers, since religion is as necessary for the permanency of the state as education. If, therefore, the state, in order to its security, may take my property to educate my neighbor's children, it may take it to support his minister. This plausible, yet sophistical argument, has blinded many minds and seduced many supporters from our schools, through fear of an established religion coming next, after the schools are placed on a permanent basis.

The proper and sufficient reply to this specious argument is, that the cases are not similar. The state does not require of a man services which religion alone can enable him to render. If the state requires such service of a man that he must understand the creeds of churches and the controversies of sects, and be a pious man, then it would be bound to give such education. But no such service is required. The state does not require a knowledge of the Bible, and punish a violation of its precepts *as such*, but it does require a knowledge of its laws, and punishes with severe penalties an infringement of them. Consequently, it is bound so to educate the people that they may understand the laws, and transact the ordinary business which those laws require. Besides, religion is an affair of the conscience, is internal, and the state has nothing to do with it, unless it outwardly interferes with the rights of others in violation of law. A man may pray when, and where, and how he pleases, provided he does not disturb

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his neighbors, and the state is satisfied. But he cannot exchange property, transfer titles, build roads, give verdicts as a juror, when and how he pleases. The law gives specific rules in these cases, and the state is bound to enable the people to understand them. In a word, such demands are made by the state upon the citizens thereof, that a good education in the common branches is essential to a proper discharge of them; hence, the state is bound, by every principle of justice, to bestow such education, to see that every child is furnished with the means of qualifying himself to become a citizen, when he arrives at man's estate. Whether a man is qualified to be a citizen of a Republic like ours, depends upon the amount of his education; and if our great experiment in behalf of universal suffrage fails, it will be on account of the dry rot of ignorance, and not because there were not men who might have been citizen princes.

How, then, shall this education be given? What system shall be devised by which the rising generation in the state shall be fitted for the duties of citizenship? The system now established in many of the states, and sometimes so called on account of its origin in that state, is the Massachusetts system. The citizens of the towns, and the aldermen and council men of the cities, raise annually, by a tax upon the polls and estates of all the citizens of said towns and cities, a sum of money for the support of public schools, which any child in the state can attend free of expense. The school committees chosen by the people employ the teachers, superintend the schools, and make an annual report of their proceedings, both to the town and to the Secretary of the Board of Education of the State. It will be seen by this system, that the people themselves vote what amount of money they will levy for school purposes. In case no money should be levied by them, the school committee have power to raise a given sum per head for the children, and open schools, and the assessors levy the amount in a tax. No parent is obliged to pay any tuition for children sent to school. A poor man who pays no tax, can send his eight children to the public school as freely as the rich man, who pays fifty dollars a year for their support, and has but one child to send to them. The children of the state are educated at the expense of the property of the state, and in many of the large towns, and in all the cities, schools are established of higher grade, where students are fitted for college, and that without expense to the parent, aside from his portion of the annual school tax. The schools, in one word, *are entirely free*. The system of Pennsylvania is, in most respects, like that of Massachusetts, except that the people do not directly vote how much money they will raise. No tuition bill is here presented to the poor man for his baker's dozen of children in the public schools. This system is the true system, and is fast finding advocates in all the states. Its chief excellency consists in levying a tax upon the property in the state for the educational purpose of the state, and not counseling those children which most need the benefit of education, to grow up in ignorance, because poverty puts it out of the power of the parent to pay the tuition fee of his numerous family. This, I say, is the true system, and must eventually prevail over all others.

The other system, which may be called the New York system, raises its school tax, in the most important respects, as it is raised in Massachusetts; but it compels every child that attends school to pay,

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in addition, a capitation tax, which is burdensome to many families, and utterly prohibitory to not a few children. The people of the state have been struggling against this obnoxious appendage to their system for many years; sometimes they have triumphed, and in turn they have been defeated. The controversy is still going on, and must eventually terminate in the establishment of FREE SCHOOLS. May such a glorious consummation soon be attained!

The advantages of free schools are obvious, and need no exposition, except in contrast with the systems which are advocated in opposition to them. These systems I now proceed to consider, as being the best method of showing the pre-eminent advantages which the public, *free-school* system has over all others, in economy, efficiency, universality, and nationality. Two systems only will be considered; the two which are at this moment presented to the people, as superior to the one which I have advocated. The first is parochial. This system claims that each denomination should have its own schools, and draw from the state fund, or from the monies raised by taxes, in proportion to the number of scholars which its schedules show to be in attendance upon its schools. If any two or more denominations can unite together, it may be done. In these schools not only the common branches of education are to be taught, but also the peculiar doctrines of the sect or sects sustaining the schools. Such is the system. Let us examine it, compare it with the true system, and see how triumphantly the right way vindicates itself.

And first, in point of economy. As in the case of supporting the ministry in the present broken and sectarian condition of the church, four times as much money is expended for but one-fourth as good preaching as might be had by union; so even if it could be hoped that educational zeal would wax as warm as denominational rivalship, we should be compelled to spend vastly more money, for greatly inferior schools, than we now have. But no such zeal can be looked for; and if it could be, I shall soon have occasion to show that it would be an evil of itself, sufficient to condemn the system and silence its advocates. In every district where we now have one school-house where squirrels dare to winter, we should have four shanties, which even the mice would desert. Instead of one teacher of ordinary capacity receiving fifteen dollars per month, we should have four *professors*, each receiving ten or five dollars per month. The extra expense of school-houses and teachers could not be less than double the sum now required to keep respectable and yearly improving schools.

But what would become of that large class of our population which does not belong to any denomination, and which is scattered through all our districts, over the whole country? Persons, many of whom are indifferent to all education, as well as to all religion; whose children will grow up equally without the guidance of education and the sanctions of piety; what is to be done with them? Are they to be cast out as chaff from the educational influences around them, and yet crowd the ballot-box in the blindness of their strength, and under the impulse of their passions? Those who eminently need education, would, under this system, be shut out from it; and yet the expense would be four-fold that of the system now established. But the deficiencies of the parochial system in this respect, I will remark upon under another head. It is sufficient to my present purpose to say, that

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the expense of parochial schools, if they are open as many months during the year as our schools now are, will be not less than double, probably not less than four-fold, the expense of the present school system. In point of economy, therefore, parochical schools are far from being preferable to our present system of schools.

Do they not also fall below our present system in efficiency? I think it can easily be shown that they do. In the present system, a legally authorized board of overseers take charge of the school, provide school-houses and teachers, and enforce, by the sanctions of law and the authority of the commonwealth, regulations and obedience in the school-room. There is the presence of the state, in its majesty, in every school-house. The officers are amenable to the laws for the faithful discharge of their duties. Under the influence of these legal obligations, in addition to the interest which they feel as parents and citizens, we may be assured of a more efficient administration of our schools, than where the service is voluntary, and no account is required of the method in which the funds have been expended or the schools managed. Nor is this all. The teacher feels the support and aid of the law in the school-room. Insubordination is not only a shame, but a crime. The walls of the school-room and the commands of the teacher, are invested with a legal sanctity, and protected and enforced by the power of the whole commonwealth. In private schools the scholars are less likely to learn subordination.

There is also efficiency to be found in union. Classification is the great secret of high success in our schools. But if each denomination is to establish its own schools, thus far the means of classification are diminished. It is very difficult, even now, to collect together a sufficient number of children to properly classify and grade them according to their studies. Four times the amount of improvement can be made in a school well classified and graded, than can be made in one where classification is discarded, and the scholars are taught in any and every branch which they may demand, without regard to the wants of the whole school. Teachers are aware of this. Hence the endeavor to form union schools, and high schools, in all places where it is practicable. Let each denomination have its school, and in a district where eighty scholars can be found there would be four schools at least, each of which would include scholars of all ages belonging to the different denominations. The instruction would, of necessity, be poor and ineffective. Four teachers would impart less, and less valuable instruction in these schools, than two teachers, one of these a female, would impart were the schools united and classified. Of this there can be no reasonable doubt by any teacher or educationist, who has given any attention to the matter. Enthusiasm increases with numbers, and the larger a school is, within certain limits, the more interest will be awakened among the scholars, and hence the more study performed, and the more valuable, because the more impressive the instruction given. There can be no doubt about the greater efficiency of our present system, when compared with that of parochial schools, which some propose to establish in their place. Looking at our system in every point of view, it far exceeds parochial schools in efficiency.

Nor is it less true that parochial schools are inferior, if we regard *universality*. Far fewer of the children of our commonwealth would

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be educated, were parochial schools established, than there now are. In the first place, take the large class of persons who belong to no denomination; how would their children obtain an education? In many towns there would be too few to establish a school, if they were disposed to do so, and in many other towns, where there were sufficient numbers, there would be no disposition to do so. Then, again, there are many classes of Christians, too few in number in any given locality, to open a school of their own, and they would not be willing to put their children under the sharp denominational education of the parochial schools around them; so that here would be another large fraction of the people growing up in ignorance. Nor is this all. Many of the sects would not move in the matter at all, unless driven by law; and who would be interested in compelling a sect by law to multiply its numbers and influence? Such disinterested self-sacrifice is not often to be found in denominations. And yet more, and worse still. In the thinly populated portions of the country, no denomination could have a school, for none would be sufficiently numerous to sustain one. Hence, if this system is to be established in place of the present one, there will be no schools in large portions of our country. So that in these sparsely and newly settled portions of the state the choice is not between parochial and state schools, but between state schools and *none*. Most obviously, if we look at the number of children reached by our system of education, there can be no doubt whatever that the present system is by far most universal in its benefits.

But the interests of the country are to be looked at as well as the interests of the individuals in our system of education. And when the state and the schools are brought near together, their influence upon each other is mutually beneficial. When the state watches over the interests of education, the educated feel grateful to the state. The care which has been manifested in their behalf, has awakened in their bosoms regard for the state, and thus patriotism is begotten, not by the sight of the public crib, but by gratitude for public education. When schools are denominational in their character, they tend to sharpen still more the differences which exist in society, and connect with the thought of our schools a dividing, and not a uniting influence. The state comes in for no part of our gratitude. Patriotism is not promoted. The already narrow bounds of denominational sympathy are compressed still closer, and the large sympathies which should embrace our country, are narrowed to the interest and success of our own sect.

But I must not pursue this course of thought any further, as other considerations are before me demanding attention. So far as parochial denominational schools are concerned as a substitute for our present system, they are to be rejected without hesitation. In all the great requisites of economy, efficiency, universality, and nationality, they fail—utterly fail. They increase expense, diminish quality and quantity, circumscribe the limits, and destroy the national element of our schools. They are to be discarded by every lover of education. And no whining of sectarian bigots, no grumbling of aristocratic wealth, should check the friends of education one moment in their endeavors to perfect our present system of public schools, founded upon the great democratic principle, that provision is to be made for the educa-

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tion of the children of the state, *at the expense of the state—under the supervision of the state.*

There is one other system proposed to take the place of our present system, and which is advocated by the Roman Catholic portion of our population, or, rather, by the *leaders* of that portion of our population; for I do not believe that any great number of that people are ready to adopt it or advocate it. The *aim* is the establishment of denominational schools, but the object, in many places, is *kept out of sight*, and the system says nothing of denominations. The system is less worthy of acceptance than the one which I have just considered, and, therefore, can be despatched in fewer words. What I have already said respecting parochial schools, will apply with still greater force to the system I am now to consider. It is substantially this, as stated by the Bishop of Pittsburgh, in his letter to Gov. Bigler. Any person who can find scholars may open a school, and upon presentation of a certificate to the proper authorities that he has taught a given number of months, he can draw from the school funds his proportion of the public money.

If this Bishop is a fresh import from Ireland or Italy, such a worthless and impracticable scheme can be excused. But if he has made himself at all acquainted with the spirit of our institutions, the social condition of our people, and our present system of education, then he must be convicted of having endeavored to practice upon our credulity to such an extent that the imposition of Joe Smith becomes inconsiderable. On this system, or rather no system, any person, with no one to decide upon his qualifications to teach, or, whether being qualified, he had taught to any purpose, can obtain the public funds by simply showing that he has had children under his care and instruction. The ring-streaked, spotted and speckled cattle of the cunning Jacob, would be again realized in the greedy herd who would feed at the public crib. When all other resources had failed, one could set up as a teacher, and by appropriating a few hours from the spinning wheel to the birch, or by quitting the axe for the ferule, one would ensure a seat at the table of the state.

All our schools would be broken up, crumbled to pieces and given to the dogs, unless denominational zeal should seize upon them and introduce sectarian schools, under the rule of priests and bishops, and thus infuse more gall into the already bitter cup, which religious sects are putting to each other's lips. Every reason which lies against denominational schools, lies against this loose and worthless substitute, and a legion besides, which I have no time to name. I do not believe that the project will prevail. I believe that there is too much good sense among our Catholic population to permit them to be deluded into the idea, that under that system any schools, worthy of the name, will be open in many places. And who does not see, that if such a scheme could be carried out, the mass of the people would instantly refuse to be taxed to support teachers who were not under the control of public officers, who should be responsible to the state. The public tax for the support of schools, would be levied no longer, and the poor who now look to our schools as the fountains of knowledge, would find themselves in the centre of a Zahara, in comparison with whose dryness the African desert would be water-springs.

The cause of denominational opposition to our public school sys-

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tem is entirely without foundation. It is simply factious, as the different forms which it wears indicate. It is said, on the one hand, that our schools are atheistic, because they do not teach a sectarian religion. It is said, on the other, that they are sectarian, because religion in its general principles is taught, the Testament read, and prayers offered in the school-room. It may be well, therefore, before I close my remarks, to inquire how far, and in what manner, religion should be taught in our common schools. And obviously enough, the proper answer to these inquiries will depend upon circumstances. When no objection is made, there is no reason why the teacher should not appeal to the sanctions of the Christian religion to enforce obedience, and control the waywardness of the scholars. The Bible may be read and prayers offered, and the great principles of the Christian religion be inculcated. But where different sects are gathered in the same public school, that which is peculiar to a sect must be omitted, and only the common ground of all made subject of instruction. Are there Roman Catholics in the school? and do they object to reading our version of the Bible, because, as they say, it is sectarian? I would lay it aside, and even read theirs, for there is not difference enough between them to prevent Protestants from using it, so far as public school purposes are concerned. I would use their's, I say, because I think this course far preferable to not using any. But if Protestant bigotry was found to rival the Catholic, in the district, then I would lay aside altogether the use of the Bible in our public schools. I would not introduce religious instruction of any kind, if thereby the system was to be weakened in the confidence of any large portion of the people. For in our families and in our Sunday-schools, we can give our children that religious instruction which they need. Religious instruction in our public schools is not *essential* to their usefulness or success, nor to the promotion of piety. Still, I think it would add to the value and promote the welfare of both, to introduce such religious instruction in our public schools as can be introduced without denominational offence. The accusation of Archbishop Hughes, that our public schools are atheistic, is calumnious. The existence of God is recognised in all our schools in more or less direct manner. But if it were not, if the name of God was not uttered, or his existence alluded to, that would by no means show that our public schools were calculated to make men atheists, any more than the ride of the Archbishop in his carriage would show him to be an atheist, or tend to make him one, unless he was constantly repeating the name of God and reading the Bible. The means of religious instruction are so abundant in this country, that if it is neglected in one department, it is easily supplied in another. The objection brought against our public schools as being sectarian and atheistic, is without foundation. Our schools are free from both charges, or can easily be made free from them.

We contend, then, that our school system is founded on correct principles. That it fosters neither sectarianism nor atheism; that it is the most economical, universal, and national system, that can be established; and that it is worse than folly, it is madness, to condemn and destroy this system in the expectation of finding a substitute to the wants of the people in either parochial or individual private schools. Let not the people be deceived in this matter. Especially

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let not the friends of our public schools sleep while the enemy is at the gate. The Roman Catholics are as much interested in the present system as any other class of our citizens. They will not permit it to be destroyed by their aid, unless they are forced to submit to the political will of their priesthood; that priesthood which disclaims all right and wish to interfere in any thing but spiritual affairs. We appeal to them to beware how they act in this matter, lest they leave to the children the heritage of ignorance and disgrace, by taking from them the means of education.

LETTERS TO YOUNG CHRISTIANS—*No. IV.*

My Dear Young Friends: Although our religion was intended to awaken and cherish feelings purer and happier than the heart had ever known before, yet our feelings were never intended to be the basis and test of that religion. Our feelings, at times, are extremely variable; sometimes influenced by causes over which we have no control—as changes in the atmosphere, and our own physical frame; but these changes, though joyous or otherwise, are by no means the true tests of the state of the heart, and of our true standing in the sight of heaven; though by many, to their great danger and discomfort, deemed to be such.

The great Milton possessed his soul, even under the greatest of earthly misfortunes, in calm serenity; while the gentle and sweet-spirited Cowper, on account of a more imperfect mental constitution, was often overwhelmed with despair, and mourned as the hidings of the face of God, the changes that took place in the moods of his own mind, and had his soul alarmed by a thousand needless fears.

Religion was intended to tranquilize the soul, and buoy it up under all the cares and trials of life; and in order that it might never fail in our darkest hours, it was based on something not changeable as ourselves, but on a basis fixed and unchangeable.

Our confidence in our religion is based upon a firm conviction of its truth, as developed in the pages of Holy Writ; our enjoyment springs from the knowledge of practising, to the very utmost of our ability, in our lives and conversation, the precepts which it so clearly and forcibly inculcates.

It would be impossible, in a few short letters, to present a fair abstract of the evidences of the truth of our religion, but we will endeavor, very briefly, to lay before you some few considerations, to show that Christians have ample reason for the fullest and most unwavering trust in those records on whose truth their religion rests.

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In the first place, it never has been shown, that the books of Scripture were not written by those persons whose names they bear, and we have as great reason to believe that Moses and Matthew, Paul and John, wrote the books which bear their names, as that Livy wrote Rome's early history, or that Tacitus wrote the annals of its later days.

If Thucydides and Cicero are suffered to pass unassailed and unquestioned, we know of no good reason for attempting to invalidate the narratives of Luke or the letters of Paul. Those books were subjected, at the time they were first written, to a severer scrutiny than any other volumes the world has ever seen, at a time, too, when every opportunity was afforded to disprove the truth of the things therein related. The fact of such efforts being made, and their signal failure, when the opportunities for success were greater than in any succeeding age, would have placed the truth of any other volume beyond cavil.

The ordeal has continued down to our own times; and that the Bible still outlives all the assaults that have been made upon it, is by no means to be ascribed to a want of wit, talent, zeal and learning, on the part of its assailers. If there be any thing venerable in age, the Bible has pre-eminent claims in this respect, for the world knows no writings, with any thing like equal claims to antiquity, with the book of Job and the five books of Moses. These last stand alone, giving a history of events unknown to any other books of time—no records having preceded them, else their very names have perished; and thus for ages alone they have stood, like the loftiest peaks of the Himmaleh, glowing in all the sunlight glory of truth, ere its light had fallen on the hills below, or penetrated the dark valleys which lay at their feet. Indeed, the books themselves afford internal evidence of being the production of a primitive age—the simplicity of life, manners and customs, all point to the youth, if not the infancy of the world; the avocations, habits, modes of speech, forms of business, of worship, of domestic and social life; the simplicity of the arts, both of peace and of war, the flocks, the herds, the tents, the wandering pastoral life, the bows, the spears, form of government, simple, yet cheerful and abundant hospitalities, all point to a time when the world was young.

Again: the traditions of all nations lead us back to the origin which the Bible gives them, and we find the seeds of all the nations of the earth in the 10th chapter of Genesis. There we find Egypt and Babylon, Assyria and Greece, the Mede and the Persian, and the fathers of the rude tribes of the North; in a word, the starting point of all history. The rivers of the Bible—the Tigris, Euphrates and Jordan—are still as familiar as those of our own land. Lebanon, Sinai and Ararat, wear the names they bore when Moses wrote and David sung;

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and the discoveries of the present century prove that the grandeur and extent of the cities of the Old Testament were by no means exaggerated. Layard has brought lost Nineveh to light; Petra, the silent city of the rock, is a monument of Bible truth; the ruins of Babylon are not voiceless; and the mighty receptacles of Egypt's dead, at the questioning of science, have given proof clear, abundant and conclusive, that the books of Genesis and Exodus are not fictions. These are, however, by no means the strongest proofs of the truth of the Bible. Thus far we have only examined its claims, as we would those of any book of any thing like equal pretensions to antiquity; but even these would be admitted sufficient to establish the claims of any other volume. But in addition to these, we can array a class of evidence in support of the Bible, which cannot be presented in favor of any other volume. But this must be deferred until our next.

TIMOTHY.

[From the Raleigh (N. C.) Christian Sun.]

THE CHRISTIAN CAUSE IN WILMINGTON.

IT will be seen from Bro. Bragg's letter, which we publish in this number of the Sun, that the principles of the Christians are taking hold upon the minds of the people in Wilmington. That already a Christian Church of twelve members has been organized in that town, with a fair prospect of an increase of numbers. We sincerely hope that the little church there may be prospered, and each member thereof, indeed, be a living branch of the true vine.

We also learn that opposition has already arisen against them "in high places," and the mighty blow been aimed to crush their rising hopes and prospects. But we trust they will survive it, and live on. We would say to those young soldiers of the cross, band together to fight the battles of the Lord—don't be discouraged. He that is for you, is greater than those who are against you.

We are sorry to hear that the Rev. Robert J. Carson, of the M. E. Church, has so far forgotten the dignity of his holy calling, as to utter the most unfounded charges against the people known simply by the name of "Christians." That he has revived the old slander, which has been oftentimes made, and has as often been denied, that the "Christians" are Socinian in sentiment; or, in other words, that they deny the divinity of Christ.

Did not the reverend gentleman know that the Christians have ever plead "not guilty" to the charge? That the charge is false, and "baseless as a vision?" He ought to have known it. But if he has never seen a denial of the truth of the charge before, we now, in behalf of our people every where, again make an unequivocal denial.

The Christians are not more Socinian in sentiment than the reverend gentleman himself is. Of this we are confident. And not a few of the citizens of Wilmington are assured of the fact, yet numbers, no

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doubt, have been mislead by misrepresentation. Their sentiments on this subject have not been concealed, but have been published to the world. They are not ashamed of them—they glory in them. And why? Because they are founded on the Scriptures of Divine revelation. They need no creed-bracing. They can stand alone. They have been taught by Christ himself, the whole corps of Christian writers coinciding. They are plainly couched in the following passages: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Mat. xvi. 16. "For there is one God, and one Mediator between God and man, the man Christ Jesus." 1 Tim. iii. 5. "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. viii. 6. How much plainer the Scriptural doctrine of the Supreme Deity of the Father, and the proper Sonship of Christ, is taught in these passages, than in the gentleman's creed?

But what could induce him to represent the Christians in such an unenviable light? Did he think he was doing God service by sounding an alarm—by warning the people of a dangerous and troublesome people? Or did he think it best to strangle the young Hercules in time? Or did he, with a perfect knowledge of their true sentiments, lift his warning voice against the danger of men's minds being fatally poisoned with their pernicious errors? This could not be, or he would have represented them correctly. Is it not more probable that he did it from feelings of sectarian prejudice?

Thank God it is now (from several considerations) too late in the day to raise a scare-crow, to frighten the people away from an examination of the principles which they profess. Those principles will be understood, and, when understood, will exert a world-wide influence when Methodism, and all other isms, have passed away, and the sun of their glory has set forever.

We hope the reverend gentleman will repair the injury he has sought to inflict upon an unoffending people, by a manly and Christian-like retraction of the charges he has preferred against them. And let him henceforth not forget, that there is a woe pronounced against those "by whom offences come."

I am not sure that I precisely understand, either the alleged calumny or the professed defence of the Editor of the "Christian Sun." The term "*Christian*," as a prefix to any sect in this our day and generation, is not quite so definite as it was in old Antioch, in Syria, 1800 years ago, when none but "the Disciples" of Christ were called Christians. We have now Christian Baptists and Christian Pedobaptists, Christian Calvinists and Christian Arminians, Christian nations and Christian laws.

Again: Socinianism is but one form of Unitarianism. Unitarianism has a plurality of forms. Theism, Deism, Arianism, Sabellianism, are equally forms of Unitarianism, so far as the term indicates the belief of one only living and true God. Sabellianism is older than

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Socinianism. It is even older than Trinitarianism. They are equally unscriptural and unwarrantable designations. But Arianism begat, as its first born, Trinitarianism.

An elder, or presbyter, of Alexandria, A. D. 313, named *Arius*, envied the preferment of his co-presbyter, or co-elder, Alexander, to the rank and dignity of a *bishop*, as superintendent or overseer of the church. But before either of these famous disputants was born, Sabellius, the Egyptian philosopher, flourished. The Word and the Holy Spirit were, with him, mere emanations from God. The Son was *light*, and the Holy Spirit was its warmth, and their unwasting fountain was God himself. God was the sun; the word, or Jesus of Nazareth, was the light of the sun, and the Holy Spirit was the fire, or warmth of the sun. So taught and philosophised Sabellius.

But Arius reasoned thus—That as a *father*, in natural generation, indicates a *son*, and the begetter a begotten, so the Son of God was not eternal, but merely the oldest creature of God. Thus were conceived the Arian creed, then the Athanasian, originating also at Alexandria, but afterwards denominated the Nicene, from its having been publicly adopted and paraphrased by the General Council of Nice, and formally adopted by the second General Council of Constantinople, A. D. 381. Thus the unity, or tri-unity of the Divinity, became the philosophical controversy of the age. It yet lives in new forms, and gives color and character to new creeds and parties. Hence the Unitarian and Trinitarian systems of theology.

Faustus Socinus, who died early in the 17th century, became the founder of a new party, called by his name; but because of his opposition to Trinitarianism, and the advocacy of one person only as Divine, he gave such emphasis to the idea, that his followers ultimately prefixed to his party the cognomen of Unitarianism.

Socinianism positively denies three persons in the Divine nature, and glories in the assumption that it worships only one God. This, however, is not specially nor exclusively conceded to them; for all Christians worship but one God, according to the Christian distinction of the Father, the Son, and the Holy Spirit. But with the Jews, the Mohammedans, the Sabellians, the Swedenborgians, the Theists and the Deists, they allow but one person as engrossing all Divine perfections, and, therefore, Jesus Christ, with them, was not *personally* Divine. He enjoyed a more liberal effusion, or inspiration of the Holy Spirit, than any other son of man; but man he was at best, and only man.

There are, then, but two systems of theology or divinity in the Christian world, so far as the sub-basis or foundation is concerned. Church polities and church politics may differ; church ethics and

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church usages may differ; but every man's theology and morality are based on his conceptions of God and of man, and their natural relations to each other.

Their ideas of sin and guilt, their ideas of pardon and justification, their ideas of salvation and damnation, take their color and character from their conceptions of God as he was before, and as he is since, the apostacy and fall of man. His manifestation in human flesh, and his development of himself under the name and style of the Father, and the Son, and the Holy Spirit, constitute the whole material of Christianity, and lay the foundation of the remedial system, and of man's present salvation and future destiny.

Redemption essentially differs from creation and providence. It is a new work—a new manifestation of Divinity—and demanded a new revelation of God. An incarnation of Divinity became not merely expedient, but essential to human redemption. A plurality of personal manifestations of the Divinity was indispensable to the deliverance of man from eternal ruin. It was, therefore, a new development of Jehovah that electrified heaven on its first manifestation; that revealed to the peers of the upper spheres a secret or a mystery never before known.

In the Divinity there is absolute UNITY, with relative personality. There is the Divine Father, the Divine Word, and the Divine Spirit. This manifestation of Divinity was necessary to the redemption, the regeneration, the justification, the sanctification, the adoption, the beatification, and the glorification of man. This was a mystery hid from ages and generations of men, but is now made manifest in the fulness of time and in the fitness of things, for man's recovery and ultimate blessedness. Hence the volumes of human destiny, when complete, will replenish a new library in heaven, to be read and studied through the countless ages of eternity.

There can be no justifiable dogmatism here. We have only to adopt and understand the inspired nomenclature; or, in other words, study the terms and phrases of Prophets and Apostles, in their own true and proper application and acceptation. "The Father sent the Son." Thus "God was manifest" in human personality, so true to the original, that "he who has seen the Son, has seen the Father also." "He is the image of the invisible God." He is "*God manifest in the flesh.*" He is "EMMANUEL."

Neither Arians nor Socinians, neither Spiritualists nor Materialists, neither Unitarians nor Trinitarians, *as such*, *discern* this sublime mystery. The best read and most erudite Christian, only sees in part, and interprets in part, this glorious manifestation of God in human flesh. The Father in heaven was a person, while Jesus, the Christ,

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was a person on earth, and he is a person in heaven, while the Holy Spirit continues the Holy Guest of the Christian Church. So the beloved John teaches, when he says that "There are three persons now in heaven that bear witness to the truth of the gospel." These are, "the Father, the Word, and the Holy Spirit;" and these three agree in one and the same testimony. These, also, through the church, bear witness on earth. The Holy Spirit, through the water of baptism, and the sacrifice of Christ, indicates to the Christian Church and the world this ineffable glory.

The sect or party that calls itself "Christian," not recognising this personality of Father, Son, and Holy Spirit, needs to be taught the way of the Lord and his gospel more perfectly, and then it will give to the baptismal water and the blood of Christ their proper place and importance in the Christian institution.

Jesus Christ came by water and blood; and every sinner who would be saved, must come to God through him. "He is the way, the truth, the life." Through faith in his blood as a sin-offering, and as the only sin-offering, through faith in the Holy Spirit, as the only sanctifier, and through faith in his ordinances, as the only consecrated means of purification, sanctification and enjoyment, do we, can we, enjoy his salvation.

Hence, we are said to be "saved through the bath," or "washing of the new birth," and "by the renewal of the Holy Spirit." I have not, till lately, heard that any community, holding and inculcating these views, is now being stigmatized with Socinianism.

There are, indeed, at the North, and probably at the South, communities called, or calling themselves Christians, in a *sectarian* sense, who have no need, in their theology, for an atoning sacrifice—for blood or water, as signs or pledges of pardon and purification. They represent Jesus Christ as having been created, and regard him as a very high and honorable creature; indeed, the chief creature in the universe. Of course they can have no idea, and thus feel no need, of a sin-offering, nor of a Saviour of a Divine nature. On this account they may have incurred the imputation of Socinianism, Arianism, or Humanitarianism.

We should be glad to understand their true position on this cardinal test of Pible Christianity. We take pleasure in co-operating and communing with all that hold the Head, and the Headship of Jesus Christ. He is the Sun of Righteousness. He is, indeed, the only *Christian Sun.*

We doubt the propriety of calling any star or luminary on earth "The Christian Sun." Manufactured rags, ruled and lined with ink, or characters formed by ink, in my humble and respectful opinion,

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assume too much, when they presume to call themselves "THE CHRISTIAN SUN." Nor will it apply, very appositely, to an Editor. No Editor on earth is "THE CHRISTIAN SUN," nor the Christian's shield. This Raleigh "Christian Sun" *is only ten years old!!* While the only Christian sun has been shining in the heaven of heavens about 2,000 years!

Nor am I, as yet, fully convinced that the rays of the Raleigh Christian Sun have any vivifying power. There is neither heat, nor life, nor vivifying power in moon-light or star-light. No sun shines with borrowed light. Suns are radiating and attractive centres. Moons are but reflectors. Our moon, indeed, has an Editor engraven on its face, usually called "the man of the moon," but he is both cold and dark. There is neither light nor life in him. Such was the Jewish moon. But the Sun of Righteousness has risen with healing and vivifying rays.

I have, too, some fears that he does not reflect the true light of the true Sun, if he give any occasion to the sectarian stars to accuse him of reflecting any form of Socinianism, Arianism, or Humanitarianism.

Unitarianism and Universalism, are the native offspring of a creature Saviour and a creature's sacrifice. I have no sympathy with these neologies, whether they come from North or South. They are twin sisters, though they may have two distinct nurses, and be rocked in two different cradles. But I will presume nothing, nor assume any thing, till the "Christian Sun," of North Carolina, radiates some of his light on this subject, and vouchsafes to us his full orbed face on those subjects on which he has been accused, by other moons of other suns and systems. We will patiently wait upon his rising, and, by the telescope of faith, survey his full orbed developments. A. C.

THE COMING DOOM OF POPERY.

THE "Edinburgh Witness" speaks thus forcibly of the influence of the revolutionary spirit in Europe, on the coming doom of popery:

"When the outbreak of 1848 took place, we intimated very plainly what we believed to be the character of these events. They formed, we said, the beginning of the end, as regarded a power which had dominated in Europe for twelve centuries. They were the knell of doom to the Papacy, though that doom might be a few years in being consumed. In that opinion we abide unchangeably. Nothing has occurred since that day to give real strength to Rome, though fictitious support she has received. The great military empires of France and Austria have united to set her up again, and are doing their best to keep her going. But has she, by a single act, striven to conciliate

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the people, or to bring back the continental nations, which the events of 1848 discovered to be in a state of mental revolt, to allegiance to their spiritual sway? On the contrary, presuming on the support of their armed neighbors, has she not set the people at defiance? Has she not betrayed them, oppressed them, and sent them by thousands to the galleys, and to death? And now her condition is more desperate, her catastrophe more inevitable and irremediable, than when Mazzini issued his decrees from the Capitol, and the Pope wrote lachrymose epistles from Gaeta. Her existence hangs by a single thread—the continuance of a good understanding among the continental powers. Any day or any hour may bring that good understanding to an end; and when that ends, Rome must bid farewell—an eternal farewell, to that ghostly dominion.

"And Rome comprehends her position. She sees the battle closing in all around her. In the past century, she could regard with a benignant eye, and speak with a lamb-like voice to the Protestant world, because Protestantism lay locked in sleep—but now every where spiritual agencies are starting up. Neology is dying in Germany—Socinianism is giving way in Geneva; the Protestantism of Britain has become a living power, and is scattering Bibles in millions all over the earth. Beneath the feet of Rome, a raging fire has burnt the ground to a crust; and in front, and on all sides, Protestantism confronts her with the open Bible. Rome cannot stand where she is; she must advance; and she does advance, supported by the Jesuit on one side, and the gen d'arme on the other; and even at this hour, when perdition is written upon her forehead, it is no puny antagonist that bestrides the path of an advancing Protestantism and liberty. Let Britain beware of the desperation of such a foe! Let her be doubly armed, armed against the wiles of the Jesuit, and violence of the gen d'arme. The one is already amongst us, playing his arts with an assiduity we would do well to imitate; the other may yet visit us. It will not be the fault of Rome, if those vast armies with which Europe is now burdened be not directed against our shores. They are at present wielded by Jesuitism; and the almost avowed object of Jesuitism is to employ them for the extirpation of British Protestantism, now the only barrier in its way to the spiritual dominion of the world. If ever there was a conflict fitted to arouse all the energies of the nation, it is this. We fight for our national independence and our religious liberties; we fight for the present and for the future; we fight not for ourselves only, but for all the nations of the earth; the battle is with the arch enemy of the human race; and let that man who would turn his back to the foe, go down to posterity as the betrayer of the world's liberties."—*Cist's Advertizer.*

A PURE mind can derive more enjoyment from this world, and from the senses, than an impure mind. This is true even of the lowest senses.

ENACTMENTS never suppress opinion: the stake which consumed Cranmer, could not consume the fixed idea for which he died.

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MORALITY OF THE PAPAL PRESS.

FATHER GAVAZZI.

In our last paper we gave an account of the riots in Montreal, occasioned by Father Gavazzi's lectures on the Papacy. In the New York Recorder for this week, we find the following article, which we commend to our readers, as exhibiting the extraordinary depravity of the Papal press:

Of the character of Alessandro Gavazzi, we know personally very little. He came to this country, however, with recommendations of the highest character, from men whose endorsements will pass current everywhere in Protestant Christendom. He has for years been an Italian priest. He has labored to free his country from a government acknowledged, by common consent, to be the worst in Europe. He denies the right of the Pope to temporal dominion, or to control the consciences of men in their relations to the Almighty. He advocates liberty of speech and of the press. He exposes the hypocrisies, contradictions, and abominations of the Roman hierarchy, by documents and evidence drawn from their own acts and writings. He warns the American people against the schemes of the Papacy. He does all this with a fiery eloquence unsurpassed since the days of Luther and Savonarola. He draws multitudes to listen to his appeals and arguments. He has produced a powerful sensation in Europe and America. He has infused new zeal into the hearts of the fainting Italian patriots. He preached the consolations of religion in the battle ranks of the defenders of Italian liberty, while the craven Pope was fleeing in fear and trembling, disguised as a menial.

All this has made him hated by the ultramontane Romanist. The Roman priesthood in this country have moved heaven and earth to stop his voice and cripple his influence. Political twaddlers, catering for Catholic votes, have lent themselves to this unholy warfare. Apostates from the faith of their fathers, like the Editors of the Shepherd of the Valley, the Freeman's Journal, and Brownson's Review, may outrage decency, decry the Sabbath, throw contempt upon our most cherished institutions, advocate despotism under the protection of a Republic, defend the inquisition, and seek for the establishment, by law, of the Roman Catholic religion, without exciting a ripple in the surface of society or politics. But this is a liberty which is to be reserved to the Catholics alone. The recent occurrences at Montreal and Quebec, have shown conclusively what is the spirit of the defenders of the Papacy in America. We are coolly told that the Catholics made no riot. We ask, then, who did? Was it Protestants? The idea is absurd. Who are those that excite the mob to action? Plainly, those who have the control of the low and ignorant Catholic population—the vulgar Catholic priests and editors. Hear what the Freeman's Journal says on the subject to the Irish population, of whom it is the organ and guide:

"We say it, then, with the most certain assurance that we are correct, that Mayor Westervelt, of New York, and the Mayor of every other city where Gavazzi has been belching forth his impurities and his injuries against Catholics, each in this city has been false to his

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duty, and is only to be excused for not prohibiting the nuisance, as a thing against public morals and dangerous to the peace, on the ground of the very low standard of moral courage or official integrity, that men now-a-days look for at the hands of any public officer as such. In the purer days of our Republic, there was not a city where such wanton attacks on decency and morals would have been permitted.

"We say further, that any man who should unwillingly or accidentally hear the Italian booby make use of such language, and not forthwith break his mouth, must be possessed of very little of that pardonable exuberance of that irascible metal that distinguishes the man of honor from the sneak.

"We have made these remarks in order to being more clearly understood, when we say that we would not have been one to turn out and keep order before the meeting-house, where the Italian beggar was calling our female relatives and friends by the vilest names."

From these fiendish extracts we infer three things—

1st. That in the opinion of the Catholic priesthood of this city, the Mayor is bound to stop all lecturing against Romanism.

2d. That every Catholic who hears Gavazzi lecture, and does not "break his mouth," by fist, shillelah, or paving-stone, is a "sneak," unworthy the position of a "man of honor."

3d. That if, in accordance with this advice, a mob should occur, it will be the part of all good Catholics, whether in the police or out of it, to refuse assistance to the city authorities to suppress it, and preserve the lives and property of their fellow-citizens.

This is the advice given by a man who is the well-known echo and mouth-piece for the Catholic hierarchy of this city and State, to the ignorant, irascible, and degraded men who form the vast majority of the Catholic population of this city.

Gavazzi is advertised to speak at Metropolitan Hall on the 22d inst., at the request of a number of the most respectable citizens of New York. If, on that occasion, a mob of Catholics do not attempt to kill the speaker and disperse the audience, it will not be for the want of advice and encouragement to that end, by the Freeman's Journal. If Gavazzi speaks, we doubt not there will be force enough on hand to take care of any zealous editors who may be anxious to break the speaker's head, or to signalize their devotion to Catholic principles by imitating the scenes of St. Bartholomew's, or the Dragonnades of Provence.—*Christian Register.*

STRICTURES ON MR. FOWLER'S PHRENOLOGY.

BY S. W. IRVINE.

[From the Christian Age.]

MR. FOWLER tells us that a man is constitutionally religious, and he tells us what the true religion is, by analysing the constitution. This is as if a man would engage to create a sun from the anatomy of the eye. I grant that man is constitutionally religious; but he is constitutionally religious just as he sees constitutionally. God has created him with an eye adapted to the light; but he has also created

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the sun to give the light to which the eye is adapted. So God has created the faculty, and if Mr. Fowler chooses, the organ of veneration, that gives man the power to be religious, and, at the same time, he has given him the Bible, revealing himself as the object of worship—thus furnishing him with both the means and end to which his veneration is adapted. Without a revelation, man's natural religion would leave him morally blind, just as his natural eye would leave him in darkness, if God had furnished him with no source of light to which the eye was adapted. This is true in theory from Mr. Fowler's own premises, and the history of the world proves that it is true in fact. Where the Bible has not gone, moral light has never penetrated. But where it has gone, and been brought faithfully to bear on the minds and consciences of the community, it has had a powerful, and an almost miraculous effect. To the soul that was longing and struggling to be free, it has whispered its deathless hopes of purity, and liberty, and immortality. That soul has been filled with the divine enthusiasm, and has said to his neighbor, "come, let us go up to the mountain of the Lord's house—to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." Thus has the gospel spread from heart to heart, and from house to house, until nations have been filled with its heavenly energy—and a tone of moral feeling has pervaded all Christendom. The Bible has never been freely circulated in any neighborhood, or its truths been brought faithfully to bear on any community, where it has not reclaimed a considerable portion of that community from degradation, and immorality and crime, and taught them the practice of those things that are pure, and honest, and lovely, and of good report. But the gospel does more than reclaim man from vice to virtue; it enters the domestic relation and softens and endears it—it teaches the husband to love his wife, and the wife to reverence the husband—it teaches the parent to love the child, and the child to honor the parent—it enters the social relation, and teaches a man to love his neighbor as himself—to do to others as he would have them do to him, and to regard all as the children of a common parent—it enters the civil relation, and modifies the laws, by teaching the legislator and the judge to do justice, to love mercy, and to walk humbly before God; and it teaches the citizen to be subject to the powers that be. Thus does it exalt and purify all the relations of life, and throw around them the sublime and awful sanctions of its divine authority.

The healthful influences of the gospel in all countries where it is circulated and preached, are radical and universal. True, it does not regenerate every man who hears it; but it does elevate the tone of moral sentiment throughout the entire community. It does create and establish a correct public opinion, and correct public opinion is the strongest safeguard of right. It does diminish the frequency of crime, and make men love justice, mercy and truth. All this it effects, in addition to its peculiar and distinctive power of filling the mind and heart of the true believer with hopes infinitely more exalting, more purifying, and better suited to his nature than any thing the world has ever known beside, making him aspire after a conformity to a God of infinite love and holiness. This is the true secret of progression.

But, the power of the Bible is not all moral power. Nothing else

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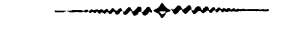
so powerfully stimulates, and energises, and enlarges the human intellect. He who does not feel the truth of this remark, has never appreciated the sublime conceptions of Job, and David, and Isaiah, or felt the influences of that celestial and living truth that fills the pages of inspiration. The moral and intellectual influences of the Bible may be seen in the different conditions of different nations. Why is it that the people of Morocco, Algiers and Ethiopia, are less moral and intelligent than those of Spain, Mexico, and South America? No other reason can be given, only that these nations enjoy some of the advantages of the Bible, and those none. And why, again, are the United States, England, and the Protestant States of Germany, far superior to Spain, South America and Mexico? No other reason can possibly be assigned, than the superior Bible liberty, and Bible light, that the former nations enjoy over the latter. Such is the unmistakeable testimony of geography and history, to the regenerating influences of the Bible. In every nation under heaven, liberty, intelligence and morality, are in an exact proportion to the amount of Bible light, and Bible liberty enjoyed by the people at large, and in every nation under heaven, where none of the influences of the Bible are felt, man is a savage and woman a slave.

But, am I told that the Anglo-Saxon race is constitutionally superior to all other races? I appeal to history. Before the gospel was preached in Scotland, they worshiped Mars, the God of war. In Cornwall, they worshiped Mercury. At Bangor, they worshiped Minerva. At Bath, they worshiped Apollo, and at Leicester, their temple was dedicated to Juno, the wife of Jupiter, and the Queen of Heaven. Where St. Paul's Cathedral now stands, in the city of London, once stood a temple of Diana. Where Westminster Abbey now stands, once stood a temple dedicated to Apollo. On the site of St. Peter's, at York, once stood a temple of Bellona, the amiable sister of Mars, and where the University of Cambridge is now situated, there was once a heathen temple, with its degraded priesthood, its hideous idol, and its horrid rites. These are the gods of human reason in its best estate. All the superiority of the Anglo-Saxon over other races, it owes to the regenerating power of Christianity. Take away from our free, enlightened, and happy country, all that it owes to the direct or reflex light of the Bible—take away all the influences that that holy book has exerted through the instrumentality of parents and teachers—by means of a Christian Ministry, a Christian Sabbath, and a Christian people—take away the meliorating influence of the Christian Religion from our laws, and its sanctity from our courts of justice—take away all these, and you leave nothing behind but the degradation of heathenism.



Never think of studying history until you have formed some acquaintance with geography; and when once you have entered on the study of history, never, in any instance, pass the name of a place, until you have ascertained, and with your own eyes seen, the point on the map where the place stands. Geography, indeed, should ever go before the study of history.

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DESTRUCTIONISM:

BEING A SERIES OF LETTERS ADDRESSED TO A "DESTRUCTIONIST."

Letter IV.

[The following communication arriving during my absence from home, was unintentionally delayed to the present. The former three numbers appeared in the preceding volume.—A. C.]

My Dear Sir: In my last epistle, I promised to address you once more on this subject, and then to leave you to your own reflections. I now call your attention to the following truth—1. *There is not the slightest intimation in all the New Testament, that the dead are unconscious.*

This is an important consideration. Have you ever reflected on it? Is it not strange, that a doctrine so clearly taught, as you say this is, should not be so much as hinted at in the New Testament? And yet it is the very book which develops "life and immortality"! Your entire reliance to prove the unconsciousness of the dead, is upon a few passages in the Old Testament—such as the following: "In death there is no remembrance of thee;" "In that very day his thoughts perish," &c. A few of this class constitute the basis of your—*negative hope*—shall I call it? All these, when interpreted by the context, prove nothing for your theory; for it is conceded, that "in death there is no remembrance of" God, in the sense in which we are now called upon to "remember our Creator." In the day of death our "thoughts"—all our earthly purposes—"perish." In a *practical* sense, there is no "knowledge, wisdom, work, nor device" in Hades. All your proof-texts amount to this—*That in death there is no* "work," *temporal nor spiritual.* "The night comes, when no man can work." They do, indeed, constitute a wall of brass, which the shafts of the "New Theology" cannot penetrate—they prove that the *dead* can never *repent*—never *obey.*

2. *The New Testament every where speaks of the dead as conscious;* or, *of man having a spirit which survives the body.*

First proof—"And fear not them who kill the body, but are not able to kill the soul." Here *life* is really affirmed of both body and soul, or spirit. Man can kill the body, because it is corruptible—it is an animal body, or a body endowed with animal life. But he cannot kill the soul. Why is this? Now, if the soul was a mere attribute of the body, the death of one would be the death of the other. But such is not the fact; for, if there be any meaning in language, the above text clearly teaches that, while man can kill the body, the *life* of the soul is absolutely beyond his reach.

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Luke adds the sentence: "Fear him who, *after he hath killed*, hath power to cast into hell." Now, if your view be correct, what would there be for God to cast into hell, "AFTER HE HATH KILLED"? Clearly nothing but a dead *carcass!* I regard the above, then, as one strong, irrefragible testimony, in proof of the soul's incorruptibility, and its conscious existence after death, which no philosophy nor ingenuity can evade.

SECOND PROOF: "Jesus, having cried with a loud voice, *dismissed his spirit.*" So the original may be literally translated; an expression admirably suited to our Lord's words in John x. 18, to which I now call your special attention: "Therefore doth my Father love me, because I lay down my life, that I may take it again. NO MAN TAKETH IT FROM ME, BUT I LAY IT DOWN OF MYSELF. I have power to lay it down, and I have power to take it again." Now we can understand the phrase, "He dismissed his spirit."

How can this be reconciled with the view of destructionists, who hold that even Jesus, the Lord of life and glory, was unconscious in death? He says, "I have power to lay down my life." What does the emphatic "I" represent here? Again: "I have power to take it." What is it that had the power? It could not be his body, for a dead body has not the power of resuming its life.

"But," I shall be told, "it was not his soul, for that was 'poured out unto death.'" Very well; what was it? IT WAS HIS SPIRIT! That Spirit which he commended to his Father—"Father, into thy hands I commit my Spirit." This did not become unconscious. It was this, which, being filled without measure with the Spirit of God, had power to lay down his life, and to take it again. It had power to divest itself of the body, and power to resume it. No man took his life from him. It was a voluntary offering—a sacrifice well pleasing to God.

With this view of the subject, how forcible is the language of Christ to the penitent thief: "This day shalt thou be with me in paradise." And the words of Stephen: "Lord Jesus receive my spirit." I pass over the parable of the rich man and Lazarus, and invite your attention to my

THIRD PROOF: Paul says, "I knew a *man* in Christ above fourteen years ago—whether in the body or out of it, he could not tell." Look at this whole paragraph, and mark well these two points:

1st. He knew a *man* in Christ.

2d. But he did not know whether that *man* was in the body or not.

Such is, indisputably, the meaning of Paul's language, and it proves,

1st. That the *man proper* dwells in the body, and is, therefore, contradistinguished from the body.

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2d. That this man proper, to which Paul refers, can live out of the body.

Now, all this is confirmed by such phraseology as the following: "*I must put off this my tabernacle;*" "Though the *outward man* perish, yet the *inward man* is renewed day by day;" "The *inward man* of the heart," and many other phrases of similar import. But let us pay particular attention to the language of Paul, in 2 Cor. v. Look at the following words and phrases: 1. House; 2. Tabernacle; 3. Building; 4. Home; 5. Body; 6. Clothed; 7. Unclothed.

Now, the Apostle uses all these terms with reference to man as he is, or is to be. He speaks of the body as a *house*, or dwelling; and this clearly implies a *dweller*. Again: he speaks of it as a tabernacle, or *tent*. This implies the same idea. He also calls it a *building*, and a *home*. Here are several facts worthy of note. The body is termed a *home*. But a home and its occupants are two distinct things. This home is the local dwelling place of the spirit. While in the body, therefore, we are absent from the Lord, walking by *faith*. Here are two things distinctly presented—the *dweller* and the *dwellings*. These are *not* the same. The one is represented as being capable of dissolution, the other is not. The word *clothed*, in the original, signifies to *put on*, *invest*, to ASSUME A NEW BODY. This body the Apostle contrasts with "the earthly house of this tabernacle;" and this earthly house is afterwards defined to be the "body."

Now, sir, what shall we say of that philosophy which confounds all these terms, and makes no distinction whatever between things that so necessarily and essentially differ? According to your view of this matter, there is nothing *in* the "house"—nothing *in* the "tabernacle," or tent. The "building" is *empty*, and there is *no one at "home"!* And, to consummate the folly of this theory, the body—the animal organization—is *all* the man, and there is nothing left to be *clothed* or *unclothed!* According to your view, there is absolutely no *sense* in the following language of Paul: "If I *live in the flesh;*" "to *abide in the flesh.*" But I must pass on to my fourth and last proof.

FOURTH PROOF: "The *spirits* of just men made *perfect.*" When and how are they made perfect? At the resurrection. But *how?* I answer, by being "vested with an incorruptible body." Being thus "invested," it will not be found "naked." But, it may be asked, how does this prove the present existence of these spirits? I reply, that which has no *previous* existence, cannot be made perfect. The argument stands thus: That which has no previous existence, cannot be made perfect. But the spirits of just men will be made perfect at the resurrection. Therefore, these spirits must have a previous existence.

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To talk about the spirits of just men being made perfect at the resurrection, when they have none separate from the body, is to talk without reason. Besides, the phraseology, "the *spirits* of just men," proves all for which I contend.

The following, based on John v. 28, 29, I will state in the form of a syllogism: If the dead are unconscious, they cannot hear. But they will hear the voice of the Son of God. Therefore, they are not unconscious.

Here is testimony strong and unequivocal. The dead will hear the voice of our Lord, and come forth at his command. They are, therefore, conscious—they can *hear*.

"Deliver such one to Satan, for the destruction of the flesh, that the *spirit* may be saved in the day of the Lord Jesus." There is a spirit either to be saved or lost, in the day of the Lord Jesus. Now, if there be no spirit apart from the body, there is none to be saved in the day of the Lord Jesus. But there is a spirit to be saved in the day of the Lord. Therefore, there is a spirit apart from the body.

But I must close this article; and as it is the last on this subject, permit me to invite you, and all others in a like condition, to try and forget your theory, and to come to the Bible prepared to receive those impressions which it is legitimately calculated to make on the human mind. Speculations in religion may *puff* up, but they cannot *build* up. They are unprofitable and vain. If the soul sleeps from death till the resurrection, you will not have it in your power to laugh at my folly for maintaining the opposite view; for you, too, will *sleep!* But, if you are wrong, and I am right in this matter, as I verily believe I am, you will be disappointed to find yourself still *awake!* Again: if the wicked are annihilated, and you and I should unfortunately be among the number, the result will be the same—*neither of us will know any thing of our own fate, nor the fate of the other!* But, if destructionism is *false*, as I maintain, then, *in death, in the judgment, and in their awful consequences, what a sad mistake you have made.* It will then be too late to correct your mistakes. Be wise, then, and read the Bible more, and the speculations of men less. And my prayer to God is, that you may be delivered from this snare of the Devil, learn the way of the Lord more perfectly, and be saved eternally in the kingdom of our Heavenly Father.

JOHN T. WALSH.

He who does good to another man, does good also to himself, not only in the consequence, but in the very act of doing it, for the conscience of well-doing is an ample reward.

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THE CATHOLIC QUESTION.

We are not prepared to drop the discussion of the Catholic question yet, nor until we use all our powers to make it fully understood by the mass of the people, nor until the people of the United States feel, as far as it is in our power to make it so, that there is the same line of demarcation drawn by the Catholics between them and the Protestants, that there is between Despotism and Republicanism, that Catholicism is truly despotism, and that a true member of the Roman Catholic Church and believer in its doctrines, can be no other than a despot or a slave. To prove their position, we have only to cite what every Catholic is taught, and what every one who believes at all, must believe, viz:

"That if he, the Pope, does that which is in itself wrong and sinful, it becomes *de facto*, right and good.

"If he commands me to do that which is in itself wrong and sinful, I am bound to do it, and it becomes a good thing in me.

"If the Pope commands me to kill my neighbor because he is not a Catholic, it is right for me to do it, and sin in me if I don't.

"If he calls on me to engage in overturning the government under which I live, however much I love it, I am bound to endeavor to overthrow it.

"The greatest of all sins in the Catholic Church, is not to do what the Pope commands. The greatest of all virtues, to do what he requires.

"There can be no sin in the Church of Rome so great, that the Pope cannot pardon it, unless it be the sin of rejecting the Pope and his power."

This is the very, complete, entire foundation of the Catholic faith. It is involved in all their primary doctrines. In talking with Protestants, they may try to salve it over as much as they please; but when you bring it down to its original elements, you find the above and nothing else. The Catholic has no God but what the Pope gives him, no Christ but such as the Pope gives him, no Bible but such as the Pope gives him, no government but such as the Pope gives him, and no law but such as the Pope gives him.

In support of this position, one of the most eminent writers of the church, whose work is now before us, uses the following language, which we do not quote because it is singular, (for it is used by every Catholic author in terms more or less strong,) but because it briefly states the case, and in better language than most of them use.

He says: "Whatever may be the opinion of Catholics in relation to the infallibility of the Pope himself, I do not believe there exists upon earth a faithful and intelligent member of that church, who does not firmly believe in the infallibility of the Holy Church; and by the church we mean its regularly constituted head, together with the councils whose wisdom is directed by God himself. I affirm, sir, that the church *cannot* err. If we concede that it is fallible, we are thrown upon a sea of doubt, without a compass or a chart to guide us. If the church is liable to error, where shall we find truth? Who is to find it? Who is to sift the wheat from the chaff, and who is to determine what is truth? No, sir, let us once strike away this foundation

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and the whole superstructure falls. That unity and harmony which has characterised the Holy Catholic Church since its foundation by Christ himself, has been its crowning glory. Deny infallibility, you destroy that, and error, schism, confusion and anarchy, will rush through the portal thus left open, and create as many conflicting sects within the church as has always sprung up among those who leave its sacred bosom. I am amazed that any Catholic should for one moment think of countenancing such a fatal heresy."

If the Catholic Church decrees that this government must be overthrown and a monarchy established in its place, it must be done, if the followers of the church can do it, and he who fails to help do it, fails to be an honest Catholic. He either sins past forgiveness or he must forsake the church and become a Protestant or Infidel.

The excuse made by the apologists of the Catholic Church in this country, and by lukewarm Protestants, for not entering the field and boldly setting their faces against the aggressions of the church, is, that there is no danger of their subverting our government, that the present war against them is mere fighting a wind-mill or a man of straw. There is the dangerous error into which men fall. They sleep over a moral mine. They use a false and deceptive argument. The Catholics are more numerous than the Free Soil party, and that party has controlled many of our state and our presidential elections for years past. Cannot the Catholics do it now in almost any State in the Union, provided they all vote the same way, and we have proved time and again, from their own works, that if the church through its constituted head gave the order, they were bound to obey, or, as Catholics, to be damned?

There is scarcely a state in the Union in which the Catholics cannot poll more votes than the difference between the political parties. They, therefore, control the election. Until the agitation of this question, they could have controlled the elections in almost every county; but place it upon its proper footing, let the people understand the power they hold, and they are at once on their guard, and will see that their candidates do not cater to the Catholic vote, and pledge themselves to grant unusual and dangerous favors for that support.

The inquiry is sometimes made—What can, or is likely to be pledged or done by demagogues, that will strengthen Catholicism and weaken and paralyze the opposing elements of Republicanism? Many things—the passage of laws for the division of the school fund, the grant of charters for exclusive privileges, the refusal to appoint commissioners for the examination of nunneries and the release of those held in servitude, the appointment of Catholics to places of profit and patronage, all of which are the means used to strengthen their power and increase their numbers and influence. The Protestants are free, they do not unite upon men or measures; they are proud of their liberality, and, therefore, comparatively weak, for their numbers. The Catholics are one—a unit—governed by one head; involving, as we have shown, but one *conscience*. They are, therefore, strong, and however feeble in individual wealth, the wealth of their churches is now enormous, which may be seen by the fact that while the average value of all the properity of the various churches in the United States is but $2,400, the average value of the Catholic Church property is $8,069, with the command of the whole means of the members when they choose to demand it.—*Wheeling Gazette.*

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NECROMANCY—Alias, SPIRIT RAPPINGS—AGAIN.

[From the Disciple.]

That the popular manifestations, claiming to come from the spirit-world, boldly and directly contravene the written word of God in the Bible, admits now, with grave observers from all parties, no longer of a shadow of a doubt. Taking those revelations that come from the least suspicious sources, and are best authenticated—taking the general tenor of *all* these revelations, and of the consequent and openly-avowed faith and convictions of the advocates and mediums of this spiritualism—we are irresistibly forced to this alternative, either to reject the Bible as *utterly and baselessly false*, and as *never* having been true; or, to regard these new revelations as the work of evil—of malign God-opposed spirits, terrestrial and infernal. After all the avowals and declarations of these spiritualists, there is no power of logic or of sophistry, that can blind even the most superficial observer and shallowest thinker to the conclusions presented in this alternative. It is but contemptible mockery, but the shallowest hypocrisy or blindest delusion, that even the most hardened should blush at, in the face of an observing and judging world, to pretend that this New Revelationism and Christianity, as universally conceived, do not directly conflict—that the former does not, in fact, tend to subvert the latter, not in a remote and unseen way, but most openly and immediately. It endeavors to brand "false" upon all that is positive and peculiar about the religion of Jesus and the Apostles. It assails directly—at once—some of the most clear and fully-established doctrines of the New Testament. The attempt now to make a man believe, that the acceptance of this necromantic Revelationism will not interfere with a genuine faith in the Bible, is but a daring insult offered to his reason and a most unwarrantable assault on his forbearance and charity, in perfect consonance, however, with that universal manifestation "from the beginning," of impudent falsehoods, that has characterised the Devil, and the legions of lying spirits which he holds in abeyance to his sovereign will. When we speak of a genuine believer in the Bible, we have not the remotest reference to those thousands, who, while they claim to be believers in the Bible, regard it *only* as *more* reasonable, just and divine, (in their hackneyed, indefinite sense, of this last word,) than other productions on morals; who regard it in the same light, and measure it by the same standard, as the productions of Zoroaster, Confucius, Socrates, the *divine* Plato, Aristotle, Seneca, Swedenborg, and others. No; we allow these no claims to faith in the Bible. Such, know themselves, that they have no confidence in the miraculous, positive, and peculiar parts of Christ's religion. They know that their acknowledgment of the Bible, or of the Christian religion, is but a vague, baseless, nebulous, undefined something; an early impression of respect and reverence; an attachment to, and regard for, general verities and ethical truths, as we find them in writers heathen and Christian; an adoration of *something* spiritual, that has, or may have its existence, *somehow* and *somewhere*. A fixed, well-defined, and well-based *system* of truth and of spiritual life, now and hereafter, they have not, neither from the Bible nor from any other

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source. Such *faithless* persons, ever shifting and ever drifting in their errant, objectless course, as the sea-weed on the ocean-wave, will ever be ready to be allured and captured by such devices of the Evil One, as this rampant necromancy. They will necessarily think and talk, and act also, just as the votaries of this delusion are thinking and talking. And, as every such development proves, this class is numbered by myriads. The rampant delusion, the monstrous fallacy, that we are living in the midst of Christian *nations*, in the strict sense of that word, has led to the false idea that faith in Christ and his religion, is a very common, a prevailing thing. Men imagine that every one who, with reverence and admiration, speaks of the Bible, quotes its words, and in theory, at least, accepts the moral precepts and ethical truths of Christianity, is a *believer* in the true sense of that word. This is far, very far, from being the case. Every puff of unbelief that passes by, reveals the utter falseness of such a conclusion. When such infidel schemes, conceived by Satan, make their advent into the world, with all deceivableness and lying wonders, leading captive myriads of unstable souls, we see but an old fact, the continuation of the history of the Devil and of humanity, and feel like exclaiming, "Shall Christ," in the midst of such crisis of infidelity, "find faith in the earth?" When some strange, unknown phenomena arises from the dark Beneath to attract the wayward gaze of man; when some array of fallen spirits, are, for the sifting of the nations, in the inscrutable wisdom of God, permitted to pass through the earth, hiding falsehood and hell beneath the assumed garb of truth and heaven—then is the hour that reveals true faith and unbelief; then is the hour of the rising and falling of many among men. Such we regard the present crisis. God will reveal, even by the designs of the spirit of evil, the lurking Infidelity every where, and make it disrobe itself of every vestment of honor, and in hideous revolting nakedness make it be led, in vile chains by mocking devils, to its own eternal confusion and shame, before heaven, earth and hell, and to its everlasting overthrow. The Infidelity of the present age, that has never so raved, blasphemed, and rioted in the destruction of holiest things in any age; that has never so fearfully and damnably sinned against heaven's light and truth, nor manifested so destructive a fury against Christ and his religion, deserves to be thus vilely brought to shame, by a delusion and mockery of all known in the universe the most signally revolting and cast down. To be given over to the sport and mockery of devils, of demoniac fiends, is an infamy of shame that the most abandoned might shudder at. And yet the spirit of prophesy, in its revealings of the future, foretells this.

That these pretences should be so specious and well disguised as to lead captive even Christians, is nothing at all unforeseen or strange. Christ and his Apostles foresaid and foretold such times. Men should come, and appearances should arise that would, if possible, "deceive the very elect." The purest and holiest of human kind, ere sin was known by man, were fatally deceived by Satan in disguise, by most specious pretences; by words fitly framed and artfully spoken, to perfect the deceit and lead man away from God. It was but a *single lie*, artfully conceived and concealed, addressed, as now, to the ambition of men, that was the source of all our sin and woe. Let no one be deceived by the honeyed words, the fair visions, the high moral pre-

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tences, of this present revealing necromancy. Satan, as the Bible says, assumes the garments of an angel of light, and so has often appeared to man to deceive him. Neither let any one suppose that because these manifestations are superhuman, because they must proceed from unseen spiritual agents, that, therefore, their utterances are necessarily true. Such a conclusion by no means necessarily follows. There are puissant spirits infernal as well as supernal; there are mighty spirits beneath us, as well as above us—demons as well as angels; a Devil as well as a God. And God, as already said, often allows these evil spirits, for his own wise ends, the liberty of trying the faith and virtue of men. Let man but learn from the past; let him but believe, love, and learn the Word of God; let him but trust for all things, and forevermore in the truth and faithfulness of God's Holy Spirit in the living oracles, and follow its voice with unwavering reliance, and all will be safe. The assaults, open or covert, in smiles or in favors, of bad men and demons, will break impotently against him, as the wild, storm-driven wave dashes its fury in vain against the firm rock, whose eternal foundations God laid in the deep, where "islands and earthquakes are born."

We shall close, for the present, by adverting to a most remarkable feature of this Necromancy, to the strange susceptibility which *infidels* of all classes, even the lowest, have manifested for it. As Coleridge would say, it "*finds them.*" There is an *instinct affinity* between them and this new development. They gaze on in wonder and embrace; and kin meets kin. Their dreams and aims are one. They are mutual comforters and helps, and joyously welcome each other. It leaves the infidel just as hostile to the Bible, and even takes him farther away from it, than before. Robert Owen, of Cincinnati memory, in his old age has met this spiritualism and embraced it as the motive power to his system of Nature—to enable him to uproot Christianity and convert the nations of the earth to the twelve laws of his social system. Read the following, from a British periodical:

"ROBERT OWEN AND THE 'RAPPING' SPIRITS.—Robert Owen has issued a manifesto addressed 'to all governments and people,' having for its purpose to announce 'a great moral revolution which is about to be effected for the human race, by an apparent miracle.' This miracle consists, says Mr. Owen, in communications 'most important and gratifying,' which have been made to him (in common with many more) 'by invisible but audible powers, purporting to be from departed spirits;' those with which Mr. Owen has been favored coming from President Jefferson, Benjamin Franklin, the late Duke of Kent, Grace Fletcher, Mr. Owen's 'first and most enlightened disciple,' and several others. Until within the last few weeks Mr. Owen states that, while he believed all things to be eternal, he was of opinion that there was no personal or conscious existence after death; but, having examined the history of the late 'manifestations' (spirit rappings) in America, 'through the proceedings of an American medium,' he has been 'compelled,' contrary to his previous strong convictions, 'to believe in a future conscious state of life, existing in a refined material, or what is called a spiritual state.' The object of these manifestations, continues Mr. Owen, is to change 'the present false, disunited, and miserable state of human existence, for a true, united, and happy state, to arise from a new universal education, or formation of

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character, from birth, to be based on truth, and conducted in accordance with the established laws of human nature.' Mr. Owen thinks that this change may be easily effected, and adds that the means to do so in all countries are known. They appear, from his showing, to be the universal application of his social system, through the agency of the departed spirits of Jefferson, Franklin, &c., who have kindly sent in their adhesion. We must add, that the 'medium' referred to by Mr. Owen, is the American lady who resides in Queen Anne street, Cavendish square.—[Which lady, we will kindly add, charging her nothing for the intelligence, still attends parties of six at ten shillings a head; that is, as much head as such people *can* have who pay money for such transparent, blasphemous imposture.—Ed."]

What more fitting, yet more humiliating end to the course of this Highpriest of Infidelity, than to be made, in his last days, the sport of demons! He would not believe in the Christian God, in Christ, and his holy religion. *Now*, he believes in devils and their mutterings!

C. L. L.

BETHANY COLLEGE COMMENCEMENT.

We have never before had a more agreeable and pleasant celebration and Commencement in our College, than that enjoyed the present year. The day was beautiful, the assembly large and respectable, and the performances were all good, some of them very superior. The three Societies in College—the Neotrophian, the American, the Adelphian—were well represented; the music was good and appropos; every auditor seemed better pleased with himself, with his neighbors, with the College, and with all mankind; and the students, especially with one another and with all the scenes around, than on any former occasion.

BOARD OF TRUSTEES' MEETING.

On the second of July we had a full meeting of the Board, and a full report of the financial condition of the College. This, too, was more encouraging, at least so far as pertains to the Endowment of its Chairs. The Scholarship scheme was, on a full view of all the premises, finally laid upon the shelf and abandoned. It was not, on presentation to the public, seized with that avidity and forwardness which was and might have been expected. It seemd to many to be rather cheapening a College education, and, though slow in getting into operation, likely at last to overcrowd the College.

The Endowment of Chairs is much more acceptable to the community, and will, when consummated, so reduce the terms of education as to make it quite as cheap as it ought to be. Whatever is cheap, is more or less disparaged. Men never thank God for the air, so far as

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I have ever heard. Bread and water are sometimes sought with prayer, and received with thanksgiving. But the air, the greatest of all blessings, and the most essential to animated nature, forces its way into the nostrils of every living thing. Hence it is never asked in prayer.

To make education popular and estimable, something must be paid for it. Hence, to enhance College education, rather than to depreciate it, is more favorable to the cause of education and to human advancement.

Certain resolutions passed by the Board at its late session, being of public interest and importance, we shall lay them before our readers.

On motion of Dr. J. C. Campbell, it was

Ordered, That the Scholarship system, heretofore adopted by the Board, be abandoned, and that the funds accruing under the unconditional Scholarships already subscribed, be applied in aid of the endowment of such Chair as the subscriber of such Scholarship may prefer; and if the subscriber shall not elect to which Chair the monies shall be applied, then to be paid in and applied to the general College fund. The Trustees intending, by the Chair endowment system, instead of the Scolarship plan, to effect a reduction in the tuition fees and costs of education.

Ordered, That the name of each State endowing a Chair, shall be prefixed to the name of such Chair endowed.

Ordered, That in the application of the rule for the gratuitous education of students for the ministry of the gospel, the Faculty shall accept, under the privilege of said rule, no students but such as afford satisfactory evidence of their inability to pay the fees of tuition; and that in the case of those who shall be thus received, they shall require a bond to be given by them respectively, obliging themselves to devote their labors to the ministry of the gospel for at least ten years next succeeding their admission to the ministry, or else to pay the regular tuition fees for the time they were in attendance at the College, upon the same terms as any other student.

J. A. CAMPBELL, Sec'y of the Board.

The unconditional Scholarships subscribed in Kentucky, are, for the most part, wanting to complete its subscription to the Chair of Sacred History, and we request that they be paid to Bro. Parish, of Midway, in whose hands they have been placed for collection. Immediate attention to this will much oblige the Institution.

It will, no doubt, be gratifying to every State that endows a Chair, to have its name prefixed to said Chair. Thus, the Chair which Kentucky undertook to endow, will always bear the name of "THE KENTUCKY CHAIR OF SACRED HISTORY." Missouri endows "THE MISSOURI CHAIR OF NATURAL PHILOSOPHY." Illinois has promised to endow a Chair, and we award to her the Chair of Chemistry. Indiana has chosen the Chair of Ancient Languages. But we have not, in two years since the proposition was made, once heard from the Agent on the subject. For any thing we know on the subject, it may already be done. The Chair of Mathematics, we assign to Virginia and Ohio, unless each State prefers to endow one in its own name.

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These five Chairs are the essentials of a College education, in its more common acceptation. The departments of Intellectual and Moral Science being annexed to some of them, as well as Natural Theology and the Evidences of Revealed Religion. Hitherto, Intellectual and Moral Philosophy have been taught by the Professor of Natural Philosophy. Logic and Rhetoric by the Professor of Chemistry. Political Economy by some other Chair. The Chair of Sacred History has hitherto had assigned to it the evidences of Natural and Revealed Religion, and the whole subject of Butler's Analogy.

But besides these chairs and departments, we comprehend, soon as they are endowed, to have also a Chair for Oriental Literature, Hebrew and Chaldee, and one for the modern languages, including German, French, Spanish and Italian. Instruction is annually given in some of these, but the growing importance of these languages to our country, demand a Chair exclusively devoted to them.

Bethany College aims at the highest usefulness to the great family of man, and she only asks, in the name of literature, science and religion, a corresponding liberality on the part of all the Christian brotherhood and the philanthropists of our country and community.

Honors publicly announced to the students on the fourth of July, being the Annual Commencement of the College. We publish only the first honors among the Baccalaureates.

First honor among the graduates in the department of Languages, awarded to Hanson Boring, of Brooke county, Va., and W. B. Smith, of Richmond, Ky.; second honor, W. S. Giltner, Bourbon county, Ky.

No decision in Mathematics.

In Natural Philosophy, first honor, W. B. Smith, of Ky.; second, C. B. Ross, of Tenn., J. R. Challen, of Ohio.

In Chemistry, first honor, C. B. Ross, of Tenn.; second honor, R. H. Prewit, of Ky.

In Sacred History, Natural and Revealed Religion, first honor, O. A. Burgess, of Ill., W. S. Giltner, of Ky., C. B. Ross, of Tenn.; second honor, H. Boring, of Va., J. Kerr, of Canada.

The degree of A. B. was conferred on the following named young gentlemen: Messrs. R. H. Bennett, Miss.; W. W. Bond, Tenn.; H. Bering, Va.; J. R. Challen, Ohio; W. S. Giltner, Ky.; E. A. Guess, Ohio; T. J. Harbert, Tenn.; R. L. Healey, Va.; P. H. Jones, Va.; W. D. Moffit, Ill.; R. H. Prewit, Ky.; C. B. Ross, Tenn.; J. P. Smith, W. B. Smith, Ky.; W. B. Wynne, Va.

Among the graduates, the first honor of the College, given upon the relative merits of the class in all the schools, is conferred upon H. Boring, of Va., and W. B. Smith, of Richmond, Ky.; second honor, to C. B. Ross, of Tenn.

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The honorary degree of Master of Arts, was conferred on the following gentlemen, alumni of this College: Wm. H. Clarke, of Miss.; Wm. Ferril, of Ky.; B. R. Sulgrove, of Ia.; H. M. Fowlkes, of Va.; Alex. Proctor, of Mo.; John Lindsay, of Ill.

The next session commences on the first Monday of October.

A. C.

QUERIES.

Is it in accordance with the teaching of the Head of the Church, for her Elders or Evangelists to assume the honorary title of Reverend?

Answer.—The Christian Church has no honorary titles to confer upon any of her members. Her titles are all official, and refer to a work, or class of duties to be performed.

The titles of Reverend, Right Reverend, Most Reverend, Reverend Father in God, Reverend and Holy Father, Most Reverend and Holy Father, Lord God the Pope, are all titles of the same category, and we have placed them in the ascending series, from the positive of spiritual pride to the superlative of blasphemy.

These are all contraband wares in the city of our God, but very saleable and desirable in Babylon the Great, where the articles are manufactured. The Great Teacher inhibits all such titles and distinctions amongst his followers. "Call no man Rabbi, or Father, for all ye are brethren." You all are, professedly, alike holy. "To the saints at Corinth;" "To the saints at Philippi." Nor are they without titles and honors; which, unlike those impious assumptions above named, are worthily conferred by Him who knoweth the hearts. They are styled Kings and Priests—a Royal Priesthood—and are co-heirs with the Lord of the universe.

After the resurrection of our bodies from the grave, shall we recognize our friends?

Answer.—We shall then know even as we are known. We shall see Abraham, Isaac and Jacob, in the Kingdom of Heaven. We shall see Prophets and Apostles. And we shall see and know those who have turned many to righteousness, shining as stars of resplendent glory. As to the recognition of our beloved friends in a future state, we are of opinion that, as there is now a personal identity present to our minds when we think of our absent friends in the body, so there is a spiritual identity as peculiar and characteristic, and will be as obvious then as that assemblage of properties that now enables us certainly to recognize our friends on earth. If, moreover, the Creator

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delights in variety as in multitude, as we see he does in this lower creation; and if he now gives to the human body and countenance all that variety of form and feature which we perceive; and if there be, as we believe there is now in every person, a mental or spiritual physiognomy as peculiar and distinguishing in its features as those that now distinguish the human face, is it not most reasonable to suppose, that this mental identity will continue unchanged in a future state; and if so, that we shall thereby be able to recognize our friends out of the body, in a future state? A. W. C.

PROPOSED ENDOWMENT BY ILLINOIS.

JACKSONVILLE, Ill., May 20, 1853.

Dear Brother Campbell: At a meeting of our State Missionary Board, located at this place, held some months since, Bro. W. W. Happy and myself were appointed a committee to inform you that we are prepared to endow a Chair in Bethany College; and to ascertain from you the time when you could most conveniently visit the State for the above purpose. I accordingly wrote you forthwith, informing you of our desire to aid in your educational enterprise, requesting an answer as soon as convenient, but, as yet, have received nothing. The object of this short epistle is to direct attention to the above mentioned letter. Illinois is ready. Will you give us a chance? There is no time to lose. What say you? Your brother in Christ, A. J. KANE.

Brother Campbell: Bro. Kane and myself, in behalf of the Missionary Board of this State, addressed you a letter over two months ago, upon the subject of your visiting this State the present year, relative to the endowment of a Chair in Bethany College, to which we have received no answer, though an early response was desired. If your answer is not sent when this comes to hand, you will please give it immediate attention, for we cannot move in the matter further until we hear from you. Yours in Christ, W. W. HAPPY.

Owing to my absence from home in May last, it was not possible for me to respond to the brethren, A. J. Kane and W. W. Happy, at the proper time. And now it is not in my horizon to inform them, and through them the whole brotherhood, whose liberality so meritoriously demands our thanks and the thanks of every friend of education in general, and of Bethany College in particular. We can only say, that we will make all the haste in our power to visit them, and to commune with them face to face.

Should Illinois, before I visit them, obtain a subscription of fifteen

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thousand dollars, to be all paid in two years, it will be, on their part, a very great honor to the State, and will constrain me to make them a longer visit, and to address them on a greater variety of subjects, and with more interest, than I could otherwise command. It would be in better taste than hitherto displayed by any community, and will place me in a position that will render my visit much more acceptable to them and much more congenial with my peculiar organization. I am, by general consent, a very poor beggar, and much more happy in acknowledging magnanimity and generosity, than in eliciting either. Go I will, the Lord willing, and I desire to be placed in the most favorable attitude of rendering them the greatest possible satisfaction.

A. C.

ERRATA.

By some inexplicable confusion of names, in our notice of an excursion through Eastern Virginia, several errors originating therefrom need to be corrected, not so much because of their intrinsic importance, but because of the position in which certain persons are placed, or place themselves.

Newton Short, we learn, never was the evangelist of the co-operation in Eastern Virginia. Bro. Robert Y. Henley and Bro. G. W. Abell, were the two evangelists for last year. The latter still is a State evangelist, Bro. Henley having resigned, confines his labors within a narrower field.

Newton Short has been under trial by a committee of brethren, not for erroneous doctrine, but for erroneous practice, and is, I learn, at present a member of no church, and, consequently, amenable to no church jurisdiction. He is, however, it is said, endeavoring to create a faction, and giving trouble to the brethren, filling up the measure of what we understand to be the scriptural meaning of a *schismatic*.

When any one unchurches himself; in other words, asks a letter, and unites not with any church, assuming still to preach the gospel on his own individual responsibility, he is not walking with the Lord, nor to be countenanced by any church or Christian minister. When he thus goes out from us, he is no longer of us, and is not to be countenanced by any evangelist, elder or church.

It is a very plain case, because such persons appeared in the days of the Apostles, and are well defined in their writings. There were many antichrists before John the beloved died. *The* antichrist and the *many* antichrists, are well distinguished and defined by Apostolic authority. There have been many little popes as well as the pope, and little heretics as well as big heretics. It is the duty of every church to guard against such schismatics. "Be not partakers of other men's sins."

We also presumed that Bro. Dr. Du Val was, or had been, a state or a district evangelist, because he was preaching and teaching abroad. But in this, too, it seems we were mistaken. When not incompatible with his medical profession, he sometimes goes abroad and preaches to the people. His extensive

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practice does not permit him to speak sometimes more than once in two months. He is an interesting speaker, but rather speculative than practical in his mental constitution, and, like all that class of mind, occasionally somewhat ultra. Some of this class are like the Indian's very straight tree. So remarkably straight, that it leaned a little the other way.

There is in many minds a proneness to the abstract and speculative, rather than to the concrete and the practical. This needs to be guarded against, and held in abeyance. It is of doubtful and of dangerous tendency. Christianity is not philosophy. It is not theory nor othodoxy. It is a system of Divine facts and documents. It is a life of faith, hope and love. It is communion with God through Jesus Christ. It is a life of benevolence, of active and radiating benevolence. The Christian is a moral hero—he has a faith that overcometh the world.

The preacher and the Christian are not identical. The Christian preacher deals in facts, precepts, promises, and in fears, hopes and joys. The polemic, the speculator, the rigid sectary, the theorist, deal in opinions, doctrines, policies, œconomics, ceremonials, etiquette and order.

I do not say that Bro. Dr. Du Val is, of necessity, such an one, but only that he is one of a class that has much to deny, if he become not such an one. On hearing him, many years ago, in Richmond, I was deeply impressed with this idea, and have never seen cause to change my opinion. He has been, and he can be, a useful man. But he must keep his eye on the rocks Ultraism and Dogmatism; evangelize, rather than criticise; exhort, rather than detract; and cultivate in his auditors unity of faith, rather than unity of opinion; piety and humanity, rather than phariseeism and formality. In this way, all things will move on well in Old Virginia. What I have now said, I have addressed to Dr. Du Val in a figure, but it may be as apposite to some other persons in Old and New Virginia, as it is to him. It has no exclusive bearing. Let all who need the counsel take it, and let others show it to their neighbors.

I have been equally unfortunate in the geography and genealogy of the Baptist Church in which I delivered an address in King and Queen. I cannot at present lay my hands upon it. But so hurried were my journeyings, and so few and ambiguous my pencilings, that it was, with difficulty I could decipher the hieroglyphics. But as neither soul nor body, nor estate, faith nor works, was in jeopardy, I am consoled that no serious injury has occurred by the catastrophe.

A. C.

ERRATA OF BRO. GREEN'S LETTER IN JUNE NUMBER.

Page 323, for "all Christians" read *all dissenters*. Page 326, 23d line from top, for "mark out death" read *work out death*. Page 328, eleventh line from bottom, for "are" read *on*; same line, instead of "in their turn" read *in their turning*. Page 329, 18th line from top, for "my people" read *my prophets*. Page 330, 5th line from top, for "captains" read *captives*; same page, 21st line from bottom, for "abased" read *debased*.

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NEWS FROM THE CHURCHES.

MISSISSIPPI.—Bro. Wm. M. Brown, of Springfield, Ill., in his late visit to Mississippi, delivered 300 discourses, and added to the churches about an equal number by immersion. After an absence of fifteen months, he returned home, and, by his presence, refreshed the brethren; to whom, also, he imparted much joy, by the good news which he brought of so many becoming obedient to the faith. Bro. B. has returned thither, where he will remain a year longer. May he continue to be prospered in his labors of love, and be blessed in his work of faith!

LOUISIANA.—Bro. John Dearborn, of Baton Rouge, under date of June 20th, reports 15 additions during a protracted meeting, which make, in all, during the past season, 25 accessions to the congregation. Bro. Wm. Baxter, of Whitesville, Miss., assisted Bro. D. at the late protracted meeting above referred to. [We are pleased to learn that the brethren in Baton Rouge have completed for themselves a neat, tasteful, and commodious house of worship. Although Christianity, in the beginning, spread and flourished for some two hundred years without the aid of brick and wooden churches, they are, nevertheless, necessary, if not indispensable, in the present condition of society, to the success of the cause of Truth. Besides it may be regarded, at the present time, as an indication of the spiritual health of a Christian congregation, to find it in possession of a comfortable house, built by its own liberality, for Christian worship.—A. W. C.]

VIRGINIA.—Bro. C. Bullard, of Humility, writing under date of June 8th, reports the success of his labors during the month of May, as follows: In Giles we gained 8 additions; in Monroe county 8; in Mercer 5; in Tazewell 11; in Staffordshire 1; in all, 33 accessions to the household of Faith.

Church at West Liberty, 4 additions by immersion during the month of June. Evangelist, Bro. T. V. Berry.

KENTUCKY.—Bro. Wise, of Ohio county, under date of June 8th, reports the success of Bro. S. G. Marshall's labors for the last three months, in a part of said county, to have been the organisation of a church of 25 members. On the 16th of April the church was organised, and now numbers as above stated. Five of the Baptist church in the vicinity united with the Disciples, two of whom were deacons. Bro. M. has left them for a short time—expects to return in July. This section of the Green River country is quite destitute of evangelical preaching. The brethren here are about to build for themselves a house for public worship, which will be situated by the road leading from Hartford to Morgantown.

Bro. L. Marrett, of Anderson county, June 27th, reports 25 additions within the bounds of his evangelical labors, since the last week of May. The third week of June was spent at Fox Creek, Anderson county, in company with Bro. Yowel, when 2 united by letter and 1 confessed.

ILLINOIS.—Bro. Wm. P. Shockey, of Georgetown, June 24th, reports 30 additions since March 4th, and which were made in the counties of Vermillion, Ill., and Warren and Fountain, Ia. Prospects highly favorable in vicinity of

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Georgetown. Bro. H. H. Gorin, of Vermillion county, has also immersed several person. He co-operated with Bro. S. at Union.

MAINE.—Bro. John Dunphy, of Gardiner, June 24th, continues to report most favorably of the prospects of success and of the ardor of the brethren in that extremely *temperate* region. Bro. Garraty has labored with good success in disseminating the good seed of the word. Some of it has already taken root and is bearing fruit. Bro. G. being now on a visit elsewhere, the brethren much desire that some of our evangelists would visit them and labor with them till the first of September, when Bro. Garraty is expected to return.

OHIO.—Bro. Rossell, of Mt. Olivet, writing July 1st, reports, as the result of a meeting of some days, held at said place, 8 additions by immersion, and 2 more a few days after—10 in all. Bros. Dun and Harper were the evangelists on the occasion assisting. Some 2,000 persons were in attendance. Their next anniversary meeting will be held on the 14th of June, 1854.

MISSOURI.—Bro. T. M. Allen, June 9th, reports 2 additions to the church at Columbia, during a late visit.

TEXAS.—Bro. Wm. B. Prince, of La Grange, writes as follows: "This place and the adjacent country present one of the very best openings for the establishment of the ancient order of things, known to me; and if you could prevail upon some brother who is willing to serve the Master, without fee or reward from man, to come and locate here, my word for it great good will be done. Send us an able proclaimer, and we will take good care of him, and attend to all of his real wants."

CANADA WEST.—Bro. E. Sheppard, of South Dorchester, under date of June 9th, writes that the cause of the Redeemer is steadily progressing in that region. The church of South Dorchester now numbers 50 members, including 9 recently added by the labors of Bro. Sheppard. Prospects for more encouraging. Also at Esquising, by the labors of Bro. Kilgour and Bro. Doyle, 6 additions were made to the church, and 17 were added at Erin. In company with Bro. Doyle, Bro. Sheppard labored about a week and gained 3, at Esquising. Bro. S. immersed 1 at Rainham, where there is now a number of excellent brethren. Bro. S., in company with Bros. Anderson and Kilgour, have engaged to labor for a few weeks in the Niagara District. One of our best churches in this section of the Queen's dominions, is found at Wainfleet. Its elders are Bros. Thos. Bradt and Amos Clendenen, who are worthy of high esteem for their intelligence, zeal, piety and fidelity. To this congregation 2 were recently added.

A MACEDONIAN CRY.

Two or three able evangelists are hereby invited by the churches of Clay, Platte, and Ray counties, Missouri, to come over and help us. The fields are now white and ready to harvest. Will some two or three evangelists, well skilled in the word and doctrine, come and help us to gather fruit unto eternal life? We believe the best success would attend their labors of love. Upon such the brethren will not fail to bestow double honor, having themselves been blessed with abundant means, as well as with a liberal heart to dispense their bounty.

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OBITUARY NOTICES.

DIED, in Bethany, Va., on the 3d of July, 1853, of Pulmonary Consumption, Sister MARY L. CAMPBELL, daughter of Archibald and Ann Campbell, in the 25th year of her age. Possessed naturally of a most amiable disposition and of many engaging qualities of mind, she was ever kind and sympathising towards all who engaged her attention. Having been early taught the fear of the Lord, her susceptible nature readily yielded to the Divine love, which so cordially engaged her affections, from the time she confessed her Saviour, as to make the love of God the joy and rejoicing of her heart, and his holy precepts her chief delight.

Her protracted illness, which continued for more than four years, was, in its advanced stages, attended with much suffering; yet, without a murmur or complaint being ever heard, she submitted to it all, and, with singular patience and Christian resignation, she endured the chastisement, perceiving in it the hand of a merciful and gracious heavenly Parent, who does not willingly afflict any of his children, unless for their good. Thus it was our beloved sister was trained in the school of affliction, until fully prepared to enter in to that "divine rest," where faith is turned to sight and hope to possession, and where sing the redeemed—

"Now have I reached this happy place,
And am forever blest;
Now I behold my Father's face,
And in his bosom rest."

And where, as they approach the Fountain of eternal love, from which issues the river of life, their anthems raise,

"Here shall my weary spirit bathe,
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

WOOSTER, O., June 24, 1853.

Brother Campbell: A most melancholy event has brought me to this place. Our most excellent and greatly beloved sister, Mrs. ELENOR LAKE, is no more! Yesterday, amidst the tears of a very numerous circle of affectionate relatives, neighbors and friends, her remains were deposited in the bosom of her mother earth. Her decease was sudden and altogether unexpected. On Monday night she was in remarkably fine health, and rather more than usually good spirits. About 1 o'clock on Tuesday morning, she was attacked with something like cholera morbus. At about 7 o'clock she was taken with violent convulsions, which continued to return, at short intervals, until 4 o'clock in the afternoon, when she departed. The shock was like a peal of thunder from a cloudless sky.

To her, death did not come like a thief in the night. She was prepared for it by a life of faith upon the Son of God. At the tender age of fourteen, she embraced the gospel, and up to the hour of her decease, she has sustained the character of a faithful, consistent, and zealous follower of the Lamb. Like Dorcas, she abounded in good deeds and alms. She has gone to her reward. Blessed are the dead who die in the Lord. Yea, saith the Spirit, for they rest from their labors and their works do follow them.

Mark the perfect man and behold the upright, for the latter end of that man is peace. In the hope of heaven, SAMUEL CHURCH.

[I sincerely condole with Bro. Lake, family and relatives, as well as with the whole church in Wooster, Ohio, in this sudden and sad bereavement. I have known Sister Lake for many years, and have admired her piety and whole heartedness in the cause of the Redeemer, and in her joy and rejoicings in the prosperity and triumphs of the church. But the Lord has taken her home to himself—to that happy world

"Where congregations ne'er break up,
And Sabbaths never end."

May we all be prepared to meet her there, and to unite with her "in the song of Moses and the Lamb."—A. C.]

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Died, at his residence in the town of Greenville, S. C., on the 28th of October, Rev. WILLIAM TAYLOR ROBERTS, in the 40th year of his age. He was born on the High Hill of Santee, May 22, 1813, and was a son of the Rev. John Mitchell Roberts, D.D.

The deceased had been a professor of religion twenty years, and a minister of the gospel for the last ten years. During this time he preached statedly at the Christian Meeting-House, eight miles below the town of Greenville, and at the Pearl Spring Meeting-House in Anderson District. He also preached more or less in almost all the Baptist Churches of Greenville District, and elsewhere, as he had opportunity. He lost, indeed, no opportunity of doing good, whether in the pulpit or the prayer meeting, or in the daily intercourse of life. In his business transactions, also, he was so scrupulously pure and just, and kind withal, that he has often yielded just claims rather than press them where his motives might be misunderstood, and where, also, in pressing them, he might have to resort to the harshness of the law. The great law of Christian courtesy and faithfulness was equally manifest in his relations as a citizen, so that his loss is universally deplored among us as the loss of a man eminently useful in all the walks of life. But it was at home, in the bosom of his family, and in the social circle, around his own fireside, that all these virtues shone with their brightest lustre.

The illness which terminated his earthly career lasted five months and one day, during the larger part of which time he was a very great sufferer. But, amidst it all, he exhibited the most unwavering faith in Christ; and so desirous was he to glorify his Lord and Master to the last moment of his life, that he requested prayer that his mind might be clear in his dying hour. And lest this might not be the case, he desired the writer of this article to bear testimony that, so long as his mind was clear, Christ was his all, and that, without a moment's doubt or distrust, he committed himself to Him. But his prayer was granted; his mind was perfectly clear until he fell away into his last sleep; and a more triumphant faith and heavenly joy than he exhibited in his parting words to his family, the writer has never witnessed. Truly, God is glorified in the death of his saints!

He left a widow and five small children, besides a large circle of relatives and friends, to mourn his loss. E.

☞ Obituaries omitted in the present number, will appear in our next.

OUR ANNUAL MEETINGS FOR 1853.

Harrison County Meeting, Hopedale, Ohio. This meeting commences on Friday, the 12th of August.

Columbiana County Meeting, Wellsville, Ohio, commences on Friday, August 19th.

Annual State Convention for Pennsylvania, Pennsville, Fayette County, commences on Friday, the 19th of August.

Trumbull County Meeting, Bazetta, Ohio, commences on Tuesday, the 23d of August.

Cuyahoga County Meeting, Euclid, Ohio, commences on Friday, September 2d.

Summit County Meeting, Stow, Ohio, commences on Friday, the 9th of September.

Lorain County Meeting, North Eaton, Ohio, commences on Friday, the 16th of September.

Brooke County (Va.) Co-Operation Meeting, Wellsburg, commences on Friday, the 23d of September.

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

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CHURCH ORGANIZATION.—*No. V.*

SINCE it has been shown that the church is a *building of God*—"an habitation of God through the Spirit"—it is, of necessity, a perfect institution; and since the perfection of any institution is its perfect adaptation to the end for which it is designed, the church must have in its organization all that is necessary to its perpetuation or extension, to its increase and growth in numbers, and to the edification, sanctification, and happiness of its members. It, therefore, must have its ministry and ministrations. Hence, we read of apostles, prophets, evangelists, pastors, teachers and deacons.

Two of these, in their primary sense, now live only in their writings. The apostles and prophets have finished their labors, and now itinerate only in print.

Pastors, sometimes called "elders," "bishops," "teachers," "deacons," or public servants; sometimes called messengers of a church or churches, and *evangelists*, constitute its necessary, or living officers. These official terms, though sometimes used in their common and literal import, in their appropriated sense indicate officers of well defined functions and duties. Evangelists constitute the living itinerant ministry of the church, sent abroad into the world, and sustained in their labors by the church. They preach the word of life. They convert the world. They institute churches and set them in order. They are, now-a-days, frequently called missionaries. This word, however, does not indicate their work and duty. It is more generic than specific. It may indicate any itinerant messenger for the church, for the State—for education, politics, or religion. True, it is at pres-

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ent generally confined to the gospel ministry sent abroad out of the church into the world. In this sense we now use it. We have domestic and foreign missions and missionaries—more properly evangelists—sent out to convert the world and to institute churches. A plurality of these, acting in concert, is generally, if not always, preferable in every attempt to convert the world. In planting of churches in new localities, and in ordaining elders to take care of them, two evangelists are always better than one.* The presbytery or eldership of a single church, may ordain an evangelist, an elder, or a deacon. In the beginning, the apostles themselves laid on their hands in ordaining elders *in every church.*" (Acts iv. 23.) And Titus was commanded to "ordain elders in every city." (Titus i. 5.)

It is, and must be conceded, that a message, order or command, addressed to any person, agent, officer or functionary, by those in authority, does not necessarily imply that he must execute it in person, or with his own hands. Episcopalians are, therefore, illogical and presumptuous, when they found their episcopal ordinations upon such a precept or memento as that addressed to Titus, chap. i. 5. Their logic is as inconclusive as their postscript to this epistle is unauthentic. Who can show, from any authentic source, that Titus was ordained the first bishop of the church of the Cretans? When they shall have accomplished this, we may then call for the proof that he, also, ordained elders in every city by the imposition of his own two hands. Till then, we can allow them no other authority for this practice than that of the accidental Holy Father in Rome.

The idea of official descent in the Kingdom of the Messiah, as now constituted, is not found in the New Testament. There is no inherent official virtue in any living man, derived from Moses or the Prophets, from Jesus or his Apostles, transmissible from father to son, or from one ecclesiastic predecessor to any ecclesiastic successor. Such an idea is of the essence of popery. We challenge Christendom for one legitimate argument in favor, or in proof of such an assumption. *It cannot be produced.*

Hereditary faith or hereditary grace, is quite as scriptural and as rational as hereditary official virtue or authority. All the political official grace or authority vested in the present President of the Uni-

* It may be said that the terms *evangelist, presbytery,* occur very seldom in the Christian Scriptures. So do the words *Mediator, Lord's Day, Lord's Supper, Marriage.* But who, on this account, now objects to these as Divine institutions! They greatly err, who imagine that the authority of any officer, or the virtue of any office, in a Christian community, depends in any way upon the number of times it is named, or the number of allusions to it, or upon any special form of induction into it, other than by prayer, fasting, and the imposition of hands.

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ted States, was not transmitted to him by his official predecessor. It comes to him through the Constitution of the United States and his oath of allegiance to that Constitution. So is it in the Kingdom of Jesus Christ. The New Constitution, or Testament, invests every officer with the grace and authority of his office.

But our present essay and object is not to expatiate on these elementary matters, already elaborated almost to satiety. We have now a special purpose. We must have both a local and an itinerant ministry, as already developed. The churches are severally independent of one another, as to their own individual ministry. They may choose their own bishops, and deacons, and evangelists. But they cannot give to any of these any more countenance, aid, support or authority, than that of their own individual membership. Hence the necessity and propriety of the conventional meetings of churches in states, territories and nations, for great state, territorial, and national objects.

The Messiah alone could send ministers into all the world, and demand for them the attention, regard, and acceptance of all nations, peoples, and languages. The field of labor, and the authority in it and over it, are necessarily commensurate. The credentials of a minister or ambassador, sent to a nation or a state, must have the approval of the nation or state that sends him, and it must be regarded as good and valid by those to whom he is sent. When the Lord Jesus sent apostles into all the world, and commanded them to preach his gospel to all nations, he gave them all necessary talents and authority, and sustained their commission by a *seal*, that gave perfect and entire satisfaction to every human being that candidly examined it. He made himself responsible for all that they said, preached or taught, under his commission. This reason, experience, and, indeed, the nature of things, demanded, and still demand. Indeed, every community, political, ecclesiastical, commercial, is, by a law universally conceded, held responsible for the acts, the sayings and doings, of its accredited agents and officials.

But should a single county, city or borough, send out an agent on any special mission, they, and they only, are held responsible for his acts. Hence, the official words *angel*, *apostle*, *minister*, *agent*, *missionary*, *ambassador*, invariably imply two parties mutually acting and being acted upon, obliging and being obliged, constraining and being constrained, to the full extent of the powers inherent in the principals, or in those for whom, and by whom, they act.

These are not mere accidents or contingencies, but essential and immutable facts, found in the physical, moral, and political constitution of nature, society, and in universal reason. Hence the consequences of our relations to Adam the first and to Adam the second—

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sin and death in the former, righteousness and life in the latter. Like it or dislike it who may, this is God's law, and this is the economy of the universe.

Nature itself, law and gospel, angels, celestial and terrestrial, the messengers of God, and the messengers of the churches, all act and are acted upon, according to these fixed principles and laws, ancient as the heavens and the earth, and enduring as the pulse of time and the cycles of eternity.

The application of these principles to the gospel age, or to the Kingdom of Christ, is very obvious and very easy. If the Lord Jesus holds himself responsible for the words and deeds of his angels and apostles, every single church, and every association of churches, whether in Judea, Samaria, Galatia, Macedonia, or Achaia, is firmly held bound to the Lord Jesus Christ, and to the whole assembly in heaven and on earth, over which he presides, for what it does by its entire agency or ministry. Here I place my Jacob's staff, when I presume to survey the plantations of grace, or to map out the limits and the boundaries of church co-operation, and the credit due to the present ministry of reconciliation operating in these United States and their Territories.

We have traveled slowly, and with much caution, up the heights of Zion, that we might command a large horizon, and discreetly survey the whole field of the church in its dependency and in its independency, in its associated and in its unassociated position, in its individual and co-operative action, that we might properly or scripturally appreciate the rights, privileges, and liberties of each and every individual church, in all its relations to the whole church, or churches of Christ, existing in any nation or empire in the world.

It is conceded by all true Protestants, that each and every individual church, in any nation or empire, should have the same *Christian* rights, privileges and honors; and that every individual evangelist sent out under the patronage of a church, in said nation or empire, should have the same *official* rights, privileges and honors, in common with every other evangelist sent out under the patronage of that one church, or any other one church in said nation or empire. Hence it follows, that if one evangelist has a right to introduce any opinion, dogma, or speculation of his own—such, for example, as that there are three worlds or states after death, heaven, hell, and purgatory—another evangelist has the same or a similar right to introduce a fourth world —heaven, hell, purgatory, and a new paradise, in which every saint has a plurality of wives, of ineffable beauty, proportioned to his superior merits.

And, again, does it not follow, that every church who patronizes

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such evangelists, pastors or teachers, is responsible for their dogmatic theories or day-dreams, in all their consequences and bearings, inasmuch as they aid, comfort, and honor them in these their alleged honest and conscientious endeavors? But here, again, arises a still more perplexing and pinching question—How, with the smile and the approval of the Lord, can the other churches, in any state, nation or empire, confederate, intercommune, and co-operate with those who patronize such teachers! Does the Lord equally smile and approbate these antagonistic revelations of a future life—of future rewards and punishments! Who, with the Bible in his hand and the judgment seat of Christ in his eye, can, with perfect cordiality, give his money, his laudations, and his benedictions, to each and every one of these equally sincere and self-confident dogmatists!!

But, still more serious and more in the direct line of our inquiries—Can the churches in any one state, nation or territory, regard these dogmata with perfect indifference? Or, regarding them as subversive of the faith and the hope, can they patronize, approbate, and co-operate with a church or a ministry that advocates and sustains them, as the true doctrine of the gospel?

Such a state of things as that now in our horizon, gives much greater importance to the whole subject of church organization than we could give it from any *a priori*, or abstract and purely speculative views. Necessity is the mother of invention, and of suggestion, too. But we have no need for invention, nor for suggestion. We need admonition, and we have got it. The only question is, *What do the Scriptures teach?* Do they teach that every church is absolutely independent of every other church, and ought to have no regard for any other church—her faith, her doctrine, or her manners? Do they teach that every church may adopt any philosophy, policy, morality and usage, that it may choose, and that all other churches must sustain her, smile upon her, and intercommunicate with her, irrespective of her doctrines, tenets and decisions!!

If such be the case, then may not any other church allow its members to indulge in any doctrine, opinion, custom, and usage in the world, without a breach of Christian communion, confidence, love, esteem, or co-operation? Or is it so that the communion of members in one church radically and essentially differs from the communion of churches in any one state, province or city? Have we no law, example, precept or doctrine, relative to the communion of churches with one another; and law, example, precept and doctrine, for the communion of brethren in one particular church? If no law, there is no obedience, no conformity, no transgression! Who, of sound mind and discretion, is prepared for this? Is there no conventional agree-

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ment between the members of one particular church? If not, there is no conventional agreement, nor union, nor communion, between the respective churches in a city, a state, an empire, a world! Where, then, is the Kingdom of Christ? Where, then, is the Reign of Heaven upon earth? How, then, can the kingdoms of this world ever become *the Kingdom* of the Lord Messiah! Is not this a moral *reductio ad absurdum?*

The communion of churches is as well established in the Christian Scriptures as the communion of saints in one single church. The church in Rome was commanded, by Paul, to receive into her communion *as it became the saints*, a member of the church at Cenchrea. He commanded that church to salute other churches, and tendered to them the Christian salutations of individual members of other churches, and finally the salutation of "the Churches of Christ." To the Corinthians he tenders the salutation of the churches of Asia, as well as those of individuals named in both his epistles. There is no communion of saints more spiritual and exalted, than that comprehended in the apostolic and church salutations, found in all the epistles—the climax of which is, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all! Amen!"

It is, then, as clearly established, on every principle of reason and of scriptural authority, that as there is a communion of members in one church, essential to its life, health and prosperity, so there is, and must be, a communion of particular churches in every state, nation and empire, and thus in all the world. If Christ's Kingdom is not of this world, it is in all the world one Kingdom, under one head, one constitution, one supreme lawgiver, king and judge.

This being so by universal concession, then follows it not that every individual church is in duty bound to unite and co-operate with every other church in its own state, and in its own world—that is, with every other church on earth, in every thing that pertains to one Lord, one faith, one worship, one discipline, one government? Is not a member of one church entitled to membership, on proper application, in every other church to which he may have access? And is not an evangelist, sent out by one church or association of churches, to be received as such by every church in the state, or empire, or world, in which he lives, moves and operates?

And now what does this imply, but that persons so employed should have not only the qualifications, but the countenance, authority, and appointment of such a community, eldership, presbytery or convention, as is worthy of the respect, confidence, and deference of the whole Christian Church? Hence the reason of all confederacies,

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consociations—whether called synods, assemblies, or general conferences.

It is a great misfortune, when the mere *name* of a meeting or an institution for the promotion of the public good, annuls its expediency, utility or authority. "*United we stand, divided we fall,*" is a political oracle or maxim. It is as true in the church as in the state, in religion as in politics. The universe is but one co-operative system. The church is, of necessity, one grand remedial, co-operative system; and order (that is, authority and government) is essential to the existence, progress, and prosperity of every realm, state, or association in the universe. If Satan were to cast out Satan, Hell would be depopulated and his kingdom annihilated.

But why argue such a question! Who denies it! No one dares to deny it, in word or in argument; but very many deny it in fact, in act, in deed. How many wandering knights ecclesiastic, with lofty plume and glistening sword, are now, and long have been, peregrinating the country from Georgia to Maine, proclaiming their own license, and calling their ebulitions of folly and nonsense "Gospel Proclamations," "Heralds of a Future Age," alias, every man his own preacher, his own doctor, his own lawyer, his own judge, his own attorney, and his own client!

We call no names out of school. And this class having almost vanished from amongst us, as they have hitherto waned in all the great crises of church and state revolutions and reforms, it is not now necessary to print their names. Still, there are a few who, disgusted with ecclesiastic abuses of all forms of church polity and organization, will have nothing called "synod," "council," "conference," "association," or "convention;" and who, because of the default, malfeasance, or abuse of past or present politico-ecclesiastic personages and schemes, will give to every one, and take to themselves, a license to institute, constitute, legislate, judge and execute, *ad libitum*, or according to their own mood, tense, number and person, whatsoever they conceit or conceive to be appropos to the times, the age, or the present condition of society; yet who dare say to any one of them, "*What dost thou?*"

Extremes beget extremes. Still, discreet and prudent persons, in the state and in the church, will not stand forever still, and do nothing good, because other men have done something evil.

The American system of government is the best in the world. Yet it is said to have been conceived by a great man, in a congregational business church meeting. It is good, and good only, so far as it conforms to the genius of human nature and human society, as developed in the Christian Scriptures. While I abjure, *ex amino*, all politico-

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ecclesiastic systems, all combinations of politics and religion, all confederative unions of church and state, I nevertheless believe that the excellency of the American system of society and government consists in its nearer approach to Christianity than that of any other national polity in the world. It is more Protestant than Protestant England, and that is its superlative beauty, excellency and glory.

I cherish no utopian theory in politics or religion. Neither do I endorse every item of Pretestantism, nor every individual institution in our country, our church, or our schools of literature, science and art, while I sincerely regard them, in the aggregate, as the best in the world. We advocate progress. Onward and upward is our motto. Christianity developed, believed, obeyed, acted out, is our only panacea for all the ills and follies of mankind. It is republican, essentially republican, in its genius and tendency. It reconciles man to every form of government under which he may live, until it can be constitutionally, rationally, or providentially reformed, and made to work in unison with the genius of humanity.

Order is the same in nature, in human society, in a nation, in a church, on earth or in heaven. There are the legislative, the judicial, and the executive departments in all governments of mind, whether celestial or terrestrial. They may, or they may not, be in one and the same hands. They may not be in one and the same hands when the heads are weak and the hearts are wrong. But were the head omniscient, omnipotent, omnipresent, infallible, and supremely benevolent, then we cheerfully and cordially say, "He is our Lord, our King, our Sovereign, and HE shall reign over us."

As *Christians*, we are most honorably and happily placed under a *Christocracy*. Our King is the peer of the Eternal God, and the peer of glorified man. The rights of God and the rights of man are safely lodged in his hands, and in his hands alone. His throne is in the heavens. His laws are written in four volumes—Nature, Providence, Moral Government, and in the Gospel or Remedial System. These all harmonize, and unequivocally demonstrate one and the same origin. They are equally submitted to our reason, and addressed to our physical, intellectual, and moral or spiritual constitution.

His spiritual kingdom is the church. He is Head over all things for its sake. He claims only the regenerated, sanctified, and redeemed sons of men, as his holy nation. But they are spread over all nations, while united in one God, one Lord, one Holy Spirit, one faith, one baptism, one hope, and one church.

This church, contemplated as one community, is composed of myriads of small communities. To it belong all the inspired apostles and prophets; all the pastors, teachers, and evangelists of ancient

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times; as to the present church belong the present existing ministry of the word and ordinances, superadded to all that has preceded it. It is essential to the growth, honor and happiness; in one word, to the prosperity of this kingdom, that the communities which compose it act in concert—co-operate in council and in effort. The only question, then, is, In what way can this be done with the best effect? No written formula could possibly be given for all time, because the conditions of society are ever changing. Hence the necessity of prudential and effective counsel and co-operation changing with times and circumstances. No new doctrine, no new formula of doctrine, is wanting. The Christian Scriptures are adequate, in their doctrine and spirit, to every new condition and emergency of the cause. No new faith, no new precepts, no new form of doctrine, is called for. But there is need for *executive counsel* and sound discretion, in order to success. Hence new emergencies, even in the short period of the apostolic age, called for deliberative meetings of the church by her messengers. All Christendom, from its earliest antiquity to the present era, has demonstrated the necessity and expediency of such conferences and counsels. No new articles of faith, no new formulas of doctrine, no new revelations of the Spirit, were ever called for or needed, in order to the advancement or the defence of the doctrine of the church or its mission to the world.

Their conferences, consultations and decisions, were neither doctrinal, preceptive, nor speculative, but wholly practical and executive. They were, indeed, neither legislative nor judicial, but simply executive and advisory councils. The churches severally had their own judicial tribunals in all cases of discipline. They were competent to the case; or, if not, to solicit such advice and direction as would ultimately settle the matter.

But stated courts of high judicature, at regular and fixed periods, are neither named nor suggested in Sacred Writ, nor read of in ecclesiastic history, till the dawn of the grand apostacy, which ultimately carnalized and secularized the whole Christian religion. New events or emergencies are, and ever must be, the only justifiable causes of calling consultative and deliberative assemblies, to meet new crises in the grand drama of the church and the world. Such was the meeting in Jerusalem, Acts xv.

Ordinary conditions of the church may demand annual or periodical executive assemblies, for the purpose of providing for the wants of society, beyond the mere geographical outlines of the churches in a given district, or for the public license or direction of missionaries or evangelists, to go abroad on special errands in promulging the gospel, or in setting in order the things wanting in the churches. Such are

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the associational or state conventions, held by all congregationalists, whether Baptist or Pedobaptist. Paul left Titus in Crete, to institute or add the things that were wanting, and to appoint elders in every city. This is often as necessary and expedient now as then—as expedient in the United States as it was in the Island of Crete.

"The care of the churches," must specially devolve on some shoulders. The churches must have their executive officers; amongst these are persons chosen by them for foreign missions, called by Paul "missionaries of the churches," 2 Cor. viii. 23; or persons elected or chosen by the churches for special occasions. 2 Cor. viii. 19.

As to the nature of these missions, it comes not into our premises. If they were temporal and minor matters, so much the stronger our argument; for if the mere pecuniary charities or contributions to the gospel or the wants of the poor, justified the election and commission of special messengers, so much the more expedient and necessary it is in things spiritual and eternal.

It is an axiom in all free and voluntary states, corporations and associations, political and ecclesiastic, that public servants or functionaries be elected by the people themselves; or that they be appointed by the executive heads of the departments to which they belong, themselves having been chosen by the people. All true Protestants affirm that public functionaries are, in all the proprieties of social life, to be chosen by the people.

God chooses his servants, and the people choose theirs. Hence, we now usually style them the sovereign people. Jesus Christ chose his public servants, whom he afterwards commissioned and called apostles. They were empowered by him to go into all nations, and to preach the gospel to all nations. They planted churches every where, constituted of those who heard, believed, and obeyed the gospel. These communities, when organized by them, chose their own elders, or presidents, or bishops; for each of these names indicated the same class of public functionaries. They also chose their servants, or officers, called deacons, messengers, and special evangelists. Each of these public functionaries had his own public service to perform for the good of the whole community to which he belonged.

They occasionally held public meetings, called assemblies or conventions. These were composed only of brethren. Our Saviour himself instituted a special tribunal, for the decision of differences amongst brethren. It is reported in Matthew, xviii. 15–18. There was a tribunal of two or three *witnesses*, so called, that if the case was not decided by them, it might be carried up to the whole assembly or church. If, after all personal endeavors, the case was not adjusted, the next effort at reclamation was to be a court of two or three breth-

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ren, or of a few selected as judges. But these judges became witnesses before the final tribunal—the meeting of the whole church in the district. Beyond this appeal, in matters of *personal* difficulties, the case was not to be carried. Its decision was final. For the recusant, or offender, was, after this, to be treated as a heathen. Rom. xvi. 17, 18. 1 Cor. v.

But in matters of the communion of churches and of affairs of public interest, we have, in Acts of Apostles, a precedent council, for the adjudication of matters affecting the communion of churches. It is detailed in the 15th chapter. The apostles and elders assembled to consider a certain question involving communion. This was the ultimate tribunal for such a question. In their decision, after ample discussion, the whole brotherhood present concurred. They wrote their decision under the following preamble: "The apostles, and elders, and brethren, send greeting:" "It seemed good to us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul;" and "with them Judas and Silas, to repeat orally" what we have written.

It will be said, 'But the apostles are dead; elders we yet have, but these we have not. Churches and elders still exist, but where are Judas and Silas? And the apostles, do they live forever?' True, they are dead, but they yet speak and live in their writings, and they have delivered to us "the whole counsel of God." In matters prudential, we have elders and brethren, and the apostles, though dead, yet speak to us in the name of the Lord. And Solomon, three thousand years ago, said, "There is nothing new under the sun;" "The things which have been still occur" in the affairs of men, "and the things which now are will hereafter be." The apostles and elders and chosen men, with the whole church in any given place, are, and will continue to be, ever competent to decide all matters beyond the jurisdiction of a single church.

And may we not challenge the whole church now extant, saying, *Can any one devise a better way?* The canon of the faith is now complete. It was not complete while the apostles lived, but is now complete. There is now no excuse nor apology for any new law or theory of church polity, or church politics. They had controversies then, and we have controversies now. And they have always most who have added human creeds; for as they multiply laws and decrees, they multiply offences and schisms.

If it were necessary farther to prosecute this subject, we should go into the annals of all sects now extant, and show that they have only multiplied offences, schisms and parties, as they have multiplied human essentials. How many forms of Presbyterianism, of Indepen-

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dency, of Methodism, of high church and low church, have we? Acts of parliaments, decrees of synods and councils, and new platforms, tell the doleful tale of human folly, under the name and title of church reforms. Happy the people who learn caution from the follies and misfortunes of others, and who are content to walk in the old paths, in which the churches, planted by Divinely inspired apostles and evangelists, were wont to walk; and by whose instrumentality Christianity, in a few generations, and in all the great centres of the Roman world, in a very unequal contest against myriads of priests, temples, altars, oracles and decrees, hoary and venerable with the rust of many centuries; backed, too, by the paramount authority of philosophers, poets and orators, admired and extolled by the people.

We have a cause to plead, and arguments to offer, which have already, in the midst of every form of opposition, save civil pains and penalties, taken strong hold on the best minds and noblest hearts in large circles of our American population. It has yet been but feebly plead, very feebly plead, by the strongest and the best of us. We have hitherto been only keeping guard at the gates of Zion. A few watchmen upon her walls say—

"Watchman, what from the night?
Watchman, what from the night?
The watchman replieth:
The morning cometh, and also the night,
If you will inquire, inquire ye, return, come."*

But we must enter her Divine pavilion. The sanctum sanctorum lies beyond the holy place. We have long stood in her outer court. We have scanned the order of the holy place. The morning star rises in our hearts.

To the perfection of the church and to the success of the gospel ministry, organization is indispensable. Organization is both life and strength. Disorganization is death. Still a few more last words may be yet called for. A. C.

CHRISTIAN LIBERTY is the power belonging to a Christian to avail himself of all the means in his possession, to do and get good; the Scriptures being his guide—the rights of others duly regarded—love the moving principle—and the doings of Christ his example.—F. A.

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* This oracle concerning Dumah, or, according to the Septuagint, *Edom*, is sublimely obscure. Dumah was of the cities of Ishmael. Here is foretold the destruction of the enemies of Israel. The Babylonians captivated the Edomites and the Israelites. The latter were delivered—the former were not. So none but the Israelites return to the truth. Isaiah xxi. 11–12.

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TRACTS FOR IRELAND—*No. II.*

We have received from Ireland a copy, or re-print, of Tracts for Ireland, No. 1. This tract, on "Baptismal Regeneration," is a review of a sermon delivered in the city of Armagh, by Dr. Cooke, of Belfast, and printed in the Armagh Guardian, November 28, 1852. We laid said tract before our readers in America in the May number of the Millennial Harbinger, and we have already its re-print from that country. We, therefore, proceed to our Tract No. 2.

No Christian precepts or ordinances have been more abused, perverted and corrupted, than baptism and the Lord's supper. They are, of the seven Roman sacraments, the first and second. The seven Papal sacraments are, "Baptism, Lord's Supper, Confirmation, Penance, Extreme Unction, Ordination, and Marriage."

Sacrament, derived from *sacramentum*, indicates *an oath*—an oath such as soldiers, on enlistment, took to be true to their general and their country. They are, then, seven oaths solemnly taken by Romanists. No one man, indeed, ever takes the seven. The priests, of all ranks, never take the oath of the marriage covenant; that is, they do not consummate matrimony. They, therefore, never break the marriage covenant. This is one sin, and the only one, from which they are constitutionally and *ecclesiastically* debarred. Adultery, however, being a violation of conjugal faith by criminal intercourse with a person married, may perchance be perpetrated by a priest, although he never submit to the sacrament of marriage. The seventh sacrament, numerically, corresponds with the seventh commandment, which is a singular coincidence, *not without significance to priests.*

A layman in that church, like the priests, receives but six sacraments—he leaves the sacrament of ordination to the priests. He, therefore, can commit only six sacramental sins, while his priest may commit seven. I speak, of course, of the calendar, or capital sins of the Roman church.

Protestants repudiate from the rank of sacraments five of these seven. That is, all Protestants save the prelatic church of England, reprobate the sacrament of *confirmation.* None but bishops ecclesiastic, in the prelatic line of sovereign grace, can lay on holy hands, by way of transferring the vows of god-fathers and god-mothers to the boys and girls baptized in infancy, and under the patronage of god-fathers, till full seven years have passed over them.

Should the bishops not be of Roman sanctity, but only of English dignity and ordination, they are free to confirm whenever they themselves see fit, and thus put the onus of responsibility on the right

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shoulders, when they become tired of it. Such were my first readings on this subject, and I presume they yet continue as they were in 1808–10. Being in early life under an Episcopal grandfather, I claim a right to know something of that venerable English mother.

Other Protestants, especially those of Scotch and German extraction, under whom I was more especially brought up and initiated into Presbyterianism, hold only "*two sacraments*" as of Divine and Christian authority. These two oaths or sacraments are *baptism* and the *Lord's supper*—sometimetimes called the *eucharist*. These are the only two Protestant oaths or vows of sacred import. Both the father and the infant swear or covenant in baptism. The communicant renews his own vow or oath in his infant baptism, and takes its responsibility off his parent's shoulders upon himself, by communicating in the eucharist and solemnly vowing at the Lord's table, or upon the sacramental loaf and cup, that he will obey and serve the only true God, through his Saviour Jesus Christ.

But, on reading the Christian Scriptures, it occurred to me, as, doubtless, it has to very many others, to ask the all important question—*Can I be solemnly and forever bound, in virtue of a parent's vow, to do any thing, religious or Christian, of which I was not only wholly ignorant, but of which act I was wholly unconscious at the moment of his vow, as I was of my own baptism or christening?*

What casuist on earth dare avow that I am? As well might the son of a nobleman, born to a title and an estate, be affirmed to have assigned away his titles, honors and hereditaments, because some knave or simpleton had seized his hand and put a pen into it, and, by his seizure of both the hand and the pen, made him write his own name to a bond, conveyance or covenant, of all which he was as ignorant, at that moment, as he was of the Apocalypse of John or of the Visions of Daniel. How is it, or whence is it, that men dare to impose on others, or submit to have imposed upon themselves, such bald and baseless figments of priestcraft or of superstition, and under pretences, too, as palpably false and as wholly unauthorized as the pretensions of Mohammed or the assumptions of Pio Nono, or of any claimant of the throne of St. Peter!

God never gave any thing to man in the form of covenant, charter or precept, which required of him no rational or conscious response, acceptance or submission, in order to its fulfillment, or to his own personal honor, safety or happiness. Tell me not of Patriarchal or Jewish circumcision, imposed on male infants on the eighth day. This is wholly inapposite for several reasons, of which I give a few specimens.

First. It was not a promise or a covenant addressed to infants in

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their own right, person, or responsibility. They were to be, and were in fact, as passive in the act of circumcision as the lamb or the calf, which receives its owner's brand or mark of property on its ear.

Secondly. It was sexual and fleshly, and neither personal nor spiritual. It was confined to males, and to males only, and secured to them nothing but earthly rights and Divine protection, as a special nation and people, raised up for a special purpose, involving in it the destinies of a world.

In the third place, it granted to males a Divine right to a patrimonial inheritance, and, in this world, to all the blessings of a special providence, during their earthly pilgrimage.

In the fourth place, it was to be performed on the eighth day, and on no other.

And in the fifth place, mothers or fathers, in any given case, might administer it; not only might, but were commanded to administer it. No *priest*, *Levite* or *minister*, ordinary or extraordinary, had any thing to do with circumcision.

These five points, in any court of law in the civilized world, would settle any question concerning covenants, charters, emoluments—personal, family or national. The gates of death cannot prevail against them, as said Jesus concerning his kingdom and people, who are begotten of another than an earthly father, before they can have any name, title or inheritance in the *present* spiritual kingdom of Christ and of God.

If Dr. Cooke, or any Divine in Britain or Ireland, can negative any one or all of these attributes of circumcision, or apply them to Christian baptism, he will deserve greater honor far than ever won by any English, Irish, or American theologian, in this our day and generation. But I fear that neither he nor any other English Rabbi, will find himself equal to the task, and will, therefore, silently confess judgment. Still, we will hope against hope, till the day reveals it. Hitherto, no man in America has attained this ecclesiastic honor. Many have tried it, hopelessly tried it, and much to the weakening of the claims of Pedobaptism among the more intelligent, reading, and thinking masses of our country, as the rapid growth of dissidents from all Pedobaptist communities, and the unequaled growth of believing immersionists, in this land of Bibles and free discussion, most amply and satisfactorily demonstrate.

His emblematic water Spirit, and his Spirit emblematic of the true God, are too neologistic and transcendental for Irish, English, or American ears. His simultaneous believing and being born again, are neither causative nor declarative of any idea, view, or theory of being born both of water and of Spirit. His baptismal memorial of

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Christ's resurrection, emblematic of the church's faith in the investiture of Christ with universal empire, is only a verbose beating of the air, which conceals rather than reveals, any appreciable view or conception of Christian baptism. Indeed, he appears quite as a stranger in the family of critical investigation. In one point he is less orthodox, but more scriptural, than his cis-Atlantic brethren. They make faith the fruit of regeneration, while he makes regeneration the fruit of faith. The difficulties of the cis-Atlantic Presbyterians, transcend those of the trans-Atlantic Presbyterians. The former teach a physical, the latter a moral regeneration. By a physical regeneration, we mean what is usually called a *positive* creation, without any instrumentality—as, for example, the heavens and the earth, and the angels, or Spirits in heaven, were formed by a pure volition of God, without any pre-existent material, physical or spiritual. They were not created out of any thing, spirit or matter, before existing; but, out of absolute nonentity, were simply *willed into life and personal existence*. This is what we call primary and absolute creation.

But the new creation of a fallen spirit, or of an apostate man, is not *without the word* already given, nor without that word perceived, believed, recognised, understood. It is not a second soul, or spirit, infused into a man, that makes him a new man. It is a transformation, or renovation of his own proper soul. This transformation is not a miracle, nor an absolute creative act—such as that which brought light, absolutely new, out of pre-existent darkness or nonentity. When our Lord created wine out of water, it was but a metamorphosis, by a Divine power, of that which formerly existed. It was not primitive wine, but primitive water instantly converted into wine. It is not a new soul created in a man, but a soul that became animal, sensual, demoniacal, by the sin of humanity in the person of Adam, transmitted—that is, *renewed* in the image of God, by and through the power of God exhibited *by his Spirit in his word*. When that word is perceived, believed, or admitted into the understanding or the heart, the affections of man are changed, renewed, turned to God, and Christ, and heaven.

Hence the word is called "the seed," or principle sown in the heart, which, by the grace of God, has been given to us, and which, by its Divine efficacy, works mightily in the heart, and transforms by the renewal of the mind of the sinner into a saint, a child of God, an heir of heaven. And thus God is said to work in us mightily, by his own Holy Spirit working in us to will and to do, of his own benevolence or good pleasure. The word, then, is the incorruptible seed—the means moral and spiritual—of this grand renovating principle

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which overcomes this evil world, and works in the hearts of all believers, both to will and to do of the Divine benevolence.

We have no material, means, or contrivances of earthly mould or character, that can fully and definitely exhibit to the carnal, inexperienced soul, that efficacious, moral, and spiritual power of which we now speak. No one has ever made it so sensibly evident to unrenewed man, as to enable him to say, I comprehend it.

We can comprehend a human will and a human hand, and a humanly contrived seal. Seals are as old as Jacob, and are found in connection with Judah. And even Job and his contemporaries knew the use of seals. Jeremiah and Baruch used seals, and circumcision is called by Paul a seal. They used, in the age of Job, a seal and clay, as we use a seal in wax; and as the wax or the clay is turned to the seal and receives its impress, so are the hearts of men sealed by the word of truth, and the Spirit of God delineates thereupon the moral excellencies of our God. This, it is true, is but a figure and a form of speech. But a human spirit has no earthly form. It can, therefore, only in a figure, be transformed and renewed after the image of God through *the truth*, perceived, understood, received, believed; which, through the efficacy of that spirit whose word and spiritual influence it is, works mightily in us to will and to do, until our souls are transformed by the renewing of our minds into the image of him that created them. And this is known and experienced by our delight in God, by our love and admiration of all his excellencies, and our obedience to his will. Here, then, appears the wisdom—the sublime wisdom and benevolence of God, in all the means of words spoken, of figures formed under the law; of types, symbols and parables; comparison of things spiritual with things material, of things heavenly with things earthy, of time with eternity, a present life with a future life, and a world that now is with a world to come. So stood the outward court—the holy and the most holy places in the venerable Jewish adumbrative dispensation, consummated in the glories of Solomon's temple, with all its apartments, furniture, services and ritual. These all were but shadows of brighter glories in the Christian age, and of glories more splendid far in the highest heavens—glories ineffable, which mortal eye has not seen, nor ear heard, nor human heart conceived.

Yet we Protestants, in this sectarian age, are ever and anon warring about the beggarly elements of this world's policies, philosophies, and theologies, rather than feeding and feasting on the bread of life, the water of life, the word of life, and the good old wine of the kingdom of heaven. And here is Dr. Cooke talking in Babylonish style about Spirit baptism—confounding the outpouring of the miraculous gifts

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of the Holy Spirit on the day of Pentecost, when the Lord was filling the font of all spiritual gifts in the persons of the original heralds, the grand ambassadors of Christ, until their souls were filled to overflowing with all manner of spiritual energies, supernatural and divine—a grand reservoir of all spiritual influences—so that they could speak, simultaneously, all the languages of a world, then and there assembled, to devout men of every nation under heaven, and reveal to them all the mysteries of redemption, till then hid from ages and generations. And thus were they—the abassadors of the Lord Messiah—fully furnished for the work of their grand mission. This, and what happened at the first mission to the Gentiles in Cesarea, are the only baptisms of the Holy Spirit in the annals of Christendom. The ordinary graces of the Holy Spirit possessed by Christians—all true Christians in common—are never called, by any man learned in things divine, *a baptism*, or *the baptism* of the Holy Spirit.

Jews and Greeks were thus *baptized into one body*, and made the grand receptacle of all sanctifying, soul renovating, and regenerating power. To them were committed the Oracles of God. *No man was ever converted by becoming the subject of such spiritual gifts as those vouchsafed to the Apostles.* The Apostles were all converted before any one of them received this baptism of the Holy Spirit. For these spiritual gifts, this baptism, did not necessarily regenerate any subject of them. On the contrary, Paul places amongst reprobates, men preeminently gifted with powers extraordinary. Was Judas destitute of gifts extraordinary? And what, says Paul, profits the gift of prophecy, faith that removed mountains, the knowledge of all mysteries, without love? Was Balaam destitute of spiritual gifts? Spiritual gifts are not spiritual graces, either under the Jewish or Christian dispensation.

Assuredly there is a prevailing mistake of the baptism of the Holy Spirit, not among Quakers only, and other unassociated "prophets," that pretend to great spiritual illumination, independent of the Bible and its revelations. All true Christians being members of the mystical body of Christ, partake of the sanctifying and renovating influences of the Holy Spirit; but to call regeneration, or sanctification, or saving faith, or any spiritual excellence, personal or social, a "baptism of the Spirit," shocks all Christian sense and knowledge of the mysteries of the Kingdom of God, over which Jesus presides as prophet, priest and king, and who is now ordained of God to be the ultimate judge and arbiter of the eternal destinies of man.

But Dr. Cooke is a better divine, or theologue, than critic. He quotes, with full assurance of proof, 1 John v. 1—"Whosoever believes that Jesus is the Christ, is born of God;" but he does not cite

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the whole verse; it adds, "and every one that loveth him that *begat*, loveth him, also, that is *begotten* of him." He seems not to have noted, that if it be "born" once, it ought to have been born three times, for the same word occurs thrice in the same verse. It occurs, also, in Matthew, chapter 1, *forty-one times*. *Thirty-nine times* translated *begat*, once *conceived*, and once *born*. We question not the propriety of translating it sometimes born, or conceived. But in one and the same currency of ideas, (Math. 1st chapter) it is always *begat*, and, for the same reason, it ought to have been (John v. 3) *begotten of God*, and so Dr. Macknight and others render it in this passage. I will give good Presbyterian authority—"Every one who believeth that Jesus is the Christ, hath been *begotten* of God; and every one who loveth the *begotter*, loveth, also, the *begotten* of him."* This is not hypercriticism—an art by no means uncommon in this our day. The context must decide in this case, as in all others, the appropriate translation. When our Lord communed with Nicodemus, it ought to have been, as in Matthew, 1st chapter, translated sometimes *begat*, and sometimes *born*. A child is born of both parents when born of one; but in all propriety, they are only born *to* the father when born *of* the mother. Now, as men are said by high authority "*to be born of water and of the Spirit*," their relations to these two must be the same as in natural birth. That is, they are begotten of one parent and born of the other, but never born to the father till born of the mother. Hence it is the Spirit that quickeneth, and not the water, which only cleanseth, or which symbolizes cleansing. Hence, the long litigated question between the Fathers and the moderns may be easily decided. We have a natural birth, a supernatural birth, and a figurative birth. We are naturally born of our natural parents. We shall be supernaturally born again from the grave; for Christ is "the first born from the dead," and "the first born among many brethren" yet in the womb of earth. And we are figuratively born again when quickened by the Spirit of God, through the belief of the truth, and born of the water, after being buried with Christ in baptism, in which we have, also, risen with him, to walk in a new life.

Our good and generous Dr. Cooke will find in these suggestions a satisfactory disposal of many of his Presbyterian difficulties. I can sympathise with him, having trod all his paths, and having been, for a time, lost and bewildered in his theoretic labyrinths. But without any thing revolting to good taste, to good sense, or to good criticism or sound learning, we can show sound and satisfactory reason why a man cannot *discern* the Kingdom of God till begotten of the Holy

* Macknight's Epistles, 6th vol., p. 99.

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Spirit, through the good seed of the word received into an honest heart; and why a man cannot enter into the Kingdom of God—into the full fruition of its immunities, privileges and honors—till "born of the water and of the Spirit." The virtue is not in the water, or in the act, but in the conception and faith of him that rightly apprehends it.

I contend not for "*sovereign*" grace; for nothing that is not *sovereign*, can be grace; and, therefore, I never use in the pulpit or in conversation, the prefix *sovereign* to the word *grace*. But I will say, "*grace grace* to it," and "great grace upon it," and nothing err in religion, in science, or in criticism. But *sovereign* and *free*, as attributes of grace, are controversial pleonasms, that confound, bewilder, and cause many to err to their hurt, for nothing is grace that is not sovereign and free.

We need "a pure speech." Half our controversies are mere *logomachies*. Give right names to things, and what gallons of ink and reams of controversial paper would be manufactured into Bibles and Testaments for Pagan lands!

God declared the need of a pure language, after his former elect nation had, in captivity, learned to speak in the tongue of Ashdod; and, therefore, what a rich promise is given by one of Jeremiah's contemporary prophets! Zephaniah is the only prophet that communicates it to us. I take pleasure in presenting it to Dr. Cooke and my readers in the Old World and in the New, with my best respects. I will give it poetically, from Dr. Boothroyd's improved version—

Nevertheless, wait for me, saith Jehovah,
Until the day that I rise up to the prey;
For my decree is to gather the nations,
And to assemble the kingdoms;
To pour upon them my indignation,
Even all the heat of mine anger;
For with the fire of my jealousy
All the earth shall be devoured. [chap. 3, v. 8.

Surely *I will then turn to the people a pure language,*
That they may call upon the name of Jehovah;
That they may serve him with one consent. [v. 9.

——————————— Sing—
Sing O daughter of Zion! Shout O Israel!
Be glad and rejoice with all the heart,
O daughter of Jerusalem! [v. 14.

A pure dialect—the calling of things by their proper names—is a consummation most devoutly to be wished. This is the work, the grand work, of the present and the coming age. Not a new nomenclature, but the old, the primitive diction, the inspired symbols of evangelical ideas, as selected by the Spirit of wisdom and of revelation, is the grand desideratum. The quaint scholastic diction of Geneva, anglicised and covenanted in Scotland, is fast falling into

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desuetude, and the sooner its requiem shall be sung, the better for Christianity and for the human race.

There is an orthodoxy not technical, not artistic, not in Rome's consecrated diction, but in that of Jerusalem, which is above the mists and vapors floating in the murky atmosphere of England's, Scotland's, and Ireland's orthodoxy, which yet lowers on their stately temples, "with glistening spires and pinnacles adorned," waiting for the rising of a brighter sun than yet has shone on the cloud-capt mountains and turreted peaks of Rome or Canterbury, of Geneva or Edinburgh.

There is no improving Christianity; there is no adjusting it to the meridians of earth. There is no new costume or livery of state that can commend it to God, to angels, or to men. When unadorned in earth's grandeur, it is adorned the most. No art can beautify the lilly of the valley, or adorn the sweet rose of Sharon. The water of life is purest, sweetest, and most refreshing, as it gushes from the rock stricken by the hand of God—the sovereign wand of heaven.

Not from Sinai, not from Rome, not from Westminster, but from Zion, saith the Lord, shall emanate the new law of faith, and the word of Jehovah shall go forth from Jerusalem. To Jerusalem, then, let us wend our weary way, and there let us hearken to him who had the true keys of the true Kingdom of Heaven assigned him, and who opened the gates of righteousness and life to Jew and Greek, to Barbarian, Scythian, bond and free. It is to the true Saint Peter, on the first Pentecost after the coronation of Christ in the heavens, and to Jerusalem, the ancient city of the great King, that we direct our fellow-pilgrims who have left Babylon the Great, the mother of charlatans, in quest of the heavenly city, the true church of the true Lord and his anointed.

Cast, then, my fellow-pilgrims, to the moles, to the bats, and to the night owls of the antiquated temples of Roman superstition, your idol theories and spiritual romances; and then and there only will you find rest and peace, hope and joy, to your weary, sin-oppressed, and bewildered souls. May the good Lord direct your feet, candid reader, into the paths of life and peace everlasting! A. C.

Never rest upon any thing you have, unless you see God in it; and *then* be sure you rest not upon the enjoyment, but upon that God who manifests himself by it; for the enjoyment will be quickly gone, but He who is the giver of it will remain.

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WISDOM, KNOWLEDGE, NEOLOGY, THEOLOGY, CHRISTOLOGY—*No. I.*

Solomon the wise, has said, "*There is nothing new under the sun.*" "Were steam engines, electrometers, electro-telegraphs, printing presses, metalic types, in operation in Jerusalem in the days of King Solomon?" asks, with an air of triumph, the vaunting neophyte of the sceptical schools of modern Doubting Castles. And how do the Christian philosophers of the present day answer him? Some in this way, and others in that; but generally conceding some apology for the times of King Solomon, and subtracting something from his wisdom, compared with the scientific and intellectual solons of this our day and generation. Alas for King Solomon, in their gothic hands!

An intelligent Christian responds: Wisdom and knowledge are not identical. Wisdom, contrasted with knowledge, is a faculty of the mind, and knowledge but the sum of its acquirements. Knowledge is mere information, and wisdom the proper appreciation and application of it. Wisdom, therefore, while differing from knowledge, necessarily implies it; while knowledge does not necessarily imply wisdom. Now, Solomon was the wisest of men that ever lived, in virtue of a promise which God gave him, in answer to his prayer for wisdom. "I will give thee," said the Lord, "a wise and an understanding heart; so that there hath been none like to thee before thee, nor after thee shall any arise like to thee." (1 Kings iii. 12, 13.) This promise fairly implies that Solomon was the wisest of all men that have lived or shall hereafter live.

His knowledge, also, was vast and accurate. His proverbial philosophy was extensive and comprehensive. He wrote three thousand proverbs. He was a great poet. He wrote one thousand and five poems to be sung and chanted. He was an eminent naturalist, botanist, ornithologist, zoologist. "He spake of trees, from the cedar trees in Lebanon, to the hyssop that springeth out of the wall." He discoursed on beasts, on fowls, on reptiles, and on the fishes of the sea. The ambassadors of all nations visited him, even the Queen of Sheba came from the uttermost parts of the earth to learn his wisdom, and to hearken to his eloquent discourses. He was, then, both a learned and a wise man. His knowledge and his wisdom seem to have been coextensive. Still, as wisdom sometimes exists without much knowledge, and considerable knowledge with little or no wisdom, it is highly important to distinguish the one from the other. We have seen many learned fools, and comparatively ignorant wise men, and

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occasionally a learned or intelligent wise man. Knaves and fools are abundant, while wise and intelligent men are in a fearful minority.

Besides the details of Solomon's wisdom and knowledge, occasionally found in the Books of Kings and Chronicles, we have three treatises still extant—his Proverbs, his Ecclesiastes, and his Epithalamium, or Nuptial Song. David, his father, in his forty-fifth Psalm, gives us the oldest extant Epithalamium—the nuptials of Christ and his church; which seems to have been the beau ideal of that of his august son. King Solomon has given to the world, par excellence, "the song of all songs," in adumbrative, mystic, or spiritual import.

If any one desire a definition of wisdom *in fact*, rather than *in words*, I give an example in the case of the two women, who severally pretended to be the real mother of a living child. On hearing their respective claims from themselves, he called for a sword, and ordered the living child to be divided and equally distributed between them. The pretended mother acquiesced in the decision, but the true mother refused, and would rather relinquish her claim to save the life of her child. When all Israel heard this decision, they reverenced their young king, asserting that the wisdom of God was in him.

This formula of speech was the superlative of Hebrew style. The mountains of God, the cedars of God, the wisdom of God, were Hebrew superlatives, indicative of the highest conception of perfection. Wisdom selects the best means to accomplish a proposed end. In this attribute King Solomon excelled every man in the world, past and present, and will, no doubt, maintain the character of the wisest man in all coming time. While, then, wisdom presupposes knowledge, it is distinct from it, and does not necessarily imply that the wisest man in all human affairs is, on that account, necessarily superior to all men in what is properly and usually called acquired knowledge.

The Divine promise or guaranty that he should never be excelled in wisdom by any man in all future time, is enough to satisfy every man who believes it, and justifies our assertion, that Solomon was the wisest of men, although ignorant of many things in the arts and sciences of the world that now is.

In this case, however, as in numerous others, men expose their own ignorance and folly, rather than derogate aught from the wisdom and truth of the holy men that have given to the world the Oracles of God, that reveal to man his own origin and destiny, and impart to him that knowledge of himself which is essential to his own happiness, even during the life that now is, to say nothing of that which is to come.

It is not implied in this distinction, that the word wisdom is, in the

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sacred usage, limited to one or two acceptations. This is rarely the case with any important or prominent term. There is the etymological or primary meaning, the historic or appropriated meaning, as well as the figurative or poetical meaning of words. Etymology and the use of words are not always identical. Even the words righteousness and justice are extended—the terms *god* and *lord* are used figuratively. Thus Moses was made "a *god* to Pharaoh," and righteousness and mercy are interchanged. "He hath dispersed, he hath given to the poor," therefore, "his *righteousness* endureth forever." "There are lords many and gods many." It is seldom that the etymological meaning of a word is as important as its current use at a given time. *Wisdom* is the superlative attribute of God, while goodness is his essential attribute. Wisdom emblazons every attribute, word and work of God. Jesus Christ is called *the wisdom* of God, as well as his power to salvation. As a great Biblical student once said, "*knowledge* directs a man *what is to be done*, and what is not to be done; but *wisdom* directs him *how to do things* duly, conveniently, and fitly."

Still, wisdom is, of all attributes, the grandest that adorns mind, whether the Divine, the angelic, or the human. And, therefore, the wisest man in the world is the greatest man in the world. We have met with men of almost unlimited knowledge of things, who had not wisdom to manage their own affairs with discretion. "Therefore," says the wisest man, "get wisdom, for she is the principal *thing*; and with all thy getting, get understanding. Exalt her and she shall promote thee; she shall bring thee to honor when thou dost embrace her; she shall give to thine head an ornament of grace—a crown of glory shall she deliver thee." (Prov. iv. 7–9.) The eighth chapter of the Proverbs is the best and the sublimest eulogy on *wisdom*—in the abstract and in the concrete—ever given. All young men should commit it to memory, and old men should never forget it. Jesus Christ himself is its personification. Strange how many young men are devoted to the acquisition of knowledge, while comparatively few are seeking for wisdom!!

A. C.

THERE is no period in the history of the mind in which it is incapable of any further progress, as long as the body retains its health. No man who has lived to the age of sixty, in the constant employment of his mental faculties, but sees that he is every day acquiring greater control over what he does know, and an accumulation of new ideas.

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LETTERS TO YOUNG CHRISTIANS—*No. V.*

My Dear Young Friends: Many of the events recorded in the Bible have become incorporated in the history of all nations. All have their traditions of a deluge, and all of which are strongly corroborative of the Bible account. The confusion of tongues, the dispersion of mankind in consequence, and their location, in the light of history are matters much more easily to be believed than doubted.

Perhaps no character is more widely known in all history, than that of Abraham; and if there be any story that may claim to be universally known, it is, beyond doubt, the story of Joseph. The separation of the Jews from all the nations of the earth, their superior religious attainments, and their acceptance of the law proposed by Moses, are striking proofs, not only of the truth, but also of the inspiration of the Old Testament. Men scrutinize very closely any demand made on their time and property. On both these the Jewish religion made larger claims than any other; and the very admission of those claims by an entire nation, prove that they were fully satisfied that the demands made upon them were based, not on mere human authority. For the support of their religion, the Jews gave, in addition to the tenth of all their increase, many costly sacrifices in burnt offerings, thank offerings, peace offerings, trespass offerings, drink offerings, and the first fruits of all. Besides this, much of their time was required—every seventh year was to be a continued Sabbath; every seventh day was the Lord's—making fifty-two days in the year. Besides these, the feast of the Passover continued seven days, the feast of Tabernacles seven days, the feast of trumpets, day of atonement, and the new moons, consumed much more of their time; indeed, the whole period required for religious purposes amounted to nearly one-third of all their time. Now, can we possibly conceive of a nation giving such a proportion of their time and property to the service of their religion, unless they had the most clear and convincing evidence that that religion was of divine origin? That superstition may cause a few to act thus occasionally, may be believed; but that a whole nation could be thus imposed upon by a false system, is incredible.

But the most striking argument in favor of the truth and inspiration of the Scriptures, is that derived from prophesy; when fully comprehended, it is perfectly overwhelming. When an individual, hundreds, nay, thousands of years before an event comes to pass, foretells that event as clearly and distinctly, with as much perspicuity and minuteness of detail, as if he were narrating a transaction in the past,

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when the event corresponds with the prediction, not only in its general outlines, but in the most minute particulars of time, place and circumstances; in a word, when the prediction and its fulfillment perfectly quadrate, or answer to each other, can we for a moment doubt the claims of that prophet; and to admit the truth of that claim, is to admit the inspiration of the Bible. But the wonder increases, when we find persons, living ages apart, and in lands far removed, speaking of different events in the history of the same prophetic personage, and yet, in all their predictions, there is not a single note of discord. Take, for instance, prophesies in regard to our Saviour. Moses tells us he is to descend from Abraham, in the line of Isaac, not of Ishmael, in the line of Jacob; not of Esau, in the line of Judah; not of any of the other eleven patriarchs. By succeeding prophets, the house of David is pointed out as that from which he was to spring, and the books of genealogy show that Mary, the mother of our Lord, descended in that line marked out by Moses and the prophets. Micah, in the 5th chapter and 2d verse, tells the place of his birth 700 years before his advent. Haggai speaks of his coming before the destruction of the second temple, saying that the glory of the latter house shall exceed that of the former; that glory was the presence of the Saviour within its walls. Daniel tells the time of his death, in most unequivocal language, when he says, "and after threescore and two weeks shall Messiah be cut off; but not for himself."

Isaiah minutely describes the sorrows of the Son of Man, speaks of his condemnation being extorted, his conduct before his fierce judges, his death of shame between the guilty ones, and the strange incident of his honorable burial in the tomb of the rich man. David speaks, one thousand years before the events, of the pierced hands and feet, the contumely that was heaped upon the meek sufferer by his ruthless persecutors, and, in lofty and triumphant strains, tells of his glorious ascension, amid the shoutings of an angel-escort, to his father's blest abode.

Indeed, so striking are the prophesies of the Old Testament, when considered in reference to their fulfillment in the New, that infidels, in order to avoid the conviction it was calculated to produce, have been obliged to adopt the weak subterfuge of saying that the prophesies were forged, after the occurrences related in the New Testament took place. But the force of this is met by the well known fact in history, that 280 years before the Christian era the Old Testament was translated into the Greek language, from the original Hebrew, by seventy learned Jews; and as far as the argument is concerned, it would have been as difficult to foretell all the events to which we have alluded, 280 years before their occurrence as 2,000. That an

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expression might have fallen, in the course of hundreds of years, that might be tortured into a prophesy of some solitary occurrence in the history of the Messiah, we admit might be possible; but that his entire history, with all its striking accuracy of detail, should be the work of mere chance or shrewd guesses, would be a more wonderful event than the truth of the predictions and the inspiration of the volume. Indeed, those who can look upon prophesy and its fulfillment, as a mere accidental coincidence, ought not to be surprised should a child, playing with moveable letters, array them so as to form a poem worthy to rival that of Milton; or, playing upon the keys of a piano, produce a nobler oratorio than the splendid production of a Handel or Hadyn. TIMOTHY.

AN EDUCATED MINISTRY.

THAT our readers may be posted on some important matters, we will occasionally give them sketches of *the times*, in the form of extracts, indicative of the views of the living age, on the duties of the principal actors in the present drama of the Christian Church. The following, from the *Methodist Protestant*, is marked with good sense and sound views of the crisis—last half of the 19th century. A. C.

That men of exceedingly limited education have been, and are now, usefully employed as ministers of the gospel, will not be questioned. Not only is this fact clearly seen in the whole history of Methodism, but in almost all the sister churches. There may be found men of limited acquirements in them all—nay, more of limited *capacity*—who are, nevertheless, very acceptable and useful preachers of the gospel within certain limitations. We have no desire to see the day come when extended literary qualification will be regarded as indispensable to the public and church recognition of a man as a minister of the gospel. We should just as readily desire to see it assumed that no man should be allowed to excavate rocks or work upon machinery, unless he were familiar with natural philosophy and an adept in civil engineering.

But somehow this concession of the usefulness of an uneducated piety, has come with many to be regarded as equivalent to the position, that because uneducated men may be useful, education is not an advantage to the religious teacher. We have heard, over and over again, arguments from zealous, well-meaning, intelligent brethren, which, stript of their rhetorical warmth and coloring, amounted simply to this, that education is rather a hindrance than a facility to the minister of Jesus Christ. We are always pained when we hear any such sentiments advanced. What strikes us, too, as most remarkable about the matter is this, that generally those persons whose prejudices lead them to talk thus, are among the first to object to having placed

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over the charges where they reside, men who are not at least very respectable in their general acquirements of knowledge.

The success of the early Methodist preachers, and the acknowledged deficiency in education of many of them, is sometimes referred to as quite a convincing argument against an educated ministry. But if worth any thing at all, we ought to be able to present corresponding results from the labors of the illiterate among modern preachers. If the success of the pioneers of Methodism was at all attributable to deficiency in educational training, it seems to us that a great many, especially among the younger portion of the Methodist preachers of the present day, ought to be similarly successful. But, says the objector, the early Methodist preachers were more self-sacrificing and holy men. Ah, indeed, if *that* be the case, it throws the whole matter of success upon an entirely different issue. It was not the ignorance of the clergy, but the holiness of their lives, that gave them such wonderful power. But is holiness incompatible with a high degree of mental cultivation? Such an assumption is little less than gross impiety—an insult to Christianity—a reflection upon its great Author—and one that neither common sense nor gospel teaching can for a moment sanction. We know of no greater earthly blessing that God confers upon a community than when he gives them a sanctified intellect of high cultivation in the minister who is their spiritual instructor. Just in proportion as his mind is invigorated by habitual thought—just in proportion as he has knowledge, (and knowledge is not intuitive but acquired)—just in proportion as he has these things, and "lends his learning to religion," is he prepared to wage successful war with error, and exert a controlling influence for good.

The objection, that if God calls men he will qualify them for the work, is not a sound one, because it loses sight of the *means* of preparation. God does not qualify men by miracle. Education must be a progressive thing, and without some education, no man is fit to preach at all. Increase his knowledge, his piety being equal, and you increase his qualifications as a gospel minister.

As a Methodist Protestant Church, we ought to seek to be an intelligent church—a cultivated church—and most of all a spiritual and an influential church. We may be deeply spiritual, and yet not a very influential body. But we desire to be felt. To let our light shine. How shall we do it? We answer, by cultivating and encouraging every enterprise for good, especially those promotive of education. If education be generally diffused among us, then as our young men enter the work of the ministry, we shall find them, in this respect, well qualified for the responsible positions they assume.

As yet we are a young church. We have had opportunity to do but little for the education of our young people. But we have made a beginning. Madison College is, we trust, destined not only to influence every portion of church instrumentality, but especially the ministry. The truth is, and it is folly to conceal it—*our* greatest need as a church, at this moment, after increased holiness, is *an educated ministry*. Great, good men are needed in every age and in every church. God has blessed us with some; he has taken from us some, and others are needed. Why shall not the liberal soil on which we tread, and the free atmosphere in which we breathe, produce as many "great men in Israel," as many "eloquent men and mighty in the Scriptures," as any other church in the land!

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NO EXTERNAL WORLD.

I THINK it more difficult to prove an *internal* world, than an external one. Yet some great men, and well educated in the common views of mankind, in their day have doubted both worlds. Shall we, then, conclude, that because one philosopher affirms that there is no external world, and another that there is no internal world—ergo, there is no world at all? A. C.

[From the Presbyterian of the West.]

A celebrated philosopher and divine, Bishop Berkeley, took a strange conceit in opposition to the common sense of mankind, that there was no external world—maintaining that it existed only in idea.

The history of this notion forms an interesting chapter in intellectual philosophy. It is not, however, as a philosopher, but as a Christian, that we now advert to this theory.

The man of God is the only one who can find any truth in this startling position. It may be said without a very daring figure, that as a heavenly mind can find no rest short of God, to it there is no external world. The poets have sung in various forms, "the world is all a fleeting show for man's illusion given;" but it must not be supposed on this account that the sentiment has no foundation. This figure is employed by inspired wisdom to show that heavenly minds can find rest only in heaven. "Wilt thou," inquires one who had tried every form of worldly enjoyment, "wilt thou shut thine eyes upon that which is not?" The world, it appears, then, is to be regarded as a splendid illusion. Worldly minds are cheated with the appearance of substantial realities. The child of God has ascertained that all is enchantment. He is divorced from earth. His citizenship is in heaven. He is a stranger and pilgrim here. He is in the world, but not of it. He rises above it, and fixes his affection on things above, where Christ sitteth at God's right hand. To him, for the purposes of his higher life, there is no external world; for his permanent home, his resting place, is in heaven, in God. Is this figure too daring? It may be, and doubtless is the fact, that there are some nominal Christians to whom the sentiment will appear like the ravings of fanaticism. But if the spirit of inspiration has employed this figure, it must exhibit a truth of great importance. Figures speak as strongly as literal terms, and this figure proclaims—the rest of a holy man is in God reconciled in Christ. If it be not so with us, or with any, we are strangers to the life-giving power of the Holy Ghost—our names may be recorded in the books of the church, but it is yet to be manifested that they are "written in the Lamb's Book of Life."

Let us meditate a little, then, upon this position—the rest, the abiding place of a holy man, is in God. He cannot be satisfied with the pleasures and pursuits of life. You may multiply his comforts without limit, if he cannot enjoy God in his mercies, he is dissatisfied and sad. "There be many who say, who will show us any good?" But among the innumerable modes of seeking good, he alone exclaims, as

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he lifts his eyes on high to his redeeming Lord—"Thou hast put gladness in my heart more than in the time when their corn and wine increased." Like the dove of Noah when sent forth from the ark, the true child of God, when engaged in the pursuits of earth, can find no rest for his soul. Give him wealth, and he will pant for durable riches and righteousness. Give him honor, and he will desire the honor that cometh from God. Give him rest from external troubles, and he will yearn for something more—a holy repose of soul in God the Father of his spirit. "Where is God my maker, who giveth songs in the night?" is an inquiry which often naturally arises in his heart. Born from above, the stream of his affections must rise to their source—the throne of God and the Lamb. He can no more be satisfied without the consciousness of the divine presence and favor, than can a hungry man be at rest without appropriate food. God in Christ is the supreme and ultimate object of his affections and desires, and without some manifestation of his presence, he can find no rest for his soul.

It may be true that the man of God, though sincerely and even eminently pious—it may be true that he will not uniformly, and at all times, live above the world, and cherish a confidence so exalted, and experience desires so hallowed. He may forget his resting place for a season. He may defile his garments in the world. He may become bewildered by the enchantments of a world which is not, and yet is. This infatuation may be greater or less, and for a longer or shorter period, according to varied circumstances. But the wanderer is in a degree like the wicked; he cannot be at peace till he return to "Jesus, the Shepherd and Bishop of his soul." We appeal to our Christian readers. You know something of the delights of holy communion with God. Are you satisfied in your guilty estrangedness from him, when made conscious of having wandered from your home? Do you not often invoke your better nature in the remembrance of the divine mercies, and in the language of the devout Psalmist exclaim, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee?"

It is even so. True, it may be that soon the real Christian may experience alternations of joy and sorrow, hope and despondency. Yet in nature, if not in degree; in habitual disposition, if not in continual experience, he lives above the world in his affections and desires.

> The world can never give
> The bliss for which he sighs.

Naturally alienated from the life of God, we seek our rest in the creature more than in the Creator, who is blessed forever. When we open our eyes upon the glory of God in the face of Jesus Christ—when we look upon things unseen and eternal—the present and the visible disappear, and God is all and in all. Then with the devout Psalmist we are ready to say, "I will go unto the altar of God, unto God my exceeding joy."

Reader, where is the rest of your soul? Is it in God, the fountain of living waters? Can you repose confidence in his providential dealings? Can you hang upon his arm, and bask in his smile, and find your enjoyment in communion with the God of all grace and consolation?

MELANCTHON.

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SPEECH OF LORD ELLESMERE, AT BOSTON.

I HAVE not, so far as my recollection reaches over the past, ever published in my periodical a political speech or a festive oration; yet, in this department of oratory and of eloquence, there is a speaking to the heart, as well as to the understanding and to the conscience. But in this responsive address from an English Lord to a Boston Mayor, there is more to admire than its graceful ease of manner, its strong good sense, its happy allusions, its entire appositeness to the occasion. But that which charms me most, is its just and appropriate tribute to woman, its felicitous allusions to her moral supremacy over our species, and to the sovereign charms which her presence throws over every company and circle in which she may gracefully appear and modestly act a part in the drama of human life and human advancement; and last, though not least of all, the just and well earned compliment paid to our countrymen, for their gallantry and devotion to the safety, the honor, and the happiness of woman.

But the tribute paid to the Bible, and its influence over the destiny of nations, and its mighty agency in human civilization, charms me most of all. What a lesson to all Bible assailants, from Theodore Parker down to Lloyd Garrison—to all the false friends and real enemies of God's own Book!!

The speech is chaste, modest, dignified, and full of good sense, good manners, and good morality.

Never was a band more felicitous, in our taste, in selecting a tune more appropriate to an occasion, than the Boston band in playing "God save the Queen." A. C.

Lord Ellesmere attended the annual School Exhibition in Boston, and in the afternoon, at Fanuel Hall, delivered his first speech in America. The Mayor preceded him in a brief address, welcoming him to the city, and acknowledging the indebtedness of this country to England. 'To her,' said her, 'we owe some of our most cherished and most glorious institutions; and we shall never forget the debt, until that time comes when we forget every thing that has made us a happy and prosperous people.' Lord Ellesmere rose to respond, and was greeted with long continued applause. He spoke as follows:

I accept the honor, for such as a stranger and sojourner within your gates, I esteem it, of addressing you, with every feeling of satisfaction but that of any confidence in my ability to do justice to the occasion or my own feelings. They are, in every other respect, feelings of unmingled gratification, not the less intense because wholly unexpected; for I reached Boston, after a night journey, this morning, unconscious of the pleasure or the duty which awaited me. I have not wasted or missed the short time which my engagements have per-

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mitted me to bestow on a visit to this country. I have accumulated, and shall carry away with me a store of recollections, but I can truly say, that among these memories of scenes of natural beauty, or evidences of human progress, none will be more grateful to me than that of the scene I am now witnessing, and of the occasion at which I now assist. I have, indeed, one regret in the absence of certain companions of my journey, from whom, for a few hours only, I am to-day separated. When, gentlemen, I resolved, at the bidding of my sovereign, to undertake this journey, I did what I recommend to every American gentleman who visits my country to do—I took the precaution to take my wife and daughters with me. I had heard, that in virtue of the social usages of these States, a character which, in the pages of a popular periodical of my country, has drawn tears, though not of grief, from many readers, that of an *unprotected female* was absolutely unknown in America. I felt that if I, as was too probable, should be incapacitated by infirmity from prosecuting my own researches, I could send such female emissaries to the further west, if need were, to observe and report. I the more regret, on this special occasion, the absence of one whose time, I may say whose life, in her country residence at home, is unceasingly devoted to the task of popular education. Lady Ellesmere, like myself, would have been pleased to see, in the attendance here, so many living and fair proofs of the interest which her own sex takes in that subject. A poet of my country has said that Paradise itself was but a poor abode till made perfect by the presence of woman—

> "The world was sad, the garden was a wild,
> And man, the hermit, sighed, till woman smiled."

I know not how this may have been, but of this I am certain, that when and where woman abstains from, or is excluded from, a large share in the education of the youth of a community, education will bear bad fruit and cease to be worthy of the name.

I have heard since I came into this room from the Mayor, that formerly this time-honored ceremony was more restricted than now, that it ended at least in a banquet, at which gentlemen only assisted. I congratulate you on the change of practice, of which I see the evidence. I hear with pleasure, also, from the Mayor, that the growing facilities of intercourse between our two countries, are daily attracting more and more of your citizens as visiters to my own. I am, then, probably addressing many who have made that not difficult, and, I hope, pleasant experiment. If so, am I wrong in supposing that you have visited, with something of a filial interest, the haunts of your ancestors, near or remote, that in contemplating the relics of antiquity there preserved, you have experienced something of the respectful interest with which the younger members of a noble house may be supposed to contemplate the grey hairs and seemly wrinkles of a father of the race? I do not mean legacy hunters or needy relatives gathering round to watch the symptoms of decay, courting favor and eager to screw down the coffin and open the will, but the pride of their own asserted independence, and of affluence, won by their own industry. If I may suppose such to be the character of an American visiter to England, may I not claim to myself something of a patriarchal pride and joy, as from the decks of your gorgeous steamers, of

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the windows of your cars, I obtain but too rapid a glimpse of the evidences of your prosperity, and of the flourishing adolescence of the scions of our common stock? It is not for me to acknowledge, nor do I in my conscience recognize, the symptoms of cureless canker or irremediable decay in my own dear country.

We have our evils to remedy, our errors to repair, and our difficulties to struggle with, many of them unknown to you. I have seen great changes, and may see more; but those I have seen I think on the whole are for the better. I trust that the time is yet distant when some Layard from this or any other country shall explore the mounds of our Houses of Parliament, or seek in the ruins of St. Paul's to identify the crypt where the ashes of our greatest seamen repose by those of our greatest soldier. Still, the designs of Providence are inscrutible. I bow by anticipation to His will—but as an Englishman looking to this country, I feel and I say, where or how it will, our chastening, "*non omnis moriar.*" The history, the language, the intellectual feasts of my country, shall survive beyond the Atlantic. As I look around this room I am reminded of some lines which one of our minor poets has put into the mouth of a young husband addressing his bride, yet in the bloom of her charms, when, not shrinking from the future, he tells her—

> "And when with envy time transported
> Shall think to rob us of our joys,
> You'll in your girls again be courted,
> And I'll go wooing in my boys."

Yes, gentlemen, I'll go wooing in my boys, and the bride will be fame and empire, and the dower will be the waste reclaimed from savage beasts or man more savage, and the issue will be freedom and civilization—freedom tempered by a willing submission to legally constituted authority, and civilization founded on the great text-book of true civilization—the revealed Word of God to man.

Lord Ellesmere was frequently interrupted by applause. At the conclusion of his remarks the band played, "God save the Queen."

THE CATHOLIC QUESTION.

The following extract from a speech of Lord John Russell, in Parliament, shows what is the feeling of the leading statesman of England upon the Catholic question. The whole Christian world is being aroused to this question, and definite steps must and will be taken at an early day to place the Catholic religion in its true position. The noble lord said:

"It has been evident of late years, that the Roman Catholic clergy —looking to its proceedings in foreign countries—looking to that church, acting under the direction of its head, himself a foreign sovereign—has aimed at political power, (hear, hear,) which appears to me to be at variance with a due attachment to the Crown of this country, (hear, hear)—with a due attachment to the general cause of liberty, (hear, hear)—with a due attachment to the duties a subject of the state should perform towards it, (hear, hear.) I am far from deny-

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ing that there are many members of this house, and many members of the Roman Catholic persuasion, both in this country and in Ireland, who are attached to the throne and to the liberties of this country; but what I am saying, and that of which I am convinced, is that if the Roman Catholic clergy had increased power given to them, and if they as ecclesiastics, were to exercise greater control and greater political influence than they do now, that power would not be exercised in accordance with the general freedom that prevails in this country, (loud cheers;) and that neither in respect to political power, nor upon other subjects, would they favor that general freedom of discussion, and that activity and energy of the human mind, that belongs to the spirit of the constitution of this country," (loud and general cheering.) In the same vein he instituted a bold and pointed contrast between the social character of the Church of Rome and that of Presbyterianism, or any other sect of the reformed faith; and upon this fundamental distinction he consequently grounded his protest against the analogy insisted upon between the cases of Ireland and of Scotland! "Sir," he continued, "these opinions of mine lead to conclusions unpalatable to many who belong to the Roman Catholic church. They may lead to a persistance in a state of things that I quite admit to be anomalous and unusual; but I am obliged, as a member of this parliament, to consider—and to consider most seriously, in the present state of the world—that which is best adapted to maintain the freedom and permanence of our institutions. I must look around me at what is passing elsewhere. I must see what is taking place in Belgium, (hear, hear.) I must see what is taking place in Sardinia, (hear,) and in the various countries of Europe, (hear.) I must regard the influence which, if not exercised, has been attempted to be exercised, in the united kingdom of *late years*, (cheers.) Seeing these things, I give my decided resistance to the proposal of the honorable gentleman for the abolition of the Established Church in Ireland.

ELDER JESSE B. FERGUSON.

In evidence that the views promulged, and not retracted, by Elder Jesse B. Ferguson, on the future state of those who die in their sins, are essentially Unitarian and Universalian—or, in other words, Deistical—it should be added, that the press under the control of these various forms of Deism, or Theism, or unbelief, is out against us—"*unguibus et pedibus;*" or, in English, "with tooth and nails." "Birds of a feather flock together;" and, therefore, these latitudinarian sceptics are, with one consent, exclaiming against our "intolerance" and "illiberality," sympathising with the "gifted, eloquent," and "worthy Bro. Ferguson," and extolling the great liberality of those noble spirits who sustain his "Christian Magazine," and of the portion of the church that sustain him in Nashville.

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We have, for months past, in silence submitted to these imputations and censures, knowing that they are a portion of the tax which we have all to pay for the satisfaction of having done our duty. When any one obtains property, he has to pay tax for it. And what virtuous citizen refuses to pay these common imposts? Besides, we are not the only sufferers in this case—the whole brotherhood, from Nashville to New Orleans, are more or less afflicted by this open denial, of not only our faith, but that of all Protestantdom, with the exception of the before named "free thinkers," who are much more in sympathy with Lord Herbert, Elhanan Winchester, Dr. Chauncy, the Swedish Baron, and certain Reverend gentlemen of Boston, than with any evangelical denomination in our country—Episcopalian, Presbyterian, Congregational, Baptist or Methodistic.

But our brotherhood will not long endure any one who has inflicted so deep a wound on the common faith and the common hope of God's heritage. Besides, our friend Ferguson can elsewhere find a more cordial brotherhood, in such men as Dr. Clapp, of New Orleans, and, in his view, a much more pious, enlightened, free and charitable paternity, in Boston or Cambridge, than amongst us. We most cheerfully award to every man, and every community, all that we ask for ourselves—liberty of thought, liberty of speech, and liberty of action, within the poles of the political and the ecclesiastic globes of the moral and social universe. And although we have the full assurance of faith and knowledge, that Elder Ferguson's views are unscriptural and decidedly of licentious tendency, we would not (as he endeavors to insinuate, and his special friends affirm for him) abridge, in the least, his political or ecclesiastic rights, to think, speak, write, and print what he pleases. We only ask for ourself the same right to think, speak, write, and print what we think of it, and what appears to us true, necessary and expedient.

We hope that they will award to us the same liberty which we so cheerfully award to them—that of choosing our own company, and of promulging our thoughts on the great subject of religion with all freedom of speech, of pen, and of press. We will give one specimen of the abusive imposts we are enduring, through our friends at Nashville, with a few accompanying remarks from Bro. C. L. Loos, Editor of the "Disciple." A. C.

BRO. A. CAMPBELL A "SPIRITUAL MEDIUM."

The following editorial notice we copy from the "Spiritual Telegraph" of February 19th, the chief organ of spirit rapperism, edited at New York by Prof. S. B. Brittan, and which, with its character and purposes, we have already, in some of our previous numbers,

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introduced to the acquaintance of our readers. We have italicised a few sentences for the special attention of our readers:

"The Evil Spirit of Intolerance.—Rev. J. B. Ferguson, editor of the 'Christian Magazine,' an independent religious periodical published at Nashville, Tenn., has *for sometime been inclined to very liberal Christian views.* His preaching, and the pages of his journal, have clearly indicated the *progressive tendencies of his mind*, while the old demon, intolerance—the *evil spirit* that refuses to be cast out of the churches—*has appeared through Alexander Campbell as medium*, and is determined to make war on Mr. Ferguson and the Christian Magazine. Mr. Campbell was never eminently distinguished for his candor as a theological disputant, and in this case his articles are written in a supercilious tone, while they indicate an ability to dogmatise at the expense of *reason.* In every attempt to damage the reputation of Mr. Ferguson, to impair the force and credibility of his views, or to diminish the extent of his influence, Mr. Campbell betrays a disposition to excite the elements of denominational pride, prejudice, and popular resentment, seemingly with a view to coerce the conscience of a *free man* into a submission, and to restrict *a more comprehensive faith and loftier aspirations* to the limit of his own ideal. Mr. Ferguson replies to these attacks in a firm, dignified, and temperate spirit, which we greatly admire. *We have no doubt that our views, on many important points, would accord with those of Mr. F.*, but if we had not three ideas in common, his manly resistance of spiritual pride and oppression, and his earnest defense of the liberty of thought, unlimited investigation, and private judgment, *entitle him to our cordial fellowship*, and to the confidence of every friend of Christian and Republican freedom."

We are not in the least surprised at this organ of Spiritual Rapperism, Clairvoyance, and various other "manifestations" of Infidelity, feeling and expressiug such bitter hostility towards Bro. Campbell. It is the most natural thing imaginable—a clear logical necessity. The aim and burden of Bro. Campbell's life and labors—that which has boldly characterised every thing that he has said and written—whether in conflict with bald infidelity in the person of Owen, or with Romanism, or the various shapes of sectarian humanisms, have ever been a determined, unqualified, devotion to God's revealed word *alone*, in all religious matters, and an uncompromising hostility to every thing beyond this, be it proclaimed by angels, men, or demons. He has ever believed in, and held up, the Bible as a Revelation, *complete* and *final*, of the Will of God; as the only revelation necessary, and to be expected from Heaven, for the conduct of human life; as of *plenary* inspiration by the Holy Spirit of God direct; as, in fine, the full and perfect Word of God, and not of men, nor angels, nor demons. These grand truths he has triumphantly maintained in many a hard fought conflict. But every one of these divine truths stands in bold opposition to all the pretensions of the class of infidels to which the writer of the above belongs. That these men who claim to hold intercourse with "familiar spirits," which the Bible abhors and condemns; who at best regard the Bible but as the production of clairvoyants and necromancers—an imperfect, partial, defective affair—far beneath the sublime views *now* preached from the spirit-world by Tom Paine and others; who, in one word, have no faith in any one of the sublime characteristic truths of Christianity; that such men, we say, should

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be hostile to Bro. Campbell, who has oft and again, from the days of Owen to the present time, demonstrated by the power of divine facts and logic, that the entire ground on which all these infidel pretensions are based is false—is a matter of no wonder whatever. The pure devotion to God's Word, as the only divinely allowed guide given by God to man, to lead him to virtue and immortality; the faith that will admit of no visionary speculations from an aberrant human reason or imagination, to nullify and stultify the pure, simple truths of the Bible, these men call the "demon of intolerance." "Contending earnestly for the faith *once* (not *lately* in Rochester and elsewhere) delivered to the saints," they call "supercilious dogmatism." Not to allow men among us, unrebuked, to advocate by voice and pen, notions that sap the very foundations of Christianity in human hearts, is wicked sectarian bigotry. These men, who have utterly abandoned all firm faith in the Bible, if they ever had any; whose whole spiritual being is now revolving in a limitless chaos of nebulous, spiritualistic, deistic, transcendental, vagaries and absurdities; who have cut themselves loose from all moorings and fixed thoughts; cannot imagine how any man can be so foolish and narrow-minded as any longer to cling with supreme, exclusive fidelity, to the simple voice of the Holy Scriptures. This "foolishness" of faith, is doubtless the "spirit" they wish to "cast out of the churches," finding it sadly in the way of their "progressive" necromantic creed, which they long to place in its stead. Let it be observed that Bro. C. is not charged with dogmatism at the expense of the *Bible*. *That* would be a matter of the most perfect indifference to these men; would be only doing what they are themselves constantly guilty of. No! it is "at the expense of *reason!*" This is their standard of judgment. How much this Mr. Brittan knows of Bro. Campbell's course, that might entitle him to pass judgment upon his candor as a theological disputant, we know not. He knows, however, sufficient to determine his decision. He is aware of Mr. Campbell's opposition to the late "spiritual developments" of J. B. Ferguson; and above all, he has been informed by a certain *whilom Rev.* (*!?*) *J. B. Wolf*, of Wheeling, that Bro. C. had, in his lecture before Washington College, spoken against the "rapping" mania; and this, we presume, was sufficient for so liberal a mind as Prof. Brittan's to pass his judgment.

We are informed by this editor, that Mr. Ferguson "has *for some time* inclined to very liberal Christian views;" and that "his preaching and the pages of his journal (Christian Magazine) have clearly indicated the *progressive tendencies* of his mind." The real meaning of this specious verbiage is, that Mr. Ferguson has abandoned the "old paths" of a child-like, firm, exclusive, faith in the Bible, as the only perfect, final rule of faith and life; that he has transcended or rather *transgressed*, the simple interpretation of this Book, and has sought for transcendental, speculative meanings—special and contradictory expositions, wholly subversive of, and contrary to, the intentions of the Holy Spirit in its utterances; that he has become tired of the "sincere milk of the word," and in search for loftier wisdom has roamed over the foggy paths of misty speculations. To outgrow the simple faith in the Bible; to launch, with mad self-confidence, into the shoreless ocean of dreamy mystifications; to talk in high sounding transcendental jargon that *seems* to mean something, for men who

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are supposed to mean something talk so; to be ever giving forth as from a tripod of inspirations mephitic vaticinations of future glories, of Elysian ages, that will shame the dull, prosing, imperfect, developments of the Bible, which they regard as the production of a crude age, of as yet unripe, gross, spirits, but in the first steps of the great progress yet to be consummated here, and whose sporadic truths are adulterated with much that is fabulous, false and foolish—to regard Christ and the prophets but as clairvoyant seers, like A. J. Davis and the spiritual seers of this day; *this* is what constitutes, in the estimation of these men, "*very* liberal Christian views"—"progressive tendencies of the mind." We will not say that Mr. Ferguson has gone already all these lengths. Perhaps not. But such *are* the views of the class to whom *he* belongs who wrote the above paragraph. He has told us that Mr. F. has "a more comprehensive faith, and loftier aspirations," than the "ideal" Bro. Campbell and his brethren have. We are quite willing that Messrs. Brittan and Ferguson shall enjoy their "ideal;" but we insist that it is heaven-wide diverse from our own, and that we can never sanction it, or have the least fellowship with it. We still believe, and hope until death to believe, that the prophets and apostles, were not mere visionary clairvoyants, but received their prophetic utterances direct from God's presence, were inspired by *the Holy Spirit* of Jehovah, not the Ghost of Pharach or Balaam; that Jesus of Nazareth, was not merely "a seer of rare spiritual gifts, as Socrates, Plato, or Swedenborg," but *the only begotten Son of God;* the brightness of his Father's glory, and the express image of his person; that he came down from Heaven *in person*, to save and redeem man by the offering of himself on the cross. We still ever hope to believe in the Bible as the only revelation on earth made to man from God; that is perfect, transcending all human knowledge and wisdom; above which no man need ever strive to attain with all the powers of reason or imagination—human or demoniac. Messrs. Brittan, Ferguson and others, may have progressed beyond this. We envy them not their progress.

We have said, and repeat it, that we know not that the editor of the "Christian Magazine" has gone all these lengths. We shall wait for further developments; though what we have already learned from him decides our position with reference to him. We only refer our brethren, in conclusion, to another declaration of Mr. Brittan, which reveals another claim to the fellowship of Mr. Ferguson. "We have no doubt," he says, "that our views, on *many important points*, would accord with those of Mr. F." We presume Mr. Brittan knows whereof he affirms. The Universalists have already claimed Mr. F.; now the spirit rapping transcendentalist infidels declare their fellowship with "many important points" of his faith. C. L. L.

GOOD HUMOR is the only shield to keep off the darts of the satirical railer. If you have a quiver well stored, and are sure of hitting him, do not spare him. But you had better not bend your bow than miss your aim.—*Burgh's Dignity.*

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From the New York Chronicle.

DR. S. W. LYND.

We have read his masterly address delivered before the Revision Association at its late meeting in Louisville, Ky., and which we now find published at length in the *Tennessee Baptist*. We regret that our space limits us to only a few passages; but from these we will not delay our readers, and therefore call their attention to the remarks of Dr. Lynd in disposing of the objection that the agitation of the question of revision will "cause divisions in the churches:"

"Many of our churches are afraid to have this subject discussed among them, lest it should cause division. But this is the very way to promote division, for it will cause feelings among church members in favor of revision, by no means friendly to those who would close up the house of God against its advocates. They can see no justice in such a measure, no danger to the churches, involved in the exhibition of the subject. If it were some great sin, some ruinous heresy, the churches would act right to decide against its agitation among them. Instead of this, it is simply the advocacy of a revised English Bible, which the best scholars admit to be necessary, and upon a plan that must commend itself to every well regulated mind.

"It is not necessary that this enterprise should cause division in churches. Men may be in favor of revision, and be good members of a church. They may be opposed to it, and yet live in fellowship with its advocates. It injures no man's faith or religious character. It furnishes no pernicious example to the world. It can cause division, therefore, only on the ground of unsanctified advocacy, or unsanctified hostility."

Dr. Lynd takes up the statement which we so often hear, that a revision of our English Scriptures "ought to be done *only* by the union of all evangelical denominations."

"But why *only* by the union of all evangelical denominations? Every one can perceive, that in such a good and necessary work, all Christians should be united. But suppose that all Christians, or all evangelical denominations, will not unite in this work, does this release any part of them, who are willing to engage in it, from the duty of doing what ought to be done? Because anti-mission Baptists refuse to favor missionary effort, does that release other Christians from the duty of sending the gospel to the heathen?

OBJECTION THAT THE BIBLE UNION IS ARRAYED AGAINST THE AMERICAN AND FOREIGN BIBLE SOCIETY.

"But on what is this objection based? Simply upon the fact, that in certain points both occupy the same ground. The American Bible Society once occupied the whole ground, in collecting and appropriating money to circulate the Bible at home and abroad. But the American and Foreign Bible Society is engaged in the same work. Is the latter then arrayed in hostility to the former? Was it originated in a state of enmity, hatred and war? Did it adopt the practice of enemies? Was it designed expressly to crush the American Bible Society? Just as much as the American Bible Union was originated in hostility to the American and Foreign Bible Society.

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"Was the difference in fundamental principle, of such a character as to justify the friends of the Bible in organizing the American and Foreign Bible Society? The difference in fundamental principle equally justified the formation of the American Bible Union, and the Bible Revision Association.

HAS THE TIME COME?

"We think the time has arrived, *because*, (and this argument applies specially to Baptists,) the whole Baptist denomination determined, many years ago; that the time had arrived for giving pure versions of the Bible in *all* languages; *because*, competent scholars can now be found to do the work; *because*, those who are able and willing to engage in it, and believe it to be their imperative duty, must fulfil their obligations at all hazards; *because*, the inaccuracies of the common version have existed too long already; *because*, thousands in all parts of English Christendom demand that it shall be done; and, *because*, in the providence of God, by the action of the American and Foreign Bible Society, it has been forced upon the attention and enterprise of these thousands. We think that God has marked this out for the time, or the enterprise would not have prospered as it has, against so much opposition."

The following is a portion of the conclusion of this eloquent address:

"Friends of the revision cause! you have taken a noble stand. Whatever may be your imperfections, you are not unfaithful to God's truth. The motto of the American Bible Society, inscribed on their banner, and floating on every breeze, is, 'CONFORMITY TO AN IMPERFECT TRANSLATION, IN ALL VERSIONS OF THE BIBLE.' You also have thrown out your flag to the breeze, and all who look upon it may read, 'A FAITHFULLY TRANSLATED BIBLE FOR THE WORLD.' You need not be ashamed of your motto, in the comparison. Nay, you may glory in it. Multiply your banners in every vale, and upon every mountain-top. Let all nations read it. Let the world see that there are Protestants willing to stand or fall by a faithfully translated Bible. Swear eternal war against the principle which requires versions of the Bible made in different languages of the earth, to be conformed, in any sense, to an imperfect English version. Never cease this conflict, till all men see that the darkest hours of Popery never cherished a principle more false and ruinous. Go forward in your enterprise. Pray for its success. Contribute your money freely; persuade others to engage in it; and listen not to the abuse that pours forth from hosts of editors, who fancy that God has constituted them the conservators of the world."

From the New York Chronicle.

THE BIBLE UNION.

WE publish the following article from the *Christian Visiter*, N. B. Its author, (unless those who have more penetration than ourselves are mistaken in their conjecture,) is one whose learning and piety would do honor to any denomination.

A journey through New Brunswick last year, convinced us of what

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a hold the principle upon which the Bible Union makes its appeal, has upon the churches.

In truth, the Baptists of the British Provinces have pursued a course in reference to the question of the revision of our English Scriptures, which might be imitated with advantage by some of their Republican friends on this side of the lines. No Baptist minister has arrogantly assumed to decide this question for his church, or has gone so fat over to Popery as to attempt to stifle all discussion and inquiry in regard to it. The consequence has been that "the peace of the churches has not been disturbed. Undoubtedly there would have been agitation, had a contrary course been taken—had mean spirits attempted, by paper-resolves, to commit associations and assemblies against the movement without deliberation or discussion—had a cry of heresy been raised against those who have given a lifetime to the upholding of Baptist principles, merely because they regarded it with favor. We were present at the New Brunswick Association which met last September, at Prince William, twenty-five miles distant from Fredrickton, the capital of the Province, and could not but contrast its action with some associations it has been our misfortune to meet with in the United States. Mr. Tupper, to whom the reply below, so full of sense and kindness, is addressed, was there. Dr. Maclay was also present. The one opposed to, the other in favor of, the Bible Union. But no one there dreamed that either one of their mouths must be stopped. The association did not either openly or covertly treat the Bible Union, as it was not on the list of Societies, "acting in harmony with the denomination." No. They invited a discussion, and chose those who best represented opposing views to maintain them. The interests of truth never suffered from such a spirit, nor was the peace of any church ever disturbed by it, unless a peace which had better be broken than preserved, "the dead quiescence in which error finds immunity."

But we have detained our readers too long from the perusal of the article subjoined.

"Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."—Acts v. 38, 39.

The Rev. C. Tupper has published a critique in the *Christian Messenger*, of Halifax, N. S., of the 12th May, upon the "Specimens of the Revised Translation, contained in the 3d Report of the Bible Union," from the perusal of which critique I have just risen. Bro. Tupper does not seek to disguise the fact, that *throughout* he has been opposed to a new English translation of the Bible. And I have always thought this *a very strange thing*. Judging of their effects upon others by those produced upon myself, I feel persuaded that *his* writings have done more to unsettle the Baptists of these Provinces, upon the subject of the translation of the English version of the Scriptures, to prepare it for a favorable reception of the work when it shall appear, than the efforts of all other colonial writers combined. Under the *nom de plume* of Philographes, at intervals, running over a long series of years, Bro. Tupper has kept up an able and talented correspondence in the Baptist periodicals of Nova Scotia—a rare por-

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tion of which has avowedly been to elucidate Scripture, by *improving and correcting the translations*. He, to his credit be it spoken, has thus rescued *many passages* from obscurity, and occasionally from *something more*, by his learned labors.

Now, I argue thus—if my worthy brother has a right, from the pulpit, and in the press, to suggest improvements in the translations, why may not I and others do the same thing? There can be but one rule for all. The English version is perfect as a translation, or it is not. If not, as will be admitted, then why not strive to make it perfect? It may be said the imperfections are *few*; but if that were admitted, is it any argument why *the few should not be removed?*

Now, I submit that our brother is, for another reason, rather fast in his criticisms of the "*Specimens*." He writes as if they were given in the report alluded to as specimens of the NEW TRANSLATION. Whereas, I apprehend, they were given only as the production of *one of the revisers* merely, to be submitted to the co-revisers, and afterwards requiring to pass a still further and final ordeal before *being adopted*.

But they are not likely, I think, to suffer much from Bro. Tupper's animadversions, after all. The new reading of 2 Peter, 1st chapter and 1st verse, last clause, commands his approbation. That is something gained, by his own admission. Bro. Tupper then remarks upon the rendering or the name SIMON into SIMEON. Every schoolboy that can spell a Greek dissyllable, knows that SYMEON is the name of the original—and the revision proposes to *transfer* it, as it ought. SIMON is neither a transference nor a translation. It is a mere *arbitrary alteration*, not even *idem sonans*, for it drops one syllable.

Our brother expects also the transference of the name JUDAS, (Jude, 1st ch., 1st v.,) and thinks that it might have been better to have adopted the Hebrew, rendering it JUDAH. Why so? What have English readers to do with the Hebrew? The rule, and *the right rule, too*, has been adopted here: to translate all translatable words—to transfer those incapable of translation, viz., names of *persons*, and the names of places.

Bro. Tupper's letter contains other criticisms. He objects to the meaning given to the Greek particle *en*, in a certain collocation, and sustains himself by reference to the "received version." As I seek no controversy, and shall not probably revert to the matter again, I merely remark that such a mode of proof I was always taught to consider as the *petitio principii*.

I had understood that Bro. Tupper, whom I know to be an able polemic, and a very good biblical scholar, was opposed to any new translation of the Bible into English, but I am utterly at a loss to comprehend how it can be proper to suggest new renderings of the Bible translation, a verse here, and a verse there, a text this month, and a text next, and yet that it is improper to incorporate *these*, or like improvements—admitting always that they are such—into a new translation; and, therefore, ask my brother that he "*refrain from these men.*" If there is any reasonable doubt about the matter at all, adopt Gamaliel's advice. It is a voluntary institution, the Bible Union. It has gathered the sympathies of Baptists about it already to an extent truly wonderful! And its prosperity has, I believe, no fellow. In love and in kindness I say it—"*Ye men of Israel take heed to yourselves what ye intend to do as touching these men.*" A UNIONIST.

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THE LONDON JEWS SOCIETY'S OPERATIONS.

We have just received an account of the proceedings of the Forty-Fifth Anniversary of the London Society for Promoting Christianity among the Jews, together with an abstract of their Annual Report. Over one hundred Israelites are reported as having been baptized during the year. In the Diocesan School at Jerusalem are ninety-four young Jews and Jewesses. In the Protestant church at Warsaw, Poland, have been received three hundred and thirty-one Jewish converts. The Report states that the authority of the Talmud is waning in public estimation, and the Holy Scriptures are being more generally recognised as the only foundation of truth among the Jews. There is little difficulty in the way of distributing Bibles, books, and tracts among the Jews. The missionary sells a large proportion of those distributed. On the whole, the Society's operations during the last year have been successful.

Among the speakers at the anniversary we notice the names of our own countrymen, Bishop M'Ilvaine and Dr. Tyng. The latter, in his remarks, makes the following unguarded statement: "The Jews are not numerous in the United States. Probably they number from thirty thousand to fifty thousand." It is true that the Jews in the United States, when compared with the numbers in Poland, are not numerous. Had the Rev. Doctor taken the pains to examine the Jewish Synagogue records of the United States, he would have found more than sixty thousand on their synagogue rolls. And there is little doubt but that there are as many more whose names were never entered upon the rolls at all. Dr. Baird, who is generally correct in statistics, in a recent speech before the General Assembly of the Presbyterian Church at Philadelphia, stated that there were over one hundred thousand Jews in this country. This number makes an important mission field in America to be cared for, and on which the sympathies and charities of American ladies had better be expended than on a field that is foreign and needs them not.

Mr. Neander's statement, also, to Dr. T., that he had received invitations in the synagogue on the Sabbath to give instruction in the truth as it is in Jesus, in the words addressed to the great brother of old, "If you have aught to say, say on," and to preach Christ openly in the synagogue, "no man forbidding," is very encouraging if literally true. We hope Mr. Neander has received such free and unconditional invitations to preach Jesus in synagogues in New York. If he has, he no doubt accepted them. But if he had actually *preached* in the synagogues, it would have been an easy matter to have said "that he *preached Christ* openly in the synagogue upon invitations, no man forbidding."

There is no doubt that the Jews are very accessible in the United States to the gospel; that contraversies are held with them by missionaries, and sometimes a controversy will arise in a synagogue between the two parties; but it generally results in great confusion, a "great many men forbidding it."

There is no doubt that America is the best Jewish mission field in the world, and where fruits in greater abundance may be gathered by faithful effort than in any other part of the world. But the Jews who

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attend synagogue have not yet arrived at a point where they so freely invite a "Meshumed" to preach Christ to them, "no man forbidding." There must yet be much planting and much watering; and Christian ministers must become as eloquent in behalf of the cause at home as abroad, before such a phenomenon will be witnessed.

We shall from time to time give some extracts of the speeches made on the occasion of the London Society's Anniversary.—*Jewish Chron.*

From the Christian Age.

JOHN T. JOHNSON.

This venerable and veteran evangelist is spending a few days with the church at Midway, Ky., continuing a meeting commenced by John Rogers, Sr., whose engagements called him away after he had, by his earnest, eloquent, and lucid proclamation of the gospel, awakened a deep interest in the hearts of many. We have had also the company of Jacob Creath, Sr., now near seventy-seven, and wrapt in "ever-during dark." He still loves, he says, to "*see*" his brethren, and to join them in the services of the sanctuary. We can well imagine that this is, indeed, his chief delight. He occasionally speaks still, and though the eye has lost its fire, and the once manly and commanding voice its melody, his listeners still weep, while he talks to them of that hope which illuminates the soul, and cheers with the prospect of his soon entering upon the rest remaining for the people of God, where his long, dark night will have become eternal day.

Our meeting has been one of much interest. Thirteen have been added to the congregation, and the religious affections of our community generally, have been reawakened and strengthened.

We rejoice with our brethren at Athens, Mount Zion and Republican, in their recent prosperity. They, too, have enjoyed seasons of refreshing, and members have been added to their communion. Candor compels the confession, however, that fifteen years' experience in the ministry has done much to abate our joys over returning prodigals. How often, alas! does the lapse of only one short year, bring sorrow to the hearts of the earnest and true, on account of apostacies and alienations from the Lord and his cause. For this dreadful issue of evangelical labor, there is no remedy but in faithful, energetic pastoral labor. But we intended a sketch of *John T. Johnson*, for the gratification of such of our readers as have never seen nor heard this laborious servant of our Lord.

He is now in the sixty-fifth year of his age, and a few weeks since made in our hearing, this remarkable statement: "I have been at a protracted meeting for the last *three years*, and during the last three weeks, I have spoken *twenty-seven* discourses." In illustration of his devotion to the work to which, for twenty-three years, he has given his entire time, it will be sufficient to state, that during the unparalleled winter of '51–2, he continued preaching night and day, in the villages of Mason and Fleming counties, Ky. The mercury, for days together, remained below zero, the piercing winds whirled the light

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snow high through the dense air—the cattle sought the sheds, or remained tumbling behind any defense that offered against the cutting blast—fowls remained on the roost, or dropped from it dead; even the crows ventured not abroad against the double terror of frost and storm. The labors of servants were limited to the care of stock, and the piling of fuel upon the heated and blazing hearths. Still, *J. T. Johnson* was traveling from point to point, preaching to the perishing the unsearchable riches of Christ. His stature is about five feet eleven inches, his form remarkably slender and erect, his hair, once jet black, is now sprinkled with white, has become thin, and much of it has fallen; yet we never could think him bald. His general complexion, the color of his eyes and hair, indicate a decidedly bilious temperament. When introduced to him in the private circle, you recognise at once the well-bred, high-toned gentleman. No length of acquaintanceship, no amount of fatigue, ever tempt him into the clownish in manners. His conversation easy, perfectly familiar, sometimes with his intimate friends even chatty, is still chaste, dignified, and almost wholly of things pertaining to the kingdom and patience of the Saviour. The necessity of greater liberality, commendations of such churches and individuals as he thinks have "acted nobly"—the interests and prospects of the Orphan School, of Bethany College, of Bacon College, the movements of his preaching brethren, the necessity of persevering labor, paid or not paid—such are some of the themes that employ his tongue, and rest constantly upon his noble and generous heart. When he rises in the pulpit, his movements, countenance and utterance, imply slight embarrassment—the result of unaffected diffidence; and although abundant courage will appear before he closes, and a becoming confidence in his ability to propound and illustrate the gospel, yet his respect for his audience never forsakes him.

His manner is difficult of description. You will think, likely, on hearing him for the first time, that his "*preparatory* remarks" are rather extensive, and you may perhaps wonder when his *sermon* will commence. *He is into his sermon from the first word*, and after speaking of various matters pressing upon his attention, if he thinks the great object he has in view will be secured by such a course, he will return to his first point and make it the last. Though eminently capable of arranging and delivering methodical and logical discourses, yet, to do this is not his object, but to bring his hearers to believe, and to feel, and to obey the gospel.

He may be thought, by those who do not know him, a "revivalist." Such he is not—at least not in the usual meaning of the term revivalist, *but the farthest from it imaginable*. There is no cant, no affectation—his speech being merely earnest conversation. It never enters his mind to play the orator. His addresses are characterized by devotion to the teaching of the New Testament, by *obvious sincerity* and an all-pervading desire for the salvation of his hearers. He is speaking of moral courage, or its importance, its propriety, its congruity with *manliness*. "If there be," he remarks, "an object on this earth supremely pitiable, one is almost tempted to say contemptible, it is a man who, in days of prosperity and health, stops his ears to the gospel of Christ, and, through fear of his fellow-worms, refuses to obey the Saviour, but who, when death stares him in the face, will cry out,

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and implore the prayers of the people of God. And will the Lord hear the cry of such? What does it say in effect? 'Lord I have lived in sin, I have done thy cause what harm I could, but I can do no more, *I can serve Satan no longer*—now, O Lord, receive my poor soul.' 'Because I called and you refused, I will laugh at your calamity and mock when your fear cometh.' Remember these fearful words. We do not limit the power or benevolence of God, but he will not be mocked. Beware! Beware!!" Or he is speaking of the inherent demerit of sin, of sowing to the flesh. Turning toward the female portion of his audience, he will perhaps speak thus, "I am declining, and know it. A few more years will probably close my career, and yet I sometimes hope to see the day when no female will be found on the *dark side*, sowing to the flesh. When I see a noble, generous-hearted female, whom all admire, advocating the cause of sin by her example, *I blush inwardly*." But though we might give, perhaps, the precise words, it is impossible to give any notion of the speaker's manner, so entirely his own, and on which so much depends.

But John T. Johnson is passing away, and we ask, Who shall take his place? Upon whom will his mantle fall? It is a cause of endless thankfulness to the infinite Father, and a source of highest joy, that for the weary there is a divine rest appointed, for the faithful warrior an unfading crown, and that the saints shall all meet at last in their home above. P.

THE WONDER OF BOOKS.

"No volume ever commanded such a profusion of readers, or was translated into so many languages; such is the universality of its spirit that no book loses less by translation, none has been so frequently copied in manuscript, and none so often printed. King and noble, peasant and pauper, are delighted students of its pages; philosophers have humbly gleaned from it; and legislation has been thankfully indebted to it. Its stories charm the child, its hopes inspirit the aged, and its promises soothe the bed of death. The maiden is wedded under its sanction, and the grave is closed under its comforting assurances. Its lessons are the essence of religion, the seminal truths of theology, the first principles of morals, and the guiding axioms of political economy. Martyrs have often bled, and been burnt for attachment to it. It is the theme of universal appeal; in the entire range of literature no book is so frequently quoted or referred to. The majority of all the books ever published have been in connection with it. The Fathers commented upon it, and the subtle divines of the Middle Ages refined upon its doctrines. It sustained Origen's scholarship and Chrysostom's rhetoric; it whetted the penetration of Abelard, and exercised the keen ingenuity of Aquinas. It gave life to the revival of letters, and Dante and Petrarch reveled in its pages and imagery. It augmented the erudition of Erasmus, and roused and blessed the intrepidity of Luther. Its temples are the finest specimens of architecture, and the brightest triumphs of music are associated with its poetry. The text of no ancient author has summoned into operation such an amount of labor and learning; and

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it has furnished occasion for the most masterly examples of criticism and comment, grammatical investigation, and logical analysis. It has inspired the English muse with her loftiest strains; its beams gladdened Milton in his darkness, and cheered the song of Cowper in his sadness. It was the star which guided Columbus to the discovery of a new world. It furnished the panoply of Puritan valor which shivered tyranny in days gone by. It is the Magna Charta of the world's regeneration and liberties. Such benefactors as Neff Francke, Schwartz and Howard, the departed Chalmers and the living Shaftesbury, are cast in the mould of the Bible. The records of false religion, from the Koran to the Book of Mormon, have owned its superiority, and surreptitiously purloined its jewels. Among the Christian classics, it loaded the treasures of Owen, charged the fullness of Hooker, barbed the point of Baxter, gave colors to the palette and sweep to the pencil of Bunyan, enriched the fragrant fancy of Taylor, sustained the loftiness of Howe, and strung the plummet of Edwards. In short, this collection of artless lives and letters has changed the face of the world, and ennobled myriads of its population. Finally, and to show the contrast, while millions bid it welcome, the mere idea of its circulation causes the Pope to tremble on his throne, and brings fearful curses to his quivering lips."—*Scotch Journal.*

And this is the book which the moral philanthropists and Popish incendiaries are expelling from our schools, colleges, and from our family firesides. The Pope and the Devil, the Priest and the False Prophet, the Monk and the Jesuit, the Confessor and the Cardinal, the King of the East and the Emperor of France—a motley group—onward they march, six abreast, while Death on the Pale Horse is prancing in their train, and all Hell follow after. They have set themselves against the Lord and against his Word, and they will prevail for a season, for the battle of Armageddon is yet to be fought.

I think it was in 1805 or 1806 we received the news that Bonaparte, in one of his triumphal entries, had carried the Pope a captive into captivity, and lodged him in some jail or castle by the wayside. Next night, at a social meeting—Dr. Mason being present and service being ended—the news just arrived was the topic of conversation. A canny auld Scotchman remarked, "Now we may rejoice, for Babylon the Great is fallen, never more to rise. We'll see now if he can open the lock on the prison door, with the keys of St. Peter jingling in his pouch! I am sure, if he can't open that door, nobody will believe that he can either shut hell or open heaven." Dr. Mason remarked, "I am not quite of your opinion. The Beast has received a severe wound, but this wound will be healed. My opinion is that the Church has yet to see her worst days. Popish darkness will cover the earth, and gross darkness the people, our own included, before the great and terrible day of the Lord shall come." A member remarked that he thought our institutions would repel every thing like Popish supremacy. The Doctor replied, "I think it is just these institutions which will open the sluice gates, and Popery will come in like a flood, overwhelming every opponent. Our leaders, all aspiring to supremacy, will court the rabble; and I much fear that, before the close of the 18th century, the name of a republic will be known only in history."

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I thought a few months since, when each of the aspirants for the Presidency was courting favor from the Catholic voters, that Dr. Mason was a prophet, and more than a prophet. I have thought every week since the first of January, 1851, when I saw the hordes of wild, ignorant, savage-looking Catholics from the shambles of Europe vomited on our shores from the holds of our packets—I say, when I viewed this great sight, thinks I to myself, Before the year 1888, the Pope, the Devil, and the ghost of Tom Paine, will ride rough-shod over all the Bibles in America. GRANT THORBURN.

—*Christian Intelligencer.*

THEO. PARKER IN THE NEW MUSIC HALL, BOSTON.

Do you call *this* a church? Well, I heard a prima donna here a few nights ago; and bright eyes sparkled, and waving ringlets kept time to moving fans; and opera glasses and ogling, and fashion and folly, reigned for then once triumphant. I can't forget it; I can't get up any devotion *here*, under these latticed balconies, with their fashionable freight. If it was a good old church, with a cracked bell and unhewn rafters, a pine pulpit, with the honest sun starting in through the windows, a pitch-pipe in the gallery, and a few hob-nailed rustics scattered round in the unCushioned seats, I should feel all right; but my soul is in fetters here—it won't soar—its wings are earth-crippled. Things are all too fine. Nobody can come in at the door, whose hat and coat, and bonnet are not fashionably cut. The poor man (minus a Sunday suit) might lean on his staff in the porch a long while, before he'd dare venture in, to pick up *his* crumb of the Bread of Life. But, thank God, the unspoken prayer of penitence may wing its way to the Eternal Throne, though our mocking church spires point only with *aristocratic fingers to the rich man's heaven.*

That hymn was beautifully read; there's poetry in the preacher's soul. Now he takes his seat by the reading desk; now he crosses the platform and offers his hymn-book to a female who has just entered. What right has *he* to know there is a woman in the house! 'Tisn't clerical! Let the bonnets find their own hymns.

Well, I take a listening attitude, and try to believe I am in church. I hear a great many original, a great many *startling* things said. I see the gauntlet thrown at the dear old orthodox Calvinistic sentiments which I nursed in with my mother's milk, and which (please God) I'll cling to till I die. I see the polished blade of satire glittering in the air, followed by curious, eager youthful eyes, which gladly see the searching "Sword of the Spirit" parried. Meaning glances, smothered smiles, and approving nods, follow the witty clerical sally. The orator pauses to mark the effect, and his face says, That stroke *tells!* and so it did, for "the Athenians" are not all dead, who "love to see and hear some new thing." But he has another arrow in his quiver. How his features soften—his voice is low and thrilling, his imagery beautiful and touching. He speaks of human love; he touches skilfully a chord to which every heart vibrates, and stern manhood is struggling with his tears, ere his smiles are chased away.

Oh, there's intellect there—there's poetry there—there's genius

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there; but I remember Gethsemane—I forget not Calvary! I know the "rocks were rent," and the "heavens darkened," and "the stone rolled away;" and a cool chill strikes to my heart when I hear "Jesus of Nazareth" lightly mentioned.

Oh, what are intellect, and poetry, and genius, when, with Jewish voice, they cry, "*Away with* HIM!"

With "Mary," let me "bathe his feet with my tears, and wipe them with the hairs of my head."

And so, I "went away sorrowful," that this human preacher, with great intellectual possessions, should yet "lack the *one thing needful*."

FANNY FERN.

SEPARATION AND DIVORCE.

BROTHER CAMPBELL: In the July number of the Harbinger, just to hand, I see and have read an interesting communication from the pen of Bro. Milligan, on the subject of *divorce*, with some important questions, and a notice from yourself that you will attend to the subject, or reply to the questions hereafter. For some particular reasons, of a private and individual character, I am glad to see the subject introduced into the Harbinger, and that you are going to notice it. My opinions on the subject of divorce are, and have been for a long time past, those of Bro. Milligan's, as expressed in that article; but it strikes me, that several years ago, if I am not mistaken, I saw, in the Harbinger, sentiments of a different character, in some respects, advanced by yourself—that there were other lawful and (religiously) justifiable causes for divorce besides that of fornication. What they were exactly, I now forget, and also whether the parties were at liberty to marry again, without committing adultery. But to the subject before me, and upon which I want to get your sentiments. I have a case to present, which I will do under the form of a supposition.

There are a gentleman and lady living at some distance from each other, and both single. The gentleman is a member of the Church of Christ, and was, of course, *immersed* in joining it: the lady is a Pedobaptist, a member of a Pedobaptist church, and has never been immersed, but only had the water *poured* or *sprinkled* on her, and that, perhaps, when she was an infant or child; but she is very pious, holy, &c., and gives every evidence of having had a change of heart wrought in her by the operation of the Holy Spirit of God, through the means or medium of God's word. This brother is opposed to Christians intermarrying with the world, or those of unregenerate heart, but thinks that there may or can be no harm in marrying such a lady as the above described. They become acquainted by letter, enter into a correspondence, are well described to each other, meet together and

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become acquainted, and he addresses her, gets her consent, and finally marries her. But after a while, in the course of a few months, owing to various causes and circumstances, some of a religious character, involving difference of opinion, and some really unimportant, but unnecessarily *magnified* into importance, as "trifles light as air," are sometimes the cause of great effects—a coolness and an indifference takes place, as much or more on the part of the wife than that of the husband, on whose part it is more apparent and misconceived than real. In this state of things, a temporary separation of the parties takes place, as is frequently the case between a man and his wife, when business or a visit calls one party away from the other. But the wife has determined on a final and lasting separation; and writes to her husband, that when she saw him first, and before her marriage with him, she was *entirely* and *deeply disappointed* in him; that when she married him she *knew* that she was *sacrificing every hope* she had *of earthly happiness*; that *pride*, "*false pride*," caused her to marry him; that she was *determined never to live with him again*; and that she wished him *never to return*, and *never to write* another line or letter to her on earth!

Now, Bro. Campbell, what is the *husband* to do in such a case as this? What is the course best to be pursued by him, particularly when he has made all the concessions that he can, or that are in his power? And when (as both parties in such cases as this are generally more or less in fault in some way) he has written to his wife and asked her forgiveness, as far as he has acted wrongly towards her, and informs her that he is willing to make every concession that may be necessary, and every reparation in his power? and she still refuses ever to live again with him, persists in requesting him never to write to her, never to return, &c.?

What is he to do? And should she seek for, and obtain a divorce from him, would the religion of the New Testament permit him ever to marry again during her life-time? Or would he be guilty of committing *adultery* by so doing? Is it to be regarded as a case of the unbelieving wife departing from her believing husband, alluded to by Paul in one of his letters to the Corinthians? And is such a departure (as in Corinth) ground for a divorce, and permission to marry afterwards? As ever, yours in Christ, THEOPHILUS.

In response to this query, and to that submitted by Bro. Milligan, I proceed to a few remarks.

1. Be it observed, that in the New Testament we have two words, μοιχεια, *moichcia*, adultery, and πορνη, *pornia*—the former uniformly

translated *adultery*, and the latter *fornication*. The former occurs only four times—Matthew xv. 19, Mark vii. 21, John viii. 3, Galatians v. 19; and the latter twenty-six times. They are found in contrast. In adultery, one or both of the parties is married; in fornication, both of the parties are unmarried. So a literal interpretation enacts. "In common usage," says Webster, "adultery means the unfaithfulness of any married person to the marriage bed. In England, Parliament grants absolute divorces for infidelity to the marriage bed in either party; and the spiritual courts divorce *a mensa et toro*"—from table and bed. In the 7th commandment, all manner of unchastity and lewdness is comprehended in the word *adultery*. Fornication is confined, in its strict import, to unmarried persons of either sex. But in some countries, as in Connecticut, it is extended to the criminal conversation of a married man with an unmarried woman. In sacred and common usage, fornication indicates incontinence or lewdness of unmarried persons, male or female; but in sacred usage, it is sometimes extended, in a general sense, to adultery, Math. v.; to incest, 1 Cor. v.; to idolatry, Rev. xix., 2 Chron. xxi.

In the case in which either party violates the marriage covenant, it is unquestionably broken and nullified, and a writ of divorce can legally be obtained in harmony with the Divine institution. But in the case of voluntary desertion, under the pretext or avowal that one of the parties cannot, or will not, live with the other, as in the case presented by "Timotheus," the question turns upon the proper interpretation of the passage, "a brother or sister is not in bondage in such cases." This is not the Lord's institution, but Paul's. The Lord, in his own personal ministry, inhibited divorces, except in one case, and that was a palpable violation or renunciation of the nuptial covenant. There was no extant Christian statute or law on the subject. But Paul, by his office and the inspiration of the spirit of wisdom, felt himself justified in adding to the law enacted by the Lord Jesus Christ another statute or provision, concerning an infidel man who should abnegate the nuptial covenant and separate from a Christian wife; and also concerning an unbelieving wife, who should waywardly separate from, or abandon, a believing husband. In such cases, a brother or a sister in Christ is not under bondage to live with them in virtue of any statute or law regulating the nuptial covenant in other cases.

But may the believing party marry again? is the more pinching question. Not, indeed, after the unbelieving party is dead, but while he or she yet lives? Does not the declaration, that a brother or a sister is not bound, or in bondage, in such a case, to live with such a partner, indicate this? This is a litigated question with many of the doctors, even

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to the present day. Dr. Adam Clark, as an interpreter, takes strong ground in this case. He says, "A Christian man or woman is not under bondage *to any particular law*, so as to be prevented from remarrying;" but qualifies his own interpretation in these words, "Such, probably, was the law *then*, but it is not so now; for marriage can only be dissolved by death, or by the ecclesiastic court." He adds, "Even *fornication* or *adultery* does not dissolve the marriage contract, nor will the obstinate *separation of* any of the parties, however long continued, give the party abandoned authority to marry; for the marriage can only be dissolved," rather dissolved only, "by death or by the ecclesiastic court." See Clark on this passage.

"In that case," says Vicar Burkitt, of the High Church of England, "if they will go, let them. You are not bound to leave your family to follow them."

Doddridge paraphrases the passage thus, "Let him or her depart and take the course they think best; and the consequence is, that a brother or a sister, who has been united to such a wife or husband in matrimonial bonds, is, by such a conduct of a former partner, discharged from future obligations, and is not in bondage in such cases." This is explaining the passage by simply quoting it; but, nevertheless, we can gather so much of his mind as to perceive that he felt himself somewhat embarrassed.

George Doyle, B. D., and Richard Mant, D. D., Domestic Chaplains to his grace the Lord Archbishop of Canterbury, in their notes explanatory and practical, selected from the most enlightened writers of the churches of England and Ireland, gravely say, "A brother or a sister is not under bondage in such cases—a believer is not hereupon to be held in bondage to an unbelieving wife or husband, in case of the unbelieving party renouncing matrimonial society with the believer.—(Bishop Hall.") These certainly are non-committal men—superlatively prudent!

Wakefield learnedly says, "If the unbelieving wife or husband wish to separate themselves, let them separate; no brother or sister is a slave in such cases."

Finding these all in one and the same train, I brushed the dust off Matthew Henry, and read as follows: "In such a case, the deserted person must be free to marry again, and it is granted on all hands. And some think that such a malicious desertion is as much a dissolution of the marriage covenant as death itself." "Indeed, the deserter seems still bound by the matrimonial contract, and, therefore, the Apostle saith, v. 11, 'If the woman depart from her husband,' on account of his infidelity, 'let her remain unmarried.'" "The deserted party seems to be left more at liberty to marry another person,

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(supposing all the proper means have been used to reclaim the deserter.) It does not seem reasonable that they should still be bound, when it is impossible to perform conjugal duties, or enjoy conjugal comforts, through the mere fault of their mate. In such a case, marriage would be a state of servitude indeed. But Christians are not allowed, for the mere infidelity of a husband or wife, to separate; but if the unbeliever be willing, they should continue in the relation, and cohabit as those who are thus related."

Thus far Matthew Henry, as orthodox at the meridian of Edinburgh as ever Dr. Chalmers was.

One thing is certain, that as marriage is both a political or civil, as well as a religious institution, it should never be consummated or abolished but in perfect harmony with, and conformity to, the laws of the land. We shall conclude in the words of Locke: "A Christian man or woman is not enslaved in such a case; only it is to be remembered, that it is incumbent on us, whom God in the gospel has called to be Christians, to live peaceably with all men as much as in us lieth, and, therefore, the Christian husband or wife is not to make a breach in the family, by leaving the unbelieving party, who is content to stay."

When a woman finally deserts a Christian husband, and utterly refuses to live with him, we should, on all our premises, not consider him obliged to live henceforth without a wife, provided the civil law of the country fully sanctions such a marriage. A. C.

OUR BIBLE SOCIETIES AND THEIR OBJECTS.

We have now in actual operation three separate and distinct organizations, which have ostensibly in view the same grand object—the circulation of the Holy Scriptures amongst the destitute, at home and abroad, in gospel and in heathen lands. For the benefit of those who may wish to aid in forwarding their grand object, we would briefly state the specific difference in the manner of their operations, which has given rise to these several organizations.

The first and eldest of these societies, called the American Bible Society, which may be regarded as the parent of those that follow, has for its specific object the publication and circulation of the Bible, in the common version, at home, and in such other versions of the Bible in the various modern languages, at home and in foreign lands, as shall correspond in letter and meaning with our commonly received English Version.

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The King's Version, with this society, is the standard of a true and faithful rendering of the Spirit's meaning, as expressed in the original Hebrew and Greek. The fidelity of their standard version to the originals, is, however, denied by all eminent biblical critics.

The next society—the American and Foreign Bible Society—in point of age and regular descent from the parent society, was not begotten exactly in the image and after the likeness of its parent. It has its peculiar features, which give to its physiognomy a more candid and conscientious expression than can be claimed for its parent. While the parent society stands justly chargeable with offering to the poor and destitute an inferior quality of spiritual provision, (when it was in her power to supply them with the very best,) the A. and F. Bible Society gives to the heathen a faithful translation of the Bible in their own languages. She, however, has concluded, that though she could not assent in opinion with the parent, that the common version of the Scriptures was good enough for all, at home and abroad, as a standard version, she would go with the parent against an improved version of the King's English for the people at home, and thus, in some measure, would the daughter regain the lost confidence of the mother. She admits, with candor, the imperfections of the common version, but chooses to leave the good work of improvement to others. This may be called candid, but consistent it cannot be.

The last of the three to be mentioned is the American Christian Bible Society. This society has no special mission. She has nothing to do, as yet, which is not as well done by the A. and F. Bible Society. She, however, contemplates something in the future, that shall be more worthy of her energies.

And here permit us to mention in this connection, a late organization, the object of which is most intimately connected with the ultimate success of the grand object of a Bible Society, and which is, in our opinion, indispensable to it. This society is known as the American Bible Union. Its grand purpose is to give to all who speak the English language a fair, full, and faithful version of the Spirit's own revealings, as made to Prophets and Apostles, in Hebrew and in Greek. To circulate such a copy of the Bible, would be, indeed, to give currency to the Book of God's own inspiration, of which it may be said in truth, "This volume is able to make us wise unto salvation."

Each of the above societies have their friends and abettors; and we need scarcely ask the intelligent reader which is most worthy of his patronage.

A. W. C.

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TEMPERANCE.

INDEPENDENCE, Mo., July 13, 1853.

DEAR BROTHER CAMPBELL: During the last ten days I have been laboring in this place. Upon my arrival, I found the congregation, to some extent, cold and lukewarm—a spirit of indifference very generally prevailing. Upon inquiry, I have no doubt but this state of things has been induced by several difficulties of quite a serious nature, in which the church has been imbued for a year or two past, but of which she is now happily relieved. Among the causes that have retarded the progress of the cause, I regard as a very prominent one the defection of B. W. Todd, formerly an active and zealous member and elder of this church. Some two years since he was cut off from the fellowship of the congregation, for keeping a bar for the sale of liquors, in the hotel of which he was proprietor, for selling liquor on the Lord's day, and for giving balls and dancing parties at his house. The determination to separate him from the church was not formed until divers efforts had been made to induce him to abandon these practices, so obviously inimical to the spirit of Christianity, and so destructive of piety—not until he had repeatedly refused to hear the admonitions of the church through its officers, nor even then, without the sacrifice of much feeling on the part of nearly every member of the congregation, for they all, in years gone by, regarded him with warm affection and kindness. But that his conduct was striking a destructive blow at the very foundation of practical piety and godliness in the church, they firmly believed, and they felt that duty to all interests imperiously demanded this course. Since then he has been waging an unceasing and most violent and vindictive warfare against the church, and, I have no doubt, from him it has sustained more injury than from all other opposition combined. To vindicate his course, he has taken the liberty to make free use of your name, and does not hesitate to publish all through this country, with a very boastful and triumphant air, that you *justified* him in *keeping bar* and *selling liquor*, and very *harshly condemned* the action which the church had taken in the case. This he has reiterated again and again. I myself heard it from his own lips; and that I might not misrepresent him, I requested him to repeat to me your position the second and third time. In each case he affirmed that you justified him and condemned the church. Now, there can be no question but that your reputation and the cause are suffering greatly in this city and throughout this country, through his agency. You are held up by him as justifying the sale of intoxicating liquors, and condemning a church as having acted most tyrannically and outrageously, (these, I think, are his precise words,) for putting away from them a man who would engage in such a diabolical traffic. Now, of course your friends here do not believe that he represents you correctly—I presume not one of them; but your enemies are glorying over it, and they say his story seems probable, for you put up at his house when in this city last fall, and also mention him in your "Notes of Tour," with much respect, as *Bro. Todd*, notwithstanding he stands as *excluded* from this church. They say that this renders it highly *probable* that you do not recognise, but condemn, the action of this church, and justify Todd. Now, in view of this state of the case, and in consideration of the fact that these things are being used to the prejudice and permanent injury of the cause, I have thought it prudent to make this communication, so that if you think the importance of the case demands, you may set yourself right, at least before this community. You will not, I know, regard me as impertinent or unnecessarily officious, in calling your attention to this subject. Your friends unanimously think it of such a serious nature as to claim some notice by you, as they feel that the interests of the cause are being materially affected by what they cannot but regard as an unfounded misrepresentation.

Recently I labored about one week in Savannah, Andrew county, in connection with our much esteemed Bro. P. L. Hudgens—29 additions, eight or nine of them by letter, constituted the result of our meeting. On leaving Savannah I repaired to St. Joseph, in Buchanan county, where I also continued one week. Bro. Hudgens was also present, as well as Bro. Wyatt, the very devoted and

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faithful pastor at St. Joseph. Bro. W. also labored very efficiently with us at Savannah. The meeting closed, so far as I was concerned, with 14 additions. Bros. Hudgens and Wyatt continued, but I have not heard the result since I left. From St. Joseph I came to this place, and have been preaching night and day for ten days. Our venerable Bro. Palmer is at home here, and has been participating in the meeting since Thursday last. We closed last night with 13 additions, two of them by letter. The church in this place has been much revived, and the prospects before her are highly encouraging. May the Lord bless us in all our efforts to do good! Fraternally and faithfully,

S. S. Church.

Owing to an accumulation of documents in July, this letter was crowded out, and did not, as we wished, appear in the August number. My opinion in the case alluded to, upon a question of church discipline, was solicited without the name of the parties. I gave some opinion; but certainly not such an opinion as that here reported. I never censured the action of any church for non-fellowshiping either a drunkard or the man that made him drunk. So far from it, I cannot justify any Christian man as a brother, nor fellowship him, who sells at a bar ardent spirits, to gratify a vicious taste. Indeed, no such man, in my judgment, has any part in the Kingdom of Christ and of God. And certainly I would not countenance any man as a brother, nor regard him as such, who could, for the sake of making a living, or any part of it, disgrace his profession by ministering ardent spirits to the votaries of Bacchus, in any way whatever. I am greatly misrepresented, if in any opinion which I gave as to the *management* of a case of discipline, I could be supposed as censuring a church for excluding such persons from its fellowship. With such a man I would not knowingly eat a common meal, much less the Lord's Supper. I presume great injustice has been done me, if any thing that I then said, or could say, on that or any other occasion, could be interpreted into an approval of a course so derogatory, not only to the individual himself, but to the church of which he is a member. "No drunkard," Paul affirms, "has any inheritance in the Kingdom of God." (1 Cor. vi. 10.) He even goes farther, when he inhibits a Christian man from even eating an ordinary meal with one calling himself a brother, who is a drunkard. A Christian man may keep a tavern with all good conscience, provided only, that he in no way deals out inebriating liquors to those who sojourn with him. These have long been—I might say always have been—my fixed principles and views on these premises. A. C.

EDITORIAL NOTICES.

Somerset Collegiate Institute.—This institute is a grand desideratum, and worthy of the patronage of all the brotherhood in Pennsylvania. Our Bro. Loos, so well qualified to preside over it, has, by the most praiseworthy liberality of the church at Somerset, been constrained to refuse a very liberal proposition from brethren and friends in St. Louis, to co-operate in a literary institute in that city. We are sorry that we have not room at present for its profile, but will promise it a place in our next issue.

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GREENVILLE INSTITUTE.—We would call the attention of our readers to the advertisement on our cover, touching Bro. S. G. Mullins' Greenville Institute, for young ladies. We are glad to see it on foot again, after so severe a calamity. We need not say any thing in commendation of this Institute. Its reputation is commensurate with Kentucky, and extends beyond its confines.

THE PARLOR MAGAZINE.—There has been laid on our table the second number of the "Parlor Magazine," conducted by Bro. Jethro Jackson, Cincinnati, Ohio. It is a beautiful monthly, elegantly executed, containing 60 large octavo pages, and filled with much good matter, both in prose and poetry. Its terms are—for one copy, per annum, $2; five copies, $9; ten copies, $17; twenty copies, $30; thirty copies, $40; fifty copies, $50.

This work and Bro. Challen's "Ladies' Christian Annual," Philadelphia, will occupy the same field. True, the engravings in the Annual, its beautiful wood cuts, and the rich vein of poetry, are very attractive attributes. The Parlor receives both ladies and gentlemen as occasional inmates, and provides a suitable response for both. But for the ladies, the Annual is admirably furnished. They love the beautiful in men and things, as well as the useful. Good reading, very pleasant repasts, are displayed in good style and with much variety in both. They are not logical competitors—they are merely rhetorical. The head and the heart come in for a share in each. They may advantageously and socially lay on the same table, and occasionally on the same sofa. But I think the two are enough for the whole nation of ladies and gentlemen. And as the gentlemen read many weeklies and monthlies, the ladies should at least have one in the very best style, especially for themselves. What a felicitous and social age have we fortunate pilgrims found in the last half of the 19th century!

"THE JERUSALEM MISSION, under the direction of the American Christian Missionary Society, compiled by D. S. Burnet, Corresponding Secretary. Cincinnati: American Publication Society—1853."

Such is the title of a neat duodecimo volume, giving, in an epistolary form, a succinct narrative of the mission from its incipiency till now. It will no doubt be an acceptable offering to the friends of the mission, although many of them may have read all, or nearly all, that has appeared on the subject in the Christian Age. A consecutive reading of all the correspondence will, no doubt, give fresh interest in the mission. The profits of the sales, we learn, go to the missionary fund. We will not, then, continue our intended publication of the letters in the Harbinger, as the correspondence is now accessible to all for one dollar, which, after paying expenses, is consecrated to the mission.

"BIBLE QUESTIONS, designed to aid Sunday Schools and Families in the study of man's only guide to a Happy Immortality, by L. L. Pinkerton, M. D., vol. 1. 'The law of the Lord is perfect, converting the soul.' Psalm xix. A. D., 1853."

Such is the title and the object of this excellent manual for Sunday Schools and families. It is a book much wanted every where, and merits, in a high degree, the patronage of all teachers of Sunday Schools and heads of Christian families. It must have cost its indefatigable author a large amount of labor and care to bring it so near to perfection in a first effort. Both judgment and

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taste characterize it as a first offering. The first volume contains 142 pages, and extends to the times of Ezra and Nehemiah.

Its classification of subjects, and its references given to the Christian institution, are generally very happy, and throw before the juvenile mind large classes of well assorted facts and documents, for constant reference to the grand design of the three dispensations of the remedial system, as developed in the New Institution. We recommend it to all Christians, without reference to sect or party, as purely catholic and free from any sectarian bias.

I THANKFULLY acknowledge the favor of newspapers and communications from New Zealand, San Francisco, England and Ireland, during this month and many other documents, some of which are yet on my table, but will come off in turn.

☞ We have many documents and communications on hand, reluctantly deferred. They will all find egress in due time. We hope to have our files posted in our next issue. Articles deferred, will still be new and interesting in their day and generation. A. C.

NEWS FROM THE CHURCHES.

OHIO.—Bro. A. E. Strickle, of Wilmington, under date of August 6th, reports an accession of 50 members, through the labors of Elder D. S. Burnet, to the congregation of that place.

KENTUCKY.—Bro. P. Wise, of Ohio county, July 25th, reports the organization of a church of 25 members in the vicinity of Cromwell. At Liberty, some eight or nine miles west of this place, 3 additions were obtained—two by confession and one from the Baptists. Bro. S. G. Marshall was assisted by Bro. Dr. J. H. Smith, at the former place. Since the church at Cromwell was organized, there have been not less than 22 additions—in all, 47 members. All gained by the labors of Bros. Marshall and Smith.

Bro. J. Henshall, writes us from Lexington, under date of June 7th, as follows: "My last notice for the Harbinger, told of a good meeting at Providence, with 81 additions. Soon after that meeting I was sent by the Board of Managers of the State Meeting, on a tour of two months, through the Green River country. My labors were arduous, but my pleasure was great, in meeting so many faithful followers of Christ wherever I went. I passed through many counties, towns and villages, and preached to large and attentive audiences. The result of which, together with aid from other brethren, was 30 or 40 additions. I met and traveled some three weeks with our Bro. Dr. B. F. Hall, and we talked over our travels and labors for the last twenty years, the length of our acquaintance. I passed through and preached in Louisville, Elizabethtown, Glasgow, Bowling Green, Russelville, Elkton, Trenton, Lafayette, Cadiz, and Hopkinsville, and found many true disciples, many of whom were Old Virginians—intelligent, hospitable and zealous, as her children generally are. At Christmas I gave up the care of the church in Lexington, and preach now at four churches—Republican and Macedonian, in Fayette county; Nicholasville,

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in Jessamine county, and Richmond, in Madison county. I never had work more to my liking, than I have this year. In January I made a flying trip to Franklin, in Indiana, and preached once at Edinburgh on my way. I preached for about a week, and took the confession of a man who had been a Catholic the night before I left. The cause in Kentucky may be considered healthy at the present time, and the prospect is good for a rich harvest this summer. Three weeks ago I went to the aid of Bro. John A. Gano, at Antioch, in Bourbon county. There were 5 good additions at the meeting. After preaching in Richmond, on the fourth Lord's day in May, I struck across the country through Garrard, Boyle, Marion, Green, Hart and Barren counties, to Glasgow, and preached a week, day and night, and had 7 additions. Thus I traveled 300 miles, preached 18 discourses, and visited many saints in Richmond, Lancaster, Danville and Glasgow, in sixteen days. 'The night cometh when no man can work.' I have just seen Father Creath, who is 76 years old, and blind, and he tells me that he has just returned from two meetings—one at Athens, and the other at Mt. Zion, in Clark county, where, in company with Bro. Wm. Moreton and Bro. R. C. Ricketts, they had 23 additions at one, and 18 at the other meeting. We have several protracted meetings in prospect, of which we hope to make cheering reports."—[Bro. Henshall is not to be condemned for *egotism*. His *I* and *my* are mere words of course. We would not, therefore, have our readers to be censorious in meeting with these personal pronouns so often in his communications.—A. C.]

TENNESSEE.—Bro. Jesse L. Sewell, of Meigsville, July 31st, reports the results of his labors since the year 1849. The field of his evangelical labor was the counties of White, Jackson, Smith and Dekalb. Three churches, numbering each upwards of 30 members, were planted, besides enlisting many others at other churches—making in all some 275 additions up to the above date.

GEORGIA.—Bro. A. B. Fears, of Griffin, under date of August 2d, reports 6 additions—four confessed, and two united with us from the Baptists. The people heard with much interest, and had not other appointments interfered with the continuance of the meeting, many more would probably have united.

TEXAS.—Bro. H. Thomas, of Austin, under date of July 4th, reports, since he last wrote, 7 additions—at Lockheart 3, at Austin 3, and at Cedar Creek 1. Bastrop and Caldwell counties promise to become a fruitful field. At present the soil is only being broken up, and though but little seed has been sown, yet enough to indicate a good soil, that will amply repay the laborer. Bro. Thomas is the only evangelist in this field known to us. We hope to hear of others shortly coming to his aid.

N. B.—The brethren of Texas are hereby advertised, that an annual meeting of all churches and brethren West of the Brazos River, will commence on Friday before the first Lord's day of November, which meeting will be held with the church in Georgetown, Williamson county. The churches will please be prepared to report their number and progress to this meeting, by their messengers. Those who cannot attend will please report by letter.

PENNSYLVANIA.—The church at the Dutch Fork of Buffalo Creek, during their protracted meeting closing the latter part of July, gained some 4 additions. Bros. Myers and Berry were the evangelists.

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At M'Keesport, 1 lady confessed the Lord—Bro. Pyatt spoke on the occasion. The brethren and sisters were much refreshed during the meeting at Hannahstown, which continued some three or four days—Bro. L. R. Norton ministered on that occasion. Bro. Darsie will conduct their next monthly meeting in July. The meetings on Lord's days are large, and the audiences most attentive.

INDIANA.—From the "Christian Age" we learn that 13 persons have been recently added to the church near New Castle. Among the number was David Trowbridge, in his 86th year, who was led into the water by his son, Elder J. B. Trowbridge, who ministered on the occasion. At Little York, 4 persons previously immersed were united to the church. At their late protracted meeting 8 others were added, after having made the good confession. Bros. Weddell, J. E. Noyes, A. Hubbard, and S. W. Leonard, held forth the living word.

OBITUARY NOTICES.

DIED, on the 26th of July, 1853, at his residence near Paris, Mo., Dr. SAMUEL CROW, in the 56th year of his age, after a short illness of three days. He died in the full assurance of the hope of the gospel. Bro. Crow was a generous patron of that literature that is needed to defend, illustrate and advance the cause of a pure primitive Christianity. He left a numerous family, as well as a large circle of friends, to lament their loss. In the church his place will not soon be filled, for even here the graces which should adorn every Christian, are but rarely exhibited.

On the 23d of July, departed this life, in the 19th year of her age, Sister VIRGINIA TOMLINSON, daughter of Mrs. Theron H. Bakewell, of Elizabethtown, Marshall county, Va. Of an amiable disposition and of retiring manners, she was admired and beloved by all who knew her. With meekness and in the exercise of Christian faith and patience, she endured her protracted sufferings, which had continued for more than a year, and without a fear did she, at length, commit her spirit to the keeping of her gracious and faithful Creator and Redeemer.

Bro. WM. H. HILL, was born in North Carolina, raised in Tennessee, where he resided for 64 years. In early life he joined the Baptist church, of which he was a worthy member for 15 years. Afterwards, having "heard and learned the way of the Lord more perfectly," he united himself to the Disciples, and for the last 25 years had been a pillar in the church of the living God. Six months prior to his death he had removed to Austin, Texas, where he terminated, in peace, his earthly pilgrimage.

ANNUAL MEETINGS FOR SEPTEMBER.

Summit County Meeting, Stow, Ohio, commences on Friday, the 9th of September.

Lorain County Meeting, North Eaton, Ohio, commences on Friday, the 16th of September.

Brooke County (Va.) Co-Operation Meeting, Wellsburg, commences on Friday, the 23d of September.

Belmont County Meeting, at Stillwater, Ohio, commences on Friday, the 30th September.

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THE

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VOL. III.] BETHANY, VA., *OCTOBER*, 1853. [No. X.

CHURCH EDIFICATION:

An Address delivered before the Kentucky Convention, held at Harrodsburg, Ky., September 28, 1853.

BELOVED BRETHREN AND FELLOW-CITIZENS:

PREACHING the gospel and teaching the converts, are as distinct and distinguishable employments as enlisting an army and training it, or as creating a school and teaching it. Unhappily for the church and for the world, this distinction, if at all conceded as legitimate, is obliterated or annulled in almost all Protestant Christendom. The public heralds of Christianity, acting as missionaries or evangelists, and the elders or pastors of Christian churches, are indiscriminately denominated *preachers*, or ministers; and whether addressing the church or the world, they are alike *preaching*, or ministering something which they call *the gospel*.

We have a third class of *Divines*, or *Doctors* of Divinity, who read lectures or deliver orations, on the philosophy of Christianity, to schools of Divinity, to churches, and often to promiscuous assemblies, without being able to make a single Divine, much less a *Doctor of Divinity*. Colleges, or literary and scientific schools, alone create *Doctors of Divinity*, and that, too, without examination had. Even the Divinity schools of modern times assume not, nor are they privileged by law, civil or ecclesiastic, to create a *Doctor of Divinity*. It is wholly an *honorary* degree, and so often abused or misapplied as to make it a very slim and doubtful honor to any man.

These men, at least many of them, with all "their blushing honors

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thick upon them," seem to have never learned the difference between *preaching* and *teaching* Christ—his person, mission, and work. Yet we are informed that his Apostles, "daily in the temple, and from house to house, ceased not to *teach* and *preach* Jesus Christ." They *preached* Christ to the world, and they *taught* his gospel and its institutions to the churches which they had gathered, or to the households they had converted. The Commission itself, as reported by Matthew, explicitly and fully lays out their work.

Its preamble and contents are, with great perspicuity, definiteness and authority, summarily set forth in the following words: "All *authority* in heaven and earth is given to me. Go you, therefore, and convert," or *make disciples* out of, "all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and behold, I am with you always," or all the days, "to the end of the world," or to the conclusion of this age.

No commission ever given transcends this one in definiteness, perspicuity and authority. They were to convert the nations by preaching to them the gospel and baptizing them that believed it. They were then to create schools and colleges; in other words, they were to institute communities, erect houses or habitations for God, through the wisdom, the grace, and the influence of the Holy Spirit, who was to become the *guest* of these new habitations of God, as his permanent residence on earth. It is, therefore, called the *kuriok*, or *kyrke*—the church or the house of God—the monumental pillar on which was, and is always to be inscribed, in burning capitals, the triumphs of its Founder—the glories of its King.

These schools were to be filled with none but *baptized disciples*—persons illuminated, justified, sanctified, and adopted into the rank of sons and daughters of the Lord God Almighty. Each school was to have its college of elders or bishops, who were to teach, educate, and direct all the disciples, or members of these churches, and preside over them by their intelligence, their wisdom, and their virtues.

We are not fastidious in the selection or appropriation of names. "A rose, under any other name, smells as sweet," provided, only, it be the flower of Sharon. A school implies a schoolmaster. In a rhetorical license, Paul calls the law "the Jews' schoolmaster" till Christ came. He is the president of the whole college of bishops, elders or teachers, in the great congregation of the saints, or sanctified inmates of the great university which the *great Teacher* himself sent from God founded.

The preacher is a mere solicitor of pupils. The field of his labors is the world—the whole world. In preaching, he does no more than

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to set forth the sovereign claims of the great Apostle and Teacher sent from God. His Divine and human personality, his official splendors, his august titles, his personal charms, his condescending grace and loveliness, are the themes on which he delights to dwell. When he succeeds in this, his appropriate mission and commission, and consummates his work by immersing them, soul, body and spirit, *into the name*, the dignities, and the honors of the Father, the Son, and the Holy Spirit, his peculiar mission as an evangelist, or *preacher* of the gospel, expires. The church, in a given locality, is formed. He hands to it its charter—the book of the gospel—and only adds, Observe all the institutions, commandments, precepts or ordinances, instituted in this book of the new and everlasting constitution. He sets in order "the house of God"—"the pillar and monument of the truth." They select, by their suffrage, pastors, or bishops; and, as public functionaries, their own deacons, or ministers of business and of mercy. These elders, or seniors in the faith, are ordained to teach, instruct, and preside over all its affairs, domestic and foreign. The church is thus and then organized.

The new constitution is handed to them as their supreme law, and every one for himself devotes his mind and his heart to its study and practice. But this community is composed of babes in Christ, of young men, and of fathers. Every body, in heaven and earth, has its head, and heads of departments. It has official eyes, ears, hands and feet. No two of these has one and the same office. It may have a plurality of eyes, ears, hands and feet, and it will have them, if it be perfect and complete as the body of Christ. But the Church of Christ is not any one community meeting in one place, city, or community. It began, indeed, in one place, but it continued not in one place. While meeting in one city—in Jerusalem, the city of the great King—it had then and there, and during its continuance there, its apostles, prophets, evangelists, pastors and deacons. But it did not long continue to hold its meetings there. Samaria received the word of the Lord; Cesarea, Rome, Athens, Corinth, and the Gentile cities every where, bowed, in a portion of their respective population, to the authority of the anointed Saviour. The apostles and evangelists visited them, set them in order, and instructed them how to preserve it. The apostles had no parish. The whole world was their diocese. But every city and province had its church or churches, and these all had their respective colleges and classes of bishops and deacons. The apostles had a universal presidency on earth, as the Lord has a universal presidency over the universe. These societies were, indeed, essentially co-operative as the body politic of Jesus Christ, and, therefore, the many local churches constituted but one Church of

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Christ. He is the head of the whole body. Individual churches, as the individual members of one church, are severally but members of that great body over which he presides, and in which he rules by the holy apostles and prophets. The apostles rule through their respective colleges of pastors and teachers. Hence, elders must rule well, as they are responsible for their respective charges to the great King, to whom they must give account. And hence, again, the churches must, in all matters of discipline, obey them that have the rule over them, as they watch for their souls and must give account to the judge of all. Thus we arrive at the environs of our special subject—*Church Edification.*

We have seen that every church resembles a parish school, with its pupils, teachers, books and tables. Edification, or building up Christians in their most holy faith and hope, is the appropriate business of the church. This is the special work and duty of its pastors and teachers. The apostles ordained that pastors and teachers should devote themselves to this work as their special calling and ordination. While Timothy and Titus were employed by him in distinct provinces of the church, in setting things in order, he gave them special directions full of instruction, and apposite in principle to all those who have the care of churches.

Paul, when speaking of his own special work as an apostle, said to Timothy: "I am ordained to be a *preacher*, and an apostle, and a *teacher* of the Gentiles." This was a broad commission. Hence to Timothy he says: "Till I come, give attention to reading, to exhortation, and to teaching"—not to doctrine, as in the common version, in its appropriated sense; for to the Romans, using the same word, he says, "Let him that teacheth attend to his teaching," as his appropriate business. He must also exhort, and abound in exhortation; he must pray, and continue in prayer; and in all, he must persevere in teaching. And to supply their wants, he adds, "Let him that is taught in the word communicate, in all good things, to him that teacheth."

To take another step in the line of our present subject and object, we must come down from the apostolic age to our own times. It is greatly to be regretted that, in this our generation, what is called the Christian ministry have, in their public ministrations, converted the church into the world, and the world into the church. "Strike, but hear me," as said a noble Athenian. I will explain myself, if not to your satisfaction, at least to your conviction.

Our Pedobaptist brethren have, as far as in them lies, practically converted the world into the church; and we, for the most part, and our Baptist brethren with us, have converted the church into the

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world. A very little evidence, you will say, but, perhaps, too ungenerously, will convince us that the Pedobaptist communities, both Romanists and Dissenters, have, in their respective dispensations of Christianity, converted the world into the church, but it will require a very large amount of evidence to convince us that we and our Baptist brethren have converted the church into the world.

With regard to the Pedobaptists, you will say that the *mother church*, Rome, as she assumes to be called, so confounds the world with the church as to call her nations, as such, "*Christian nations.*" And what do the Pedobaptist churches, but imitate her in calling their nations and people Christian nations, although Rome, in her arrogance, calls them all "heretics"—yes, one and all, "*heretics;*" and, as such, beyond the pale of her communion, and the pale of salvation? Well, so let it be, for the sake of argument. But were we to argue with both parties on their assumptions, we would take their "*christening*" ceremony as identical in both, and show that this their *regenerating* ceremony, makes Christians of all born within the pale of their respective communities. England, Protestant England, in this follows Rome. For in this regenerating ceremony, though verbally disclaiming it, wherein differ Romanists, Episcopalians, Presbyterians, Congregationalists, Methodists, of all schools and denominations of Pedobaptists? Are not all born into the world, in their respective communities, in virtue of the flesh, made members of the church, and inheritors of all its privileges and honors? What else means *Christian* baptism? Hence the cause of their peculiar necessity of always preaching the gospel to their church members, as if yet in the world, to convert them. Their churches, therefore, are, of necessity, to be addressed *as of the world*, and not as those who have obtained like precious faith with the primitive churches.

Baptists, too, while dissenting from their views of church membership, imitate their pulpit exhibitions, adopt their textuary system and their popular themes; and hence are more frequently *preaching regeneration* and conversion to their hearers, than building them up in their most holy faith. But some excuse themselves, saying, *we only speak before them, not to them.*

Not a few of our own preachers, having been educated and trained in their method of sermonizing and addressing public assemblies, and being initiated into that system of Bible development, are, ever and anon, *preaching* the gospel to churches, as if their communities were still to be taught the rudimental elements of the Christian faith. Thus they as virtually convert the church into the world, as the parties already named convert the world into the church, by making uncon-

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scious babes-members of the church without conviction or conversion; without faith or repentance.

In such proceedings as these, it would require more than a medium perspicacity of mind and of biblical attainments to discern wherein *preaching* and *teaching* radically and essentially differ; or wherein preaching and teaching Christ, according to the Christian Scriptures, are properly distinguishable. In argument or debate, it may be sometimes necessary to *declare* the gospel in a church, as Paul did to the church at Corinth. But how marked his style in that case, compared with his usual addresses to unconverted assemblies. Indeed, he does not call it preaching. His words are, "Moreover, brethren, I *declare* to you the gospel which I *preached* to you, which also you have received, and in which you stand, and by which you are saved, if you keep in memory what I have preached to you, unless you have believed in vain."

This is an illustration of the proper acceptation of the apostolic use of these terms. It is a solid and important distinction, which commends itself to every person of discernment. To announce glad tidings of great joy to any people, to speculate upon them, to debate the principles contained in them in a logical discourse, are quite different employments of the faculties, both of the speaker and of his auditory. The *preacher* singly aims at the conversion of his hearers, while the *teacher* intends the development of a passage, a doctrine, a theory; or in vindicating the tenets he has espoused, and wishes to commend to the understanding and acceptance of his people. The preacher reclaims the heart; the teacher cultivates the understanding and enlarges the conceptions of his pupil. The preacher aims at producing *faith* in his auditory; the teacher at imparting *knowledge* to his disciple; the exhorter excites his auditory to action.

Few men possess, in an eminent degree, all these gifts and powers. Hence, let the preacher wait on his preaching, the *teacher on his teaching, and the exhorter on his exhortation.* While standing in the portico of our subject, we would farther premise that, that which emanates from the head of the speaker only reaches the head of the hearer; while that which springs from the heart, reaches the heart. Whether, then, we preach, or teach, or exhort, both the eloquence and the power and pathos spring from the heart. How essential, then, in order to success, that the heart, the whole heart of the Christian orator, be engaged in his work!

Solomon has said that, "he that winneth souls is wise," and certainly he is wise who seeks to win them in the divinely ordained way. Every Christian Church desires, and labors, and prays for enlargement. And every church, in any populous community, that desires

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it, will make it her special business to devise the best means of promoting its own growth; and, in the use of those means, she cannot but grow in her own comforts, and grow in favor and power with God and man.

Church edification is, therefore, a transcendently important theme. For on a church's edification depend, not only its own spirituality, happiness and honor, but its usefulness to the world of mankind. The prosperity, and power, and usefulness of the Church of Jesus Christ, most essentially depend upon its vitality and healthfulness, and whatsoever promotes these, consummates those. From which we assume, *that whatever most effectually promotes the vital power and healthfulness of a church, will promote its own growth, and increase its power with God and man.*

Need I prove *a priori*, or by speculative reasoning, that a Christian Church's vitality, healthfulness, vigor and usefulness, cannot be accomplished or consummated by any itinerant ministry, by any local sermonizing textuary, by a philosophical or speculative essayist, by a fashionable, beautiful, and eloquent orator, or by any plurality of them? By no such means have they ever been, or can they ever be, promoted. There is no royal path to mathematics, a sage once well said. Nor is there any royal road to Christian excellency, whether in an individual or in a community. The king and the beggar must, by their own efforts, acquire the art of reading and writing. There is no hereditary learning, faith, virtue or religion. Every man, in every rank of life, must be a pupil before he is, or can be, a scholar. It is emphatically so in Christ's school.

So far from those churches or communities, that weekly hang in breathless rapture upon the eloquent lips of highly gifted and accomplished essayists, lecturers, orators, sermonizers, excelling others in Christian knowledge, faith, piety, humanity, we can rarely find one among them that will advantageously compare, in these respects, with the shepherd of Salisbury Plains, whose daily bill of fare was his Bible, his hymn-book, and his house of prayer.

But in saying all this, and much more to the same effect, do we dispense with, or despise, Christian learning, science, eloquence, or a Christian ministry! By no means. But we have said—1st. That a church cannot be educated, cannot be vigorous, healthful, and influential for good, by any itinerant ministry. Such is that of the Methodists, the Baptists, and some of the Christian Churches. Some of our brethren have fallen into this custom. And we now have, even in Kentucky, one evangelist for four churches, who pay him for his services according to four independent contracts—the four odd Lord's days in the year being reserved for his own special benefit.

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True, these churches profess to meet at their respective centres every Lord's day, and have severally their respective elders, and presbyters, and deacons. Of these elders, some teach and exhort every Lord's day. Others do not, but assist in cases of discipline. Some, also, preach and teach; or address, in word and doctrine, the strangers present. They differ from the Old Baptists in their economics. The Baptists meeting only when they have a preacher, and, consequently, no communion when he, their preacher, is absent. The Old Baptists are, in these respects, Presbyterians—I mean the American Baptists. The English, Irish and Scotch, are not so.

The Methodists, Congregationalists, Presbyterians and Episcopalians, are differently constituted as to their communion, their baptism, and pulpit services. The Methodist system has little teaching but much preaching, presuming that they often need to be converted. It is represented as an alternation of getting and losing religion, and of losing and getting it again.

The Congregationalists and Presbyterians are, for the most part, in the church before they are regenerated, and much of the pastor's labors are those of a missionary in the church. Sometimes he preaches, exhorts, and expounds the creed, by the use of sundry texts of Scripture. They rarely baptize any one *in* the faith, nor *into* it, but baptize in hope that the subject may the sooner and the better obtain faith.

The Episcopalians are essentially aristocratical or monarchical in nature, in grace, and in the church. If not Calvinistic, they are now Puseyistic. But among them there are not a few noble and evangelical Christians, in faith and theory, whose minds expand beyond the thirty-nine articles and the Rubric. They, too, do not baptize "*into the faith*," but only to regenerate without it. I freely allude to these unfortunate schisms, as an apology for that mode of presenting Christianity to their people, in their pulpit instructions which obtains in these denominations, and to exhort all who labor amongst us from copying their style, or following their methods of public instruction in the weekly labors of their respective sanctuaries. The apostles give no countenance to such operations.

The whole system of public instruction amongst them, is alike at variance with the apostolic method of preaching and teaching Jesus Christ, and with a sound philosophy or theory of God and man, as presented to us in the person of the Father, the Son, and the Holy Spirit; and as exemplified in the Acts of the Apostles and in the Epistles which they addressed to the churches named in the Christian Scriptures.

The gospel was clearly stated by the apostles—first in its facts, then in its proofs, then in its precepts, then in its promises, and then

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in its exhortations, and was then by them addressed and applied to the Jew and to the Greek, to the Barbarian, the Scythian, the bond and the free. The acknowledgment of its truth, and the acceptance of its promises, was then by the apostles demanded on the part of the auditors. As many as believed it confessed it, embraced it, and were baptized into the faith, or "into the name of the Father, and of the Son, and of the Holy Spirit." They were then christianized, and not till then were they *evangelically regenerated*. The regeneration of the schools is a metaphysical speculation, and never did any good to saint or to sinner, but very often did, and now does, much harm to both.

No one can be baptized *into* the name of the Father, and of the Son, and of the Holy Spirit, who has not first perceived, recognised, and in his heart received the Father, the Son, and the Holy Spirit, as presented in the evangelical record—clearly apprehended and cordially embraced them. Thus are they *begotten to* a living hope by the Holy Spirit; and when immersed into these hallowed names, as evangelically exhibited in the gospel, with a full understanding of the mind of the Spirit, then are they *born* of water and of the Spirit, and not till then. No child was ever born *to* his father, until born *of* his mother. These are the facts in nature, and such are they analogically applied to the Christian Scriptures.

Jesus himself was not born of God till born of his mother. "Therefore," said an angel to his mother, "that holy offspring which shall be born of thee *shall be called* THE SON OF GOD." Till then there was no only begotten Son, no proper Son of God in the universe. Though "in the beginning was the WORD, and the WORD was with God, and the WORD was God," he was never, till born of his mother, *called*, nor *in fact* was he, THE SON OF GOD, the only begotten of his Father, full of grace and reality.

Our orthodox and heterodox contemporaries have spoken and written against this presentation of the grand mystery of regeneration for as long as the whole life of Jesus Christ on earth, and what have they done? All that they can do! The glorious truth still onward marches, "as a strong man rejoicing to run his race."

When citizens of Christ's Kingdom, then are we properly called "the sons and the daughters of the Lord God Almighty." And "because we are" so christianized and are "called sons," "God has sent forth the Spirit of his Son into our hearts, CRYING," with its first breath, "*Abba!* Father."

Now these sons, "as new born babes desire the sincere," or pure, "milk of the word, that they may grow thereby." Hence the church is both a *nursery* and a school. And hence, Paul fed his young converts with the pure milk of the word of life; and so ought all who

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labor with him in the great work of "bringing many sons to glory"—to the fulness of the stature of perfect men in Christ Jesus.

We are now come to our proper subject. But having come to it in this circuitous direction, church edification becomes an easy and an intelligible subject. The flock which the Lord has purchased with his own blood, are to be fed on the pure milk of the word, with the bread and the water of life. We are not to dole it out in morsels at a time, as is doled the divinity of the schools—the philosophic and speculative dogmata of an heterodox or an orthodox theology.

Apostate Christendom—alias, sectarian Christendom—after the dicta of the Greek and Roman schools, has long been doling out its minute portions of a metaphysical theology, which, like crystals of ice—not so pure, indeed, but quite as chilling—have frozen the genial current of the life Divine, and filled the world with a death-like chill, occasionally succeeded with a burning zeal for something called orthodoxy.

The Patriarchs and Jews had a *theology*, to which is now added a *Christology*. The pure theology of the Patriarchs and Jews, is, indeed, all embodied in our Christology, as fully and as demonstrably as God was manifest in the person and mission of the Lord Jesus Christ. With us, indeed, there is but one God, the Father, of whom are all things; and our Lord Jesus Christ, by whom and for whom are all things."

We are not simply Deists, nor Theists, but Christians. The New Testament is, from its Alpha to its Omega, Christology, being a consecutive discourse on the person, offices, life, death, resurrection, ascension, and glorification of Jesus Christ, his begun reign and kingdom in this world, with its whole destiny. This is the proper study of Christendom—the appropriate teaching of the church.

We have the same theology which the Patriarchs and Jews had. With them, we believe in the same God—the Creator, Moral Governor, and Proprietor of the Universe. With them, we believe, admire, and adore the same Divine Father. But, being now under the government of Jesus Christ, we live under a pure Christocracy, and, therefore, we have a *Christology*, too.

In *teaching* Christology we do not teach Theology. We teach Jesus the Christ—his Divine and human personality—his official fulness and glory. We regard him as our Prophet, High Priest, and King—the Saviour and Judge of mankind. We *preach Jesus the Christ*, to convert the world. We *baptize* into his death, burial, and resurrection, to bring into the church. We then *teach* Christ to edify and perfect the church. For the perfection of the church, the doctrine of Christ is developed and inculcated. The Lord's day, the Lord's

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supper, are celebrated; the Holy Scriptures are read and discoursed upon, accompanied with social prayer and praise. Exhortations, reproofs, admonitions, as the occasion demands, are tendered, and an eldership, and a diaconate, are, for these very purposes, ordained.

Such is our outline of the institutions to be observed, and the ordinances to be obeyed and enjoyed. But how are all these things to be done in decency and in order, to the glory of God, to the honor of the Lord, to the edification and comfort of the church, and to the illumination, conviction, and conversion of the world? This is an important inquiry. This is the great practical and highly important question. To it, then, we must devote our most profound consideration. In the first place, then, it is quite a different work from *preaching the word* to the world to convert the world. For that work, a *preacher*, or an *evangelist*, is commissioned. For this, an accomplished *episcopacy*, or eldership, must be instituted, according to the apostolic directions, and with the prescribed qualifications.

The church members must punctually attend. They must not forsake or neglect the assembling of themselves together on the first day of the week.

They should carry with them, or have in their pews, the Holy Bible, and attend to all the readings, teachings, and exhortations of the eldership, book in hand.

The historical books, or the epistles written to the churches, should be taken up in order by the elder who officiates, who, of course, is apt to teach, and qualified to instruct the congregation.

The lesson for the day should be known before, and studied through the week. Several chapters may sometimes constitute but one lesson. A part of a chapter, a parable, a single paragraph, may furnish an adequate theme for one meeting. These portions, in regular sequence, read in the closet, or in the family, should always be preparatory studies, with reference to public meetings, for edification.

A lecture of half an hour, more or less, should be prepared by the President of the day. A brief exhortation is always opportune. It may, at proper intervals, be exceedingly interesting. The discretion of the presiding officer of the day must give direction to all its exercises.

No law or precedent is given in the New Testament for the exercises of the church at any one meeting or for any one special occasion. Certain duties are enjoined on the elders or bishops of churches, which indicate these, and these are necessarily varying with the condition and attainments of a church. Here, and here pre-eminently, is the field and province of human prudence.

In preaching the gospel to convert the world, we do not, nor did

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the apostles and first preachers, always preach one and the same sermon. In writing epistles to the churches or to individuals, named in the Christian Scriptures, the apostles did not write the same things in every letter, nor do we, when addressing Christian communities now. So in teaching a Christian Church, we neither always teach the same lesson, nor in the same manner. But we address old men, young men, and children, as such, and on such topics as their attainments and the occasions may require.

No science, no art, is taught in schools of science or in schools of the arts, useful or ornamental, as the Christian Scriptures or the Christian doctrine—the Christian faith, piety and morality, are taught in the pulpits and in the sermons of modern Christendom. Not one Rabbi in one thousand, either intends or expects his church ever to graduate in Christian learning, or in the knowledge of the Christian Scriptures. "Ever learning, but never able to arrive at the knowledge" of the Christian text-book, seems to be the doom and destiny of every community that lives and dies under the textuary theologues of the 19th century. The *five points*, or the thirty-nine articles, may be taught and learned in Sunday schools or churches; but what church in any community understands Paul to the Romans, or Paul to the Hebrews?—! If Methuselah were to live again his nine hundred, sixty and nine years, and to spend them all in one community, under the textuary system of the best Protestant sectary amongst us, *listening* to him as our auditories do in Protestant churches, could he say, "I understand the volume?"

But we are told knowledge is not every thing. True; it is only one thing. But what a man does not know, he cannot enjoy. There is a measure of it, and a goodly measure of it, attainable, and that is more precious than rubies. Of all knowledge, that sometimes called Divine knowledge, is transcendently valuable; for "it is eternal life to know the only true God, and Jesus the Christ," said the great Teacher. Compared with the best attainments of man, Solomon, the preacher, has said, "Knowledge is more to be desired than they all." "Wisdom is a defence, money is a defence; but the excellency of knowledge is that wisdom gives life to them that have it."

But this is gratuitous. The value of the revelation of God can never be told. And so broad, so deep, so high is the revelation of immortality bestowed upon us, and so rich the grace vouchsafed in it that we may daily grow till we attain the measure of the stature of the fulness of Christian knowledge, and of perfect, or full grown men, in Jesus Christ.

Were a church furnished with an adequate and competent eldership, or even with one Timothy, or one Titus-like minister of the word,

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who could teach the wholesome doctrine of Christ, and direct the inquiries of its membership in their readings and examinations of the Christian Scriptures, and occasionally himself teach, exhort, and importune its members, from house to house, to grow in this Christian knowledge, that they might grow in grace—in favor with God and mankind; then, indeed, "They would revive as the corn, they would grow as the vine, and the odor thereof would be as the wine of Lebanon." Then, indeed, many would come and say, "Let us go with you, for God is in you of a truth." In the language of the Prophet, The Gentiles, "the Egyptians, the Ethiopians, the Sabeans, men of stature shall come over to thee, and they shall be thine. They shall fall down to thee; they shall make supplication to thee, saying, Surely God is among you, and there is none else." We will go with you—"your people shall be our people, and your God shall be our God."

But this result we cannot expect from a monthly visit of an evangelist, who, for the time being, converts your church into a missionary field, addresses a promiscuous assembly, convened to hear a textuary speech, and, perchance, a few to hear the gospel, or some doctrinal exposition. There is, said Solomon the Wise, "*a time*," and we add, *a place*, too, "for every purpose and for every work." And again he adds, that every thing is beautiful in its own season; or, rather, "for every thing there is a season, and a time for every purpose under the heaven." In our labors, indeed, we will say with Paul, Be instant, in season and out of season. But he does not say, preach and teach out of season, as half the so-called Christian ministry are doing, and long have done, until half Christendom; nay, half adult Protestantdom; nay, the most devout and religious part of that half know not, with any assurance, whether, as yet, they themselves are truly and evangelically converted to God, or born from above.

I know but few model churches, and very few model preachers. I do not profess to be a model preacher, nor a model officer of any sort; for I do a little of too many callings, and cannot do that little well. A philosophic poet once said—

"We want but little here below, nor want that little long."

With equal truth I say, We do but little here below, and do that little wrong. Still, we aim at perfection, but our arrow seldom strikes the centre. I much wish to see a good preacher, a good teacher, and a good exhorter. But a still greater rarity would it be, to find all these in one personality. Teaching Christianity from its only text-book—the New Covenant writings—is, so far as *teaching* is concerned, like teaching the theory and practice of medicine—you

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must have the subject before you. But our's is a *living* subject; for though dead, the apostles yet speak to us. Their writings, biographical, historical, didactic, epistolary, exhortatory, must be read, studied, pondered upon, prayed over, memorized, and uttered with a Divine unction, in godly sincerity and love. Then they will tell with good effect upon all who have an ear to hear and a heart to receive. Our Bro. Walter Scott, whose praise is in all the churches, is one of the best living preachers that I know, especially when in good health and in good spirits. We have many very fluent, ready, and eloquent speakers. Some of them are too fluent, and want unction. We have also many admirable lecturers, but few of them profoundly read in Scripture exegesis. But these are annually increasing. We have no school of the prophets, and few teachers for such a school. But we have a large assortment of good materials.

The goodness, the evidence, and the superexcellency of the cause we plead, have given to all who plead it a sensible and an appreciable superiority over all the textuaries—from all the metaphysically orthodox textuaries, lecturers, and sermonizers of the living age. Its progress, its success, and its power, are ample proof of these assertions. A yet living Episcopal Bishop once said, Give to us such preachers as "the Reformers," with our sound doctrine, and we could take the world. But we say, Give us the ears of these liberal Episcopalians, and a still better disciplined ministry, and we could take the world, and these good Episcopalians, too.

The proper literary, scientific, and biblical education of our heralds, and the Christian education and discipline of our churches, with our views of the gospel and of the Church of Christ, and we could go forth in this wilderness of theory, of error, of heresy and discord, "fair as the moon, bright as the sun" in a morning without clouds, "and terrible as an army with banners."

Fight on, you conquering souls, fight on,
And when the conquest you have won,
Then palms of victory you shall bear,
And in his triumphs have a share,
And crowns of glory ever wear,
To endless day.

A. C.

PIETY AND MENTAL GROWTH.—An hour of solitude, passed in sincere and earnest prayer, or the conflict with and the conquest over a single passion or "subtle bosom sin," will teach us more of thought, will more effectually waken the faculty and habit of reflection, than a year's study.

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"THE BIBLE A PACK OF LIES."

DIALOGUE BETWEEN AN INFIDEL AND HIS CONSCIENCE.

Infidel.—The Bible is "nothing but a pack of lies."

Conscience.—You seem very much troubled with the falseness of the Bible. You never give yourself the trouble to dispute the truth of any other books, be they ever so false, if they have nothing to say of God, religion, heaven and hell. If the Bible is "nothing but a pack of lies," let it alone, to share the fate of all other lies. Why spend your time and breath in trying to persuade your neighbors and friends that the book is false?

I.—But I hate to see other people imposed upon, and made fools of by the book.

C.—What hurt does the Bible do your neighbors who believe it? Does it make them bad company for you? Does it corrupt them, make them dishonest, disorderly members of society, unkind to you, and others about them, and to each other? Can you not depend upon the word of any of these people who believe the Bible, as safely as upon the word of one of your brother infidels? And tell me honestly, do you not find yourself sometimes secretly reposing more confidence in one of these praying, Sabbath-keeping, church-going, Bible-reading people, than in the generality of the men who join you in scoffing at the Bible, and who never pray nor observe the Sabbath, nor go to church, nor concern themselves in religion? If these things are so, then you do not, after all, really believe that the Bible befools your neighbors, or any body else. But if you pretend to be a man of common honesty, you had better not say so.

I.—But I KNOW the Bible is not true.

C.—Please to bear in mind, that assertion is not always argument or evidence. Say it as often, and roundly, and angrily as you please, that "the Bible is all a pack of lies;" your repetition of your opinion that it is so, does not make it so. You must bring your proofs that the Bible is false. You are as great a fool as any of your neighbors, if you believe what you say. And more than this, "he that believeth not, God hath made him a liar;" you are a liar yourself, unless you make good your charge of falsehood upon the Bible.

I.—But I have read the writings of Paine, and Hume, and Voltaire, and other learned and talented men, who have studied into the matter more than I have, and they all pronounce the book false, and not fit to be believed; and they give their reasons for not believing it. And there are also some of my neighbors who have read the writings of these men, and they say they see not how these people who call themselves Christians, can get away from the arguments of these men. And one of my neighbors says he has gone through what is called "experimental religion," and found that there is nothing in it. The Bible is all false, and religion is nothing but a delusion; that's my opinion upon the matter.

C.—What a logic! "Other men say the Bible is not true, and I think as they do about it;" therefore, "the Bible is a pack of lies." Really, sir, you are a greater paragon of credulity than any Christian on the face of the earth. A Christian never believes the Bible on-

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such slender grounds as you disbelieve it. He has REASONS for believing it—abundance of them; he is ready to give them, and is not ashamed to tell them. They are his own reasons, too; not borrowed, as yours are, not derived from the say-so of ministers and doctors of divinity ever so pious, and learned, and wise. They are reasons which he sees, understands, and feels in his heart. But, one question let me put to you—"What if the Bible, after all your disbelief of it, should turn out to be true?"

I.—But it cannot be true. I do not believe it ever will turn out to be true. Paine, and Hume, and many others, say that it is nothing but a book of fables and falsehoods, fit only for women, and children, and priests, and that's my opinion, and it is an opinion gaining ground in the world.

C.—Hear me, I say. What if, after all, the Bible should prove to be true! what then will become of you, and Paine, and Hume, and Voltaire, and all the rest of the infidels? Look at the fearfulness of the truths of the Bible, in their bearings upon you and them, and all other men who reject the Book. If, when you die, your soul awakes in that now disbelieved Eternity, and in the presence of that God of whom the Bible teaches, you will be compelled to believe things at which you now endeavor to laugh and scoff. You will find yourself in the solemn and awful presence of the God you have denied, and whose book you have called a collection of falsehoods; will find that you are going to "stand before the judgment seat of Christ;" that there is a heaven which you are unfit to enter, as being an enemy to Him who built it; and a hell, from consignment to which there will, for you, be no escape. You will then find that you have gone too far for the possibility of a reconciliation with God, whom you have offended; that you cannot step back into this life, and upon the ground of probation and hope, try again for your destiny. You, and the men who have deceived you, and those whom you have deceived, and among whom you have indulged yourself in railing at religion and the Bible, and the God of the Bible, will be serious then. The terror of finding yourself in the presence and within the power of a holy and just God, will have put an eternal finish to your skepticism, and you will "believe and tremble" forever. You may talk of the strength of the numbers believing as you do, that the Bible is not true. Hear what the God of the Book itself says: "Though hand join in hand, the wicked shall not go unpunished;" and look, too, at the fact, that the unbelief of God is especially declared to be the peculiarly damning sin of the soul, and hell the portion which a righteous God has especially appointed for "unbelievers."

And once more hear me, while I point you to the wording of the Bible: "Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee;" and hearken to the merciful invitations, which even an infidel, yet in this world of hope, may, if he will, accept: "He that believeth on the Son of God hath everlasting life." "Believe on the Lord Jesus, and thou shalt be saved."—*Bible Society Record.*

In all this, strong as it is, there is more conceded to the infidel than he can rightfully, logically, or grammatically claim. No man

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that understands the English language, can rationally say that he *knows* the Bible to be false, or that he *believes* any of its facts to be a lie. His only feasible defence is that he *opines* that it is false, and that, too, because of the peculiar texture or color of his mind. A man, *it is possible after death*, and merely *possible*, could then say, I *know* the Christian Religion is false. But the Devil himself would then tell him that he is a liar; because knowledge is *experience*, and, in the world to come, he will experience that it is as true as he lives.

No more can any living man *believe* the Bible to be a fiction or a fraud, because he has not one solitary proof, or witness, or deposition, from any living or dead man—from God, angel, man, demon, or the Devil—that it is a lie, or a cunningly devised fable. This is the undeniable fact—the true state of the case of every infidel on earth. Teach these ignorant, conceited philosophists, the meaning of English words, as used by educated Englishmen, and they can only fully lisp, I am of *opinion* that the Bible is not true, or a revelation from God. But men of sense never dogmatically affirm that they are certain of any thing which they merely opine. Opinion always ceases when faith or knowledge exists. A man cannot be in two states of mind at one and the same instant; if he opines or doubts, he neither believes nor disbelieves, he neither knows nor can know, he neither affirms nor denies, in that state of the case. I own that, while all solid lexicography sustains me in this view, there are a few loose talkers, and definers of terms, that neither understand what they say, nor whereof they affirm. But no man of sense will lean upon such broken reeds. A. C.

ADDRESS TO THE HOLY SPIRIT.

THE "*Presbyterian Witness*," of Cincinnati—a new witness for Presbyterianism, much superior, as I conceive, to my quondam friend, Dr. Rice, of Lexington memory—has given to his readers an article on praying to the Holy Spirit, which I copy for the benefit of my readers.

"Awake, O North wind, and come thou South; blow upon my garden, that the spices thereof may flow out."—Song iv. 16.

Why do we hear so few prayers addressed to the third person of the Trinity? Perhaps the defect results from a want of acquaintance with him; not so much a want of knowledge, as of influence, intercourse, and love. That the Holy Spirit *should* be addressed, as well as the Father and the Son, is evident from many considerations. The following are deserving of notice:

1. *He is a Divine person.* Acts v. 4, "Thou hast not lied to men,

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but to God." It follows, then, that the same worship is due to him as to the other persons of the Trinity; for whatever may be the distinction, in point of order, there is none, in nature or in dignity, between the three. John v. 7, "These three are one."

2. *We pray to the Father and to the Son distinctly.* Acts vii. 5, 9, "Lord Jesus receive my spirit." 2 Cor. i. 3, "Blessed be God, even the Father of our Lord Jesus Christ." Now, when we address the other persons distinctly, each according to his character, the inference is plain that we should address the Spirit in the same manner; that while we honor the Son even as we honor the Father, so should we honor the Spirit of the Son and of the Father, as we honor both; recognising each distinctly, and putting all on an equality.

3. *He can be offended and dishonored as the other persons of the Trinity.* Is. lxiii. 10, "But they rebelled and vexed his Holy Spirit." Matt. xii. 32, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him." From this it would seem that a personal dishonor, done to the Third Person, is even more awful than to the Second or the First; for "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Spirit shall not be forgiven." By fair inference, then, to pass by or neglect the Spirit, in his personal character, is an aggravated sin.

4. *We expect distinct favors from Him.* While we ask pardon from the Father, we expect the *seal* of that pardon from the Spirit. Eph. iv. 30, "And grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption." While we seek the mediation of the Son, in all the benefits that he dispenses, he informs us concerning the Spirit. Jno. xvi. 12, "He shall glorify me, for He shall take of *mine*, and shall show it unto you." All that is wrought *on* us—our enlightening, regeneration, sanctification, comfort, joy, perseverance, etc., are all the work of the Third Person: surely the least respect we can pay to Him, is to ask him for these favors, especially when we are assured that all gifts are wrought by that one Spirit, dividing to every man severally AS HE WILL.

5. *We have Scripture examples.* Song iv. 15, "Awake, O North wind; come thou south; blow upon my garden, that the spices thereof may flow out." Ezek. xxxvii. 9, "Come from the four winds, O Breath; and breathe upon these slain, that they may live." The connection between the Spirit and the wind, as an emblem of him, is sufficiently exhibited in the events that transpired on the day of Pentecost, when the *house* was filled with the sound of a rushing mighty wind, and the *persons* were filled with the Holy Ghost. Paul invokes the Spirit in the solemn form of an oath, Romans ix. 1; an invocation of the same Spirit we have in the ordinance of baptism; and still another in the apostolic benediction.

These considerations laid together, not only furnish a warrant, but impose a most solemn obligation, to address the Holy Spirit in our prayers. It is very humiliating to reflect, how much this obligation is disregarded, and yet perhaps we should view it as a mercy, that we are restrained from profaning the name of the Spirit, by addressing him without suitable feelings; for unless we possess such feelings, all our prayers are abominations, and worst of all, when addressed to the very Spirit of holiness and love. Let us sincerely attempt a revival of this duty; it tends to the revival of other things; the Spirit may

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return as the rain and dew to the church. Should we feel some embarrassment at first, it will tend to impress us with a sense of our carnality; and this will be something gained, especially when we are coming to a place where it can be removed.

May the Spirit of all grace breathe on the writer and the reader of these lines. Amen. R. H.

Out of the Song of Solomon he brings no direct proof of any worship formally addressed to the Holy Spirit. And these are poetical addresses to the wind. I heard all this in Scotland, more than forty years ago. But our Bible readings and studies have enlarged our conceptions on the office and work of the Holy Spirit. Although we read the volumes of the great Puritan, Dr. John Owen, with all our prejudices in his favor, in my early readings, yet he himself contributed to confirm me in the great evangelical fact, that the Holy Spirit dwelling in the Christian—working in him to will and to do, according to the Divine benevolence, is not a proper object of Christian worship. The evangelical dispensation presents the Father of our Lord Jesus Christ as the object on which our worship terminates. The Lord Jesus himself is our Mediator, and, consequently, our *intercessor*, yet we never importune him to intercede for us, that being his office. The Holy Spirit must possess our hearts, before we can pray or praise God as Christians. Hence, the Christian worship is *through the Son*, and *by the Holy Spirit* dwelling in us, addressed *to our Father* in heaven, upon whom it terminates. The evangelical view, in one sentence, is—We pray *to* the Father, *through* the Son, and *by* the Holy Spirit working in us, and helping our infirmities. This opens a large field of thought, and greatly emancipates the mind of every Christian from the awkward conceptions and embarrassments of the stale scholastic theology of by-gone days. This interferes not with the equal divinity of the Father, Son, and Holy Spirit. A. C.

STUBBORN FACTS.

From the *Christian Union*, published we know not where, edited we know not by whom, (vol. 3, No. 7, July, gives us no data on these points,) we quote the following "Stubborn Facts," which we regard as true, and worthy of remembrance. A. C.

Archbishop Hughes is dreadfully scandalized, because Protestants charge Popery with the crime of smothering from public perusal the Holy Scriptures, and for reasons that Papal priests "hate the light, neither come to the light, because their deeds are evil." The St.

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Louis Presbyterian has collected a few historical facts on this subject, as follows:

Calvin was brought up a Roman Catholic, among priests, and yet he never saw a Bible till he was nineteen years old, though before this he was appointed curate of Pont l'Eveque! Luther, also educated for a monk, saw the Book of Life for the first time in the Augustine monastery in Erfurt. The great Reformer was still a good Catholic, and was twenty years old. We have thus an index of the state of things in France and Germany in the sixteenth century. Let us now look to another Roman Catholic country. Dr. Kelly, writing of the inhabitants of the Island of Madeira, in 1851, says, "In the beginning of my intercourse with the Maderianses, I met few of them who had ever seen a Bible, or seemed to know that the New Testament was written by men who went about with the Lord Jesus when he dwelt on earth." It seems, then, that this zeal for the Bible had not reached Madeira. But let us look at Ireland—pious Roman Catholic Ireland—that a recent article in our neighbor, "The Shepherd," said is the noblest country on the face of the earth. Let us see if they have the nobleness of the Scriptures. If they have this distinction, it is against the will of their priests. Friar Jennings, speaking in the presence of the celebrated McHale, and a number of the clergy, and choosing, no doubt, a theme grateful to sacerdotal ears, discourses in this wise: "As the poison of Bible information is fast falling and spreading in this parish particularly, you ought, by all means possible, to put a stop to the machinations of these heretics; for assuredly, any one who practices the reading of the Bible, will inevitably fall into everlasting destruction." This blessing, then, has not reached Ireland. But if this is the case in the province, how is it in *Rome*, the centre and mother of all? Hear the very competent and carefully recorded testimony of the Rev. H. M. Seymour. He uses this memorable language. Speaking of the circulation of the Bible, he says, "I had one day resolved to test this, by visiting every book-selling establishment in the city of Rome." He went to the "book shop belonging to the Propaganda Fide"—to that patronised by his Holiness, the Pope—to that which is connected with the Collegio Romano, and was patronized by the order of Jesuits—to that which was established for the supply of English and other foreigners—to those who sold old and second-hand books—and "in every establishment, without exception, I found that the Holy Scriptures were not for sale. I could not procure a single copy, in the Roman language, and of a portable size, in the whole city of Rome. When I asked each bookseller the reason of his not having so important a volume, I was answered in every instance, that the volume was prohibited, or it was not permitted to be sold." He goes on to say, "Martin's edition was offered in two places, but it was in twenty-four volumes, and at a cost of 150 francs."

When these facts were urged on an eminent Jesuit, who was professor of Dogmatic Theology at Rome, he said that the scarcity of the book, which he did not deny, was occasioned, not by the prohibition of the church, but by the poverty of the people, who were unable to buy. Mr. Seymour at once offered to furnish any number of Bibles that could be circulated, free of cost. But this was more than the Father bargained for. He, therefore, thanked him for his generous

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offer, but declined it, "as the people of Rome were very ignorant—were in a state of brutal ignorance—were unable to read any thing, and, therefore, could not profit by reading the Scriptures, supplied gratuitously." So that between poverty and ignorance, the poor Italians must go without the Bible. But, "there is a good time coming" for them, when Bishop Hughes establishes a Bible Society for the circulation of the Word of God!

But how is it at home? An Infidel writing to the Presbyterian of the West, published in Cincinnati, on the 4th of last November, used this language: "The German Infidels, the American Infidels, and the Catholics, will come to the polls in solid column, and vote only for those candidates who will, if elected, kick the accursed book out of the common schools. The Bible is destined to become an object of scorn and detestation."

These facts show the principal working of the system, and they place Bishop John, of New York, in a position from which most honest men would shrink. But his Grace has brass enough to bear up against any thing.

"PASTORS."

BROTHER CAMPBELL: I have been noticing, for some years past, with pain and dislike, the manner in which several of our preachers use the term *pastor*, in reference to *themselves*, and our writers and brethren use the term in reference to *them*. Not that it is not a Bible term, and may be used by us now, and applied to a class of officers in the Church of Christ, for it is one, and can be now used with propriety; but let us who are so strenuous (and we ought to be) for the Bible, the whole Bible, and nothing but the Bible, and for "calling Bible things by Bible names," and applying nothing else to them—let us, I say, use and apply the term as we ought, and as did and intended the apostles. The misapplication of the term, is that to which I object.

But in the way in which our brethren adopt it from our neighbors, it looks like an aping after sectarian usage, and which I regard as reprehensible, and to be desisted from, as wholly unauthorised by apostolic sanction.

What is the meaning of the term *pastor*, and how was it used by the apostles? It simply means a *feeder*, or one who feeds; an illustration drawn from feeding sheep by shepherds, and a part of the figure in which the church is compared to a sheepfold, Jesus Christ the great Shepherd, Christians the sheep, and the elders or bishops the "under shepherds;" and was, therefore, applied by the apostles only to this class of church officers—the teachers in the Christian Church. It is, therefore, wholly inapplicable to our evangelists or preachers, as

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such, unless, indeed, they are bishops or elders, as well as preachers, and "labor in the word and doctrine" in the gospel, having been regularly and scripturally set apart to each, by the proper persons, and with the proper forms; and then they are only *pastors* in regard to that office.

The bishops or elders are the true and real pastors, who have the care of the church—rule it, teach it, and feed it with the "milk" and "meat" "of the word" of God. They only, as such, are entitled to the appellation. Nor is it their proper title, or the one by which they are generally or commonly called. Indeed, it occurs but once in the New Testament, and is used only in reference to a part of their office. Bishops, or elders, are the apostolic terms generally used in reference to them, and should be by us now. As to our preachers proper, call them evangelists, or any thing biblical—any thing but pastors, or elders, or bishops, as they are not entitled to these appellations by their office. Hence, they are *misnomers* in their case.

It was somewhat in this way that Popery began—by *assumptions* of title, as well as office. Let us most carefully guard against every approach to it, in any and every shape it can assume; and also against every sectarian modification of it, even if it is under the name and garb of Protestantism, for there is a good deal of real Popery wearing that name! What are many, or most of these sectarian "pastors," but miniature popes, who have assumed and engrossed in themselves nearly all the offices of the church in their one little persons! Let us no longer hear our preachers and our people, in reference to them, talking about "pastors," "pastorship," "pastorate," "pastoral duties," &c. Brethren, "call Bible things by Bible names," and "stick to the old paths."

A PREACHER.

AN ECUMENICAL COUNCIL.

[From the Presbyterian Banner, Philadelphia, July 23d.]

PROTESTANT denominations have many interests in common, as freemen and as Christians; and wise counsel would lead to harmonious action in the preservation of those interests. We have also, both as citizens and as Christians, many duties in common to discharge, towards our fellow-men, and especially toward the Romanists, who are flocking by myriads to our hospitable shores. God is bringing them here for a purpose—not, as we trust, to subvert our liberties and spread the pall of Papal darkness over this fair land; but that they, by us, may be enlightened and converted. In regard to Rome, he is saying to these myriads, "Come out of her;" in regard to us, he says, "Receive these people, and teach them for me."

That they shall come with their ignorance and superstition, is to

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be expected. And that, under Rome's guidance, they shall endeavor to subvert our Protestant free institutions, and to build up the Papacy in their stead, is also to be expected. And Rome's hope of success, in these her efforts, is rational, provided only that she can retain her immigrants firm in her faith, and can train up their children in the same faith and in the same bigotry—rational, we say, from the present number of her subjects in our midst, and, from her power over them, and from her immense hungry European population, whence she can draw her tens of myriads annually, spread them over our soil, make voters of them, command their votes, and place them in our council chambers and in all places of importance.

To hold her people fast, then, and to keep their increase secure, is vital to her hopes; while, to enlighten and liberalize the parents, and to educate and convert the children, is our policy, as it is also our Christian duty. Hence, consequently, on her part, those efforts to exclude the Bible, to break down our system of common schools, and to legalize in the hands of her bishops, in perpetuity, all ecclesiastical property—all churches, parsonages, school-houses, colleges, lands, cemeteries—all purchases, gifts, devises, &c., &c.; and hence, on our part, as Protestants and as members of a Christian republic, there should be wakefulness and watchfulness, and unanimity in co-operation.

Now, we would not repel her immigrants, nor disfranchise her people, nor in any respect treat them as she treats Protestants, when she has the power. We would have no partial laws—no civil disabilities—no bigoted crusades. But we would suggest that, in view of the rapid increase of Romanists, by immigration, in our country, and of their known hostility to the interests of all true religion and all real freedom, it seems important that Christian people should, on true republican and scriptural principles, unite so as to meet and stand the shock which their best interests are doomed to encounter. Every denomination is concerned in this issue. Some of our sister churches are already in deep affliction, in consequence of the insidious and malignant influences of popery among them. And, according to the benevolence of the gospel, those, if such there be, who are exempt from injury or danger, should sympathise with their brethren who are less auspiciously situated.

We respectfully propose, therefore, to our readers, and especially to our editorial brethren in all the Protestant bodies, the consideration of the question, whether a General Council of the American churches might not be convened, with the special object of giving their views as Protestants, and of adopting a uniform line of procedure in defence of those civil and religious interests which are so vigorously assailed, and of devising means by which the gospel, in all its love and power, might be brought most effectively to bear upon the conversion of Romanists?

Such conventions were held in former times, with happy results. It would require no change, or modification of individual denominations, or of their relation to each other. It would require no canvassing of denominational views on other important questions. In such a council, one subject alone must be considered—the interest of Protestantism as opposed to Popery—the interest of freedom as opposed to despotism.

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It is not expected that a measure of this kind could be speedily adopted. It would require time to consider, and duly put it into operation.

The meeting would, of course, not be a conclave of foreign priests and bishops, hatching their secret machinations, but an assemblage of American citizens, ministers and laymen, sitting with open doors, where every man might enter to hear and scrutinize, and where every press might have its reporter, and whence a knowledge of every important proposition would be at once transmitted on the lightning's wing to all the States of the Union. Such a council would be safe. From such a council good only might be expected. "He that doeth truth cometh to the light."

We are aware of difficulties. The council should embrace the sentiments of all evangelical Christians. Who shall call it? How shall it be constituted? Shall all attend who choose? Or shall there be delegates? And shall the delegation be in accordance with the size of the body to be represented? The difficulties may appear formidable, but they should not be regarded as insurmountable. We may, at least, talk of the subject a little. It will be quite as profitable as many another subject which occupies men's attention; and if the council should never meet, there may yet some unanticipated good spring from the discussion.

A meeting of crusaders, or of bigoted aspirants, whether religious or religio-political, could do no good. The bone and sinew of Protestantism would not follow them. But if from our churches generally, there could be brought together a representation of cool-headed and warm-hearted men, in whom wisdom, prudence and love commingled and reigned; if we could have such a council, we should anticipate the happiest results. We should expect, in perpetuity, an open Bible, and a free press, and liberty of speech, and general education, and untrammeled worship, and a kind spirit; and, as a consequence, the conversion of Romanists to Protestantism, as rapidly as they should be born in our midst and grow up with us to manhood. Such influences could not but be effective.

For one, I will vote for such a convention and co-operation as that proposed by the *Presbyterian Banner* of July 23d. Protestantism must purify itself from Popery, and, on broad catholic and evangelical principles, unite all its energies in the great cause of liberty of thought, of speech, and of action, in all that pertains to our civil and religious rites as men and as Christians. A. C.

AMERICAN BIBLE UNION—MEETING AT SARATOGA.

[From the New York Chronicle, of August 20th.]

A MEETING of the American Bible Union was held last week at the meeting-house of the Baptist Church, Washington street, Saratoga Springs. It was called by circulars signed by Rev. Dr. Maclay, of New York, and several other well known clergymen of New York,

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Connecticut and Kentucky. An organization was effected at about half-past ten o'clock, by the appointment of Rev. N. Fox, of Schenectady, as President; the Revs. A. H. Stowel, of Saratoga; T. C. Teasdale, of Washington, and B. N. Leach, of the Madison University, as Vice Presidents, and the Rev. L. S. Livermore, of Fabius, Onondaga county, as Secretary.

On the President taking his seat, the proceedings were opened by prayer.

The Rev. Charles A. Buckbee, of New York, delivered an address. He stated that one object of the Society was a revision of the Bible, under the belief that there were many errors in the present version. The subject of a new Bible organization on the principles of the Union, was first spoken of at the anniversary of the Board of Foreign Missions, held at Hartford some years ago, but then it was thought inexpedient, and the subject was laid over for one year. After a time, it was found desirable to print a translation of the Scriptures in the Burman language, and was agreed to be done by means of a new version. In 1840 the resources of the Society were $40,000. It was then thought about time to enter upon the work of procuring a new and pure version of the Scriptures in the English, for if it was good for Burmah, it must also be good for the sons of Americans; and it was argued that there was some inconsistency in circulating a pure version in Burmah, and an impure one here. About this time it was decided to progress with the work of revision, and a manuscript version, the result of the study of Dr. Cone, of New York, Drs. Conant and Kendrick, of Rochester, and Mr. Wyckoff, was published, correcting some of the most objectionable features of the common version, for the purpose of meeting the objection urged against the enterprise, that is, that it would injure the common version to correct its errors. It was supposed that the Society were about to circulate generally a new and revised Bible. This met many opponents, and at the annual meeting of the Baptist American and Foreign Bible Society, held in 1850, at which some 400 delegates were present, great excitement occurred on the subject.

A large majority of the delegates had been sent there for the purpose of preventing the revision; and after a discussion of two days, during which time but little was said relating to the question, it was voted down. In the election of officers of the Society, every one known to be favorable to the revision of the Bible was discarded but the President, who was retained on account of his age and services; and he told the convention that he felt his heart crushed, and must relinquish his office, and he did so. After this, some nineteen gentlemen, living in and around New York, convened, and with prayer and praise resumed the work by a formation of the Society, which progressed rapidly. The question of revising the Scriptures was put to the most eminent Baptists and Pedobaptists in the world, and they all agree that the thing must be done. The plan for doing it would be given before the close of this convention, and it would be seen that the movement was not a sectarian one by any means. He concluded by moving the following resolution:

Resolved, That a view of the origin and history of the present movement in favor of revision, as now being prosecuted by the American Bible Union, offers ample evidence that the work is of divine origin,

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and that those who walk by faith in the God of the Bible, have abundant assurance of its final and complete success.

The Rev. Mr. Drummond, of Washington county, N. Y., seconded the resolution, and observed that he thought it was the work of God in which they were engaged. It was then put by the chair, and carried without objection.

The Convention then adjourned till 4 o'clock.

AFTERNOON SESSION.

The Convention met pursuant to adjournment.

In the company present were Rev. Dr. Maclay, Rev. H. J. Eddy, Rev. O. B. Judd, editor of the New York Chronicle; Rev. S. Wilkins, Rev. N. B. Baldwin, and Rev. C. A. Buckbee, all of New York; and Rev. W. W. Everts, of Louisville, Ky., and Rev. W. S. Clapp, of Danbury, Conn.

Rev. O. B. Judd submitted the plan to be adopted by the evangelical denominations composing the American Bible Union, for the revision of the English version of the New Testament, which requires that the work of each of the revisors must be subject to the critical examination of the rest, and of such other scholars as have expressed a willingness to assist, and after having been again revised by the authors, with the aid of their suggestions, be submitted to a Committee of Revisors appointed by the Union, for final adjudication upon each word and phrase.

The following was read as a copy of the rules and instructions under which each revisor is to be required to act:

1. The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

2. Wherever there is a version in common use, it shall be made the basis of revision; and all unnecessary interference with the established phraseology, shall be avoided, and only such alterations shall be made as the exact meaning of the inspired text and the existing state of the language may require.

3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.

He went on to combat the objections to the alterations, and said that he thought the existence of the book itself as their only guide, for there was no other, would be sufficient to make the translation received freely and truthfully. He moved the following resolution:

Resolved, That the question of revising the Common English version of the Holy Scriptures, as advocated by the American Bible Union, is deserving of a more thorough examination than the opponents of the Union have yet given it, and that the advocates of revision are worthy of more respectful treatment than they have yet received from brethren differing from them on this subject, and that the change of opinion and feeling which has recently taken place, promises a better understanding of the subject, and a more fraternal spirit.

Rev. Mr. Wilkins, of New York, seconded the resolution, remark-

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ing that a wrong interpretation of the Word of God may be a curse; all that was worth contending for in this life was truth, and he was proud to see that the enemies of revision were giving way and coming into their views.

The chair put the resolution, which was carried, and the convention closed by prayer from Dr. Teasdale of Washington City.

EVENING SESSION.

The evening session was occupied with a brilliant address from the Rev. W. W. Everts, of Louisville, Ky., which successfully combated the objections of those who oppose the revision; and after this the convention adjourned till next morning at half-past ten.

SECOND DAY.

The members of the Bible Union Convention met again on Friday morning, in the Saratoga Baptist Church meeting house, and their numbers were considerably augmented by additional ministers, among whom we noticed the Rev. Dr. Murray, of New Jersey, author of the Kirwan Letters; Prof. Duncan of New Orleans, and the Rev. Mr. Jerrard, of Morrisania.

Before the close of the convention on Thursday evening, the following resolution was unanimously adopted:

Resolved, That it is the paramount duty of the Christian Church of the 19th century, to give to the present age, in our own vernacular, a perspicuous, exact, and faithful version of the Living Oracles of God, as we find them in the Hebrew and Greek originals of inspired prophets, apostles and evangelists.

The Rev. H. J. Eddy, of New York, addressed the convention, glancing at the history of the different translations of the English Scriptures, and arguing that they were such as to requre a further alteration.

On motion, it was agreed to appoint a committee of three to report a plan of organization of a Bible Society, auxiliary to the American Bible Union, in the county of Saratoga, and the Moderator appointed as such committee, Bros. P. R. Waterbury, Saratoga; Deacon M. Thomas, Milton, Saratoga county, and W. H. Batell, Fall River, and they were instructed to report the same evening.

Prof. Duncan, of New Orleans, moved and supported the following resolution:

Resolved, That the history of translations and revisions of the English Bible is ground of great encouragement to this Society, demanding unshaken confidence in the work of revision.

He argued that the knowledge of the Greek language had materially improved since the time of King James, which was two hundred and fifty years ago; and the increased learning of the present day made it positively necessary to have a new translation, because it would not only be a better translation, but much nearer the original.

The Rev. Mr. Jerrard, of Morrisania, seconded the resolution, and was proud of the work in which they were engaged, because he believed it would tend to the glory of God.

The motion was then put from the chair and carried, and, on motion, the convention adjourned till 4 o'clock.

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AFTERNOON SESSION.

The committee appointed to draw up a constitution for the Saratoga Bible Union, auxiliary to the American Bible Union, then brought up its report, which was read and unanimously adopted. The constitution makes the objects of the auxiliary to aid the present Union in procuring a faithful version of the Scriptures, and every contributor is to be a member; of $30 a life member; of $100 a life director. The following are the officers of the Saratoga Bible Union:

President—John A. Waterbury.

Vice Presidents—Rev. J. Norman Fox, Schenectady; Rev. J. B. Drummond, Hartford; Rev. L. M. Mack, Providence; Dea. Edmund Hewitt, Galway; Mr. R. B. Clapp, Ballston Spa.; Dea. Jeames Ladow, Milton; Mr. D. D. A. Green, Greenfield; Mr. Joshua Finch, Schuylerville; Rev. Mr. Eastwood, Glens Falls.

Corresponding Secretary—P. R. Waterbury, Saratoga Springs.

Recording Secretary—Charles Phillips, Saratoga.

Treasurer—S. B. Terwilleger, Saratoga.

Managers—John Marston, John T. Carr, James H. Darrow, W. C. Howe, W. R. Patten, Geo. S. Taber, Samuel A. Ford, Wm. Thorn, Jr., Jared Carter, L. L. Sharp.

The following resolution was then proposed and adopted:

Resolved, That the Board of Managers be instructed to meet for organization immediately after the close of this season of the convention.

Mr. Teasdale proposed the following:

Resolved, That the circumstance which occasioned a separation of the Baptists from the American Bible Society, the discussions which took place at the convention which gave existence to the American and Foreign Bible Society, and the subsequent communications of the officers of the Society, furnished ample grounds for the general belief of its friends that the ultimate design of the Society was to give a pure version of the Sacred Scriptures in all the languages of the earth.

He related the circumstances and the manner in which the original members of the American Bible Union had left the American and Foreign Bible Society, and said they were forced to this step by opposition that refused them the right of exercising their freedom of thought, speech and opinion.

Rev. W. W. Everts seconded the resolution, and showed that it was the object of the American and Foreign Bible Society to revise the Scriptures and obtain a pure version. It was then carried.

The Rev. J. Fletcher, of Dutchess county, then moved the following resolution:

Resolved, That the intelligence and the religious orthodoxy of the people will be best promoted by that freedom of speech and of the press which admits of a full and impartial public action of both sides of every important question that concerns the public, and has not been already discussed, provided such questions do not appeal to the passions, so as not to be counteracted by reason or revelation.

Deacon Waterbury seconded the resolution, and it was supported by W. W. Everts, and adopted.

After prayer by Bro. Cranbury, the meeting adjourned till half-past seven o'clock.

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EVENING SESSION.

The convention again met at 7½ o'clock and opened with prayer. An address was delivered by the Rev. O. B. Judd, and one or two other clergymen made a few remarks, urging the matter forward, and hoping that the friends of a new translation of the Scriptures, would labor earnestly to aid the completion of the work. The convention then adjourned *sine die*.

THE TENNESSEE BAPTIST.

BROTHER CAMPBELL: You may *possibly* be aware, that in Nashville is published a paper denominated "*The Tennesee Baptist*," "*distinguished*," more than for any thing else, by its virulent, moccasin-like hostility to what it has the insolence to call "Campbellism." Although I know how you dislike to notice *such* periodicals, yet a recent editorial in the above-named sheet seems to require *immediate action* on the part of our brethren.

In the issue of July 16th, is the following language:

"The Christian Age (Campbellite paper) corrects a Methodist paper that calls the Age a '*Campbellite* Baptist paper.' You are right, Mr. Franklin. Campbellites are not Campbellite Baptists, and we rejoice you do not claim to be Baptists in any sense, any more than Mormons. We do not consider that there are any more points of identity, or even similarity, between Baptists and Campbellites, than between Baptists and Mormons. We agree in the bare mode of baptism, but touching the design—the most important feature—we differ *wholly* and *irreconcilably*.

"A correspondent of the Age writes: 'Bro. Pinkerton—This Reformation has reached a crisis, and every lover of Christianity should be tremblingly alive to the result.'

"True, Oh Alexander! It has been weighed in the balance and found wanting. Mr. Campbell will live to see his kingdom of water, without the Holy Spirit, numbered with the things that were. The tide of water regeneration, raised by the attractions of moonshine, is ebbing *irresistibly*. Well may they admit that Campbellism has reached a *crisis*. If our readers are not satisfied that Mr. C.'s followers are in a crisis, let them ask them to say whether baptism is for the *actual* remission of sins, as Papists and Episcopalians teach, or only for the *declarative* or *figurative* remission, as *Baptists have* ALWAYS *taught*." [This I deny.] "Or let them ask if the Holy Spirit operates upon the heart of any sinner *before immersion*, and they will again find every 'current reformer' in a 'crisis.' If he answers in the negative, he cannot make any intelligent Christian believe that he is not an infidel touching the operations of the Spirit in regeneration; while, if he answers in the affirmative, he conflicts with all the writings of Mr. Campbell and the writers of the Reformation. Yes, Campbellism has reached a 'crisis' truly, *notwithstanding the capital*

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it has boasted to have made out of its connection with the Revision Association."

These last words, as well as a few above, are italicised by me, and it is upon this subject that I think we ought, as a brotherhood, to take immediate action.

The paper above named *professes* to be a revision paper; and it knows well enough that any connection of our brethren with the Revision Association, *has been sought by Baptists.* This was also the case when money was needed for the purposes of the American and Foreign Bible Society, before the Bible Union existed. Letters were written to us, seeking our co-operation; Baptist agents canvased our State, occupied our pulpits, visited our families, *called us brethren*, and reported most favorably, as well they might, concerning our liberality. The fact that our ministers and their families have been made life-members of the Union, or have made themselves life-members of the Revision Association, have been used as "capital," and with effect, too, by the learned and efficient agent of the Association, in his zealous advocacy of revision. With the aforesaid paper I do not mean now to argue questions of fact, but I deny its concluding statement, and demand its proofs. At the same time, I affirm *that the Baptists are the persons* WHO HAVE MADE CAPITAL *out of our connection with the Association*, and NOT we ourselves.

The view, however, in which this matter presents itself to me just now, is the following: The paper I have alluded to, boasts of its "multiplied thousands" of readers. With a certain class of persons it has its weight; and it does much, amongst the uninformed, to embitter the Baptist denomination against us. Its editor is, in a late Western Recorder—a highly reputable paper, by the way—as quoted in the same issue, spoken of in the following style: And the Tennessee Baptist says: "We know there are thousands in the South-West who will read the above with pleasure." "Rev. J. R. Graves. The distinguished editor of the Tennessee Baptist spent last Sabbath in our city. He has been visiting, &c. We have known Bro. Graves long and intimately, and a kinder, but bolder heart, throbs not in the bosom of any man. He combines the meekness of the lamb with the boldness of the lion. He is yet young, but *has done great good. May he long live to* BLESS *the* CAUSE OF TRUTH *by his labors.*" These are my italics.

Now, the question is this, Is the Tennessee Baptist justified by its readers; or by the Western Recorder and its readers; or by other Baptist papers and the Baptists generally, in declaring that what it falsely calls "Campbellites," are living in a "*kingdom of water, without the Holy Spirit;*" that they are as near Mormons as any thing else;

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that their churches are not regarded by any intelligent Baptist as Churches of Christ at all; and that "Campbellism" is a system of deception and infidelity?

If this be the case, it is certainly proper that we know it at once; and is, therefore, the imperative duty of Baptist periodicals forthwith to speak out. These positions are false. They have long since been proved to be false; and any man who now affirms them, is twenty-five years behind the age. Still, self-respect demands that we be satisfied on this point, and if the Baptist papers refuse to speak, or to speak satisfactorily to us, *we ought to withdraw from all connection with the Bible Union and the Revision Association.* We need not oppose revision; on the contrary, we ought all to promote it; but certainly we should not associate with those who, while they have used our means and our influence—without either of which they must have failed—are ready to foster towards us the most bitter and unrelenting hatred, by endorsing the men who sell the above named calumnies.

There *are* serious differences between us and the Baptists; otherwise, we cannot justify our separate position; but even then, we have, *a priori*, as good a right as they, or as any other persons have, to a separate standing; and we have a right to demand that, at the very least, our position as a denomination—if we so desire—shall be admitted by them. What rights have they, on this continent or any other, that we have not? If they have liberty to support an old party, we have as much to establish and to maintain a new one, supposing it to be new. Much greater, then, is our right; nay, paramount is our duty, *to advocate a return to Primitive Christianity, and the abandonment of all parties save that one, whichsoever it may be, of which Christ is the Head.* This has been our sole object, and a candid, honest, honorable, gentlemanly, and, therefore, Christian-like and argumentative effort to demonstrate our principles, is all we ask, or have asked, opportunity to make; and we shall take the liberty of doing our duty in this respect, whether it be granted or not. But for one, I am tired of the constant repetition of stale abuse, and speak, I opine, the sentiments of thousands, in demanding that it shall cease. And if the *gentlemanly* editors amongst the Baptists, endorse the vulgar ones in this unwarrantable course, or permit them to pursue it without rebuke, my opinion is that all our means and our influence should be directed into another channel. S——.

He who makes an idol of his interest, will often make a martyr of his integrity.

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INSOLVENCY.

URBANA, Ohio, March 4, 1853.

BROTHER CAMPBELL: Why is a man obliged to pay his debts? It is to be hoped that the morality of few persons is lax enough to reply—Because the law compels him. But why, then, is he obliged to pay them? Because the moral law requires it. That this is the primary ground of the obligation is evident; otherwise, the payment of any debt which a vicious or corrupt Legislature resolved to cancel, would cease to be obligatory upon the debtor. A man becomes insolvent and is made a bankrupt; he pays his creditors ten dollars instead of twenty, and obtains his certificate. The law, therefore, discharges him from the obligation to pay more. The bankrupt receives a large legacy, or he engages in business and acquires property. Being, then, able to pay the remainder of his debts, does the legal discharge exempt him from the obligation to pay them? No; and for this reason, the legal discharge is not a moral discharge; that as the duty to pay at all was not founded primarily on the law, the law cannot warrant him in withholding a part.

It is, however, said, that the creditors have relinquished their right to the remainder, by signing the certificate. But why did they accept half their demands instead of the whole? Because they were obliged to do it; they could get no more. As to granting the certificate, they do it because, to withhold it, would be only an act of gratuitous unkindness. It would be preposterous to say that creditors relinquish their claims *voluntarily*; for no one would give up his claim to twenty dollars on the receipt of ten, if he could get the other ten by refusing. It might as reasonably be said that a man parts with a limb voluntarily, because, having incurably lacerated it, he submits to an amputation. It is to be remembered, too, that the necessary relinquishment of half the demand is occasioned by the debtor himself; and it seems very manifest that when a man, by his own act, deprives another of his property, he cannot allege the consequences of that act as a justification of withholding it after restoration is in his power.

The *mode* in which an insolvent man obtains a discharge, does not appear to affect his subsequent duties. Compositions, and bankruptcies, and discharges by an insolvent act, are in this respect alike. The acceptance of a part, instead of the whole, is not voluntary in either case; and neither case exempts the debtor from the obligation to pay in full, if he can.

If it should be argued, that when a person intrusts property to another, he knowingly undertakes the risk of that other's insolvency,

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and that, if the contingent loss happens, he has no claims to justice on the other, the answer is this—that whatever may be thought of these claims, they are not the grounds upon which the debtor is obliged to pay. The debtor always engages to pay, and the engagement is enforced by morality. The engagement, therefore, is binding, whatever risk another man may incur by relying upon it. The causes which have occasioned a person's insolvency, although they greatly affect his character, do not affect his obligations; the duty to repay when he has the power, is the same, whether the insolvency were occasioned by his fault or his misfortune. In all cases, the reasoning that applies to the debt, applies also to the interest that accrues upon it; although with respect to the acceptance of both, and especially of interest, a creditor should exercise a considerate discretion. A man who has failed of paying his debts, ought always to live with frugality, and carefully to economise such money as he gains. He should reflect that he is a trustee for his creditors, and that all the needless money which he expends is not his, but their's.

The amount of property which the trading part of a commercial nation loses by insolvency, is great enough to constitute a considerable national evil. The fraud, too, that is practised under cover of insolvency, is doubtless the most extensive of all species of private robbery. The profligacy of some of these cases is well known to be extreme. He who is a bankrupt to-day, riots in the luxuries of affluence to-morrow; bows to the creditors whose money he is spending, and exults in the success and the impunity of his wickedness. O. such conduct we should not speak or think, but with detestation. We should no more sit at the table, or take the hand of such a man, than if we knew he had got his money last night on the highway. There is a wickedness in some bankruptcies, to which the guilt of ordinary robbers approaches but at a distance. Happy, if such wickedness could not be practised with legal impunity! Happy, if public opinion supplied the deficiency of the law, and held the iniquity in rightful abhorrence!

Perhaps nothing would tend so efficaciously to diminish the general evils of insolvency, as a sound state of public opinion respecting the obligation to pay our debts. The insolvent who, with the means of paying, retains the money in his own pocket, is, and he should be regarded as being, a dishonest man. If public opinion held such conduct to be of the same character as theft, probably a more powerful motive to avoid insolvency would be established than any which now exists. Who would not anxiously (and, therefore, in almost all cases, successfully) struggle against insolvency, when he knew that it would be followed, if not by permanent poverty, by permanent dis-

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grace? If it should be said, that to act upon such a system would overwhelm an insolvent's energies, keep him in perpetual inactivity, and deprive his family of the benefit of his exertions, I answer, that the evil, supposing it to impend, would be much less extensive than may be imagined. The calamity being foreseen, would prevent men from becoming insolvent; and it is certain that the majority might have avoided insolvency by sufficient care. Besides, if a man's principles are such that he would rather sink into inactivity than exert himself in order to be just, it is not necessary to mould public opinion to his character. The question, too, is not whether some men would not prefer indolence to the calls of justice, but whether the public should judge accurately respecting what those calls are. It is cause of satisfaction that, respecting this rectified state of opinion, and respecting integrity of private virtue, some examples are offered. There is a community of Christians which holds its members obliged to pay their debts whenever they possess the ability, without regard to legal discharge. By this means, there is thrown over the character of every bankrupt who possesses property, a shade which nothing but payment can dispel. The effect (in conjunction, we may hope, with private integrity of principle) is good—good both in instituting a new motive to avoid insolvency, and in inducing some of those who do become insolvent, subsequently to pay all their debts.

Of this latter effect, many honorable instances might be given; two of which having fallen under my observation, I would briefly mention. A man had become insolvent, I believe in early life, his creditors divided his property amongst them, and gave him a legal discharge. He appears to have formed the resolution to pay the remainder, if his own exertions should enable him to do it. He procured employment, by which, however, he never gained more than about four and a half dollars per week; and worked industriously and lived frugally for eighteen years. At the expiration of this time, he found that he had accumulated enough to pay the remainder, and he sent the money to his creditors. Such a man, I think, might hope to derive, during the remainder of his life, greater satisfaction from the consciousness of integrity, than he would have derived from expending the money on himself. It should be told, that many of his creditors, when they heard the circumstances, declined to receive the money, or voluntarily presented it to him again. One of these was my neighbor. He had been little accustomed to exemplary virtue, and the proffered money astonished him. He talked in loud commendations of what, to him, was unheard of integrity; signed a receipt for the amount, and sent it back as a present to the debtor.

The other instance may furnish hints of a useful kind. It was the

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case of a female, who had endeavored to support herself by the profits of a shop. She, however, became insolvent, paid some dividend, and received a discharge. She again entered into business, and in the course of years had accumulated enough to pay the remainder of her debts. But the infirmities of age were now coming on, and the annual income of her savings was just sufficient for the wants of declining years. Being thus at present unable to discharge her obligations without subjecting herself to the necessity of obtaining relief from others, she executed a will, directing that at her death, the creditors should be paid the remainder of their demands; and when she died, they were paid accordingly.

I have employed myself in a delay, occasioned by missing the cars, in transcribing the above essay, and, in the name of the author, submit myself affectionately yours in the Lord, JONATHAN DYMOND.

TEMPERANCE AND THE MAINE LAW.

REGARDING, as we do, *intemperance* as the mammoth evil of this our day, our generation, and our country—as the deadly upas, under whose blighting shade languish, and wither, and die, all the best and dearest interests of the human race, I cannot but give my vote against it, and place on record the reasons and the motives which constrain me so to do. The whole history of intemperance has never yet been written. The largest library on earth could not, on all its shelves, contain the volumes that might be written, could its influences and its effects upon body, soul and spirit, in time and to eternity, be fully set forth. The sword, the famine, and the pestilence, have slain their untold millions; but more puissant in desolation, misery and woe, temporal, spiritual and eternal, the haggard and fearful monster, modestly called intemperance—more appropriately self-murder.

In illustration of this, I select a few paragraphs from the Temperance Advocate, Extra, issued by the State Central Committee of Michigan, March 17, 1853:

"Citizens of Michigan, look at this business of drink-selling, and judge it by the fruits it has everywhere yielded among you. This is no foreign or hidden matter. In the light of day, in every village and district, before every man's eyes, for years past and to-day, it works openly among you. You need not go abroad for proof. You need no testimony from others. In every town in this State the bitter fruits of the traffic, the shame, beggary, and crime it has produced, the sufferings of wretched families, the havoc of virtue, health and life, of property, public order and peace, are enough to secure the prompt and emphatic condemnation of every virtuous citizen. We

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appeal to you, then, on the ground of what you know and see around you. What is this traffic, what are its fruits, what does it deserve at your hands, judged by its working in your own town for the last ten years.

"Much that it has done you cannot see. Its deepest wounds are in the heart, and the world must not know them. They are hidden, while they may be, in the sad hearts of parents, wives and children. There is an unuttered history of woe beneath many a roof, which love and shame conceal while they can.

"But look at what is past concealment and lies open to view. Count up the families within the circle of your own knowledge, shamed, beggared, tormented by drink! How many such are hiding their misery in obscure and comfortless hovels! Away in the corners of our towns, in the surburbs of every city and village, around every den of this traffic, these blasted homes rise up to witness against it, and cry aloud for righteous law to suppress it!

"Count up the lost men around you—men who should have been the honor of society and the noblest wealth of the State—now fallen to be a social burden and shame! Lost men, self-abandoned, loathed and feared, in utter wreck of character and hope, they move us by all they once were, and but for drink might still have been, to render judgment at last against their destroyer.

"Think of the dead. This traffic hastens to hide its victims in the grave. Once utterly ruined, it can better bear to slay them before us and put them from the sight of men, than that they should live to provoke just thoughts against their destroyer. You know why and how they died—and we call you to sit in inquest upon them, and give your verdict. Who slew all these?

"Count, then, the cost of this work of destruction. No figures can express the worth of *men*, nor of the virtue and character lost to us when they fall. But estimate the coarser damages which flow from this traffic. The blighted prosperity—the decayed tenements—the mortgaged farms around you; the pauperism that drink produces, and that you pay for; the waste of time, health, and sober economy—these you can estimate. They make up the heaviest burden on the thrift of our State. We are all the poorer for this waste.

"And who gains by all this devastation of peace, character, and property? The dealer only. By kindling the fires of fatal appetite around him, he secures the certainty that a vast amount of property will be loosened and thrown to the winds, and out of this wreck much will come to his hand. A thousand fold more will be lost to individuals and to the State—only a fraction of this stupendous waste inures to his benefit; but for that little he sets it all afloat! Every dollar of his dishonorable gains is at the cost of a thousand to the sober and industrious citizens of the State.

"But more and worse than all these coarser damages, we charge upon this traffic, and we call you to witness from what it has wrought before your eyes, that it is the parent of every species of immorality, vice and crime. It is the provocative and nurse of every evil and shameful thing. How rare are any great exhibitions of depravity separate from the stimulus of drink! Every form of mischief and crime finds in this traffic a ready ally. And aside from the great crimes which it instigates, its demoralizing influence is beyond com-

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putation. These outrages of drunken wickedness that now and then shock us, are only the outbreakings of a loose and dissolute spirit which it has widely bred in society. It has loosened the bonds of public and private virtue. In every community it has debauched character, and created an aptitude for criminal and disgraceful conduct. It breeds quarrels and litigation, riot and confusion. These bitter fruits are around you—the work of this traffic in drink!

"In all this we fully recognise the guilt of the inebriate. Sorely tempted as he has been, debased and besotted as he has now become, he is still a grievous offender as well as a victim. Let considerate justice fall on the drunkard. But we declare him an innocent and honorable man, compared with the retailer of drinks! The inebriate we pity while we condemn; but this man who speculates on his weakness and morbid appetite, who has it for his trade to feed the frailties and vices of the fallen, against him we invoke the candid, but indignant protest of society, and the righteous stringency of law! Let public justice mark him as one who wars on every interest precious to man. He trades in tears, and crime, and blood. All the iniquities, the disorders, the disgraces and sufferings, losses, tears, crimes, shames—he keeps them all there in that shop of his, bottled and ready, and retails them to all comers for the sake of gain!

"Such is this trade in drinks. We can only hint at its terrible ravages, and refer you for the rest to your own observation of its working. It is a business that wages open and deadly war on every human interest. In every neighborhood it has made mourning. Its mischiefs and abominations cry aloud to us to put swiftly away forever a traffic so manifestly cursed of God and so grievously cursing mankind."

This is but the text for sermons numerous as the millions sacrificed to this, the vilest, basest, and most malignant demon, whose name is Legion, that now blights, and has long blighted, the best and the dearest interests and hopes of mankind.

We ought, we must, as men, as philanthropists and as Christians, meet this monster—this insatiate murderer of our species—and break the arm, the puissant arm, that spreads poverty, moral desolation and ruin, through all ranks and conditions of men.

The "Maine Law," as appears to us, is the most effective, perhaps the only effective remedy, of this prolific and manifold evil. Certainly it greatly transcends all other means and attempts to crush and annihilate the monster. On this point we must give another extract from the aforesaid Advocate:

"The time has come for law to enter this field and complete the work which moral means have brought so far. For more than a quarter of a century, now, the temperance reform has been in progress. A moral movement, unparalleled for its vigor and perseverance, has been carried forward with unparalleled success. These years of patient and universal argumentation have resulted in a triumph as complete as moral means alone can achieve in such a field. Public sentiment has been enlightened and rectified, and the popular opinions and cus-

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toms in respect to intoxicating drinks, have been reformed, just about as far as moral means alone can do it. We have carried this work of reform onward to the point where it is met and held in check by an obstacle which moral means have no power to remove. That obstacle is the legalized traffic. It plants itself in the path of this beneficent reform, impenetrable to argument, reckless of facts, with no ear to hear or heart to feel. It mocks at reason and persuasion. Strong in the cupidity of a few and in the appetite of many, it can carry on its work of death just as long as law will allow it. Every where the traffic meets and counterworks our endeavors, and rolls back our work. It holds this reform baffled and at bay. We never can complete this reformation while we have in the field against us an enemy sanctioned by law, beneath the sphere of discussion and persuasion, at full liberty to ply its work of seduction and ruin.

"For some years past our cause has stood in just this position. Every where among us, at all elligible points, in city and in country, the legally authorized agents of intemperance stand forth in the light of public functionaries and ply their work. They spread forth every where, in full array, the allurements to intemperate indulgence. All over our State, on every highway and on every byway, such agencies of enticement and corruption are at work by myriads, recruiting the ranks of the fallen. They are as busy to ruin as we are to save. And law has stooped to be their helper against us. While this continues, we shall forever have woe to pity, pauperism to maintain, crimes to punish, and victims to save.

"Plainly, then, if this reform is not to stop where it is, if deliverance is ever to come from the mischiefs and woes of intemperance, law must cease to befriend this curse of society, and turn to be the protector of the weak, and the patron of public virtue and thrift."

It is the most rational, and plausible, and efficient effort yet made, in our whole horizon, beyond the direct influence of the Christian ministry. Of it, the Temperance Advocate above named says:

"*It is right in Principle.*—If the liquor traffic be an injury to society, and only an injury, law, so far as it fulfills its righteous mission, can hold no terms with it but those of utter and earnest antagonism. In the name of outraged society, it must grapple with this, its bitterest foe. The most glaring inconsistency of the age is our legal sanction of the liquor traffic, in the way of license, years and years after it has been admitted to be at war with every true interest of society, without defense, without apology. If it were a blessing, law should encourage it. If it were a mixed matter of good and evil, needful but dangerous, then, indeed, this regulative policy would be proper. But who now will plead that in behalf of this traffic? Let law, then, rectify its position, and stand, as it should, for the defense of society. The Maine law does this. It counts the traffic in these drinks an unmitigated nuisance and curse, and wages upon it a war that knows no compromise. Give us at last a law that is true to fact, and has in it the strength and dignity of a principle.

"*This Law means something.*—It means what it says, the suppression of the sale of intoxicating drink as a beverage. It does not, as so many of our statutes in this matter have done, look and talk one way, and work another. It does not give us the weapon point toward us,

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the sharp blade in our hand, as our laws have done; but the edge is for the foe. It is what it purports to be, an open and honest prohibition of the traffic. It takes earnestly and sincerely in hand the defense of society, and not in any form or for a moment does it give place to the foe by compromise or forbearance. The law is in earnest.

"*It carries in it the elements of success.*—With a bold, clear hand, it draws the just line, and arrays on each side just what belongs there. No man can mistake his place in regard to that law. Here are its friends, there its foes, and a broad space lies between them. This is what we need, and what no other law has ever done. All who, in this great work of reform, know what they want—all who mean not merely to skirmish but to conquer, have in this statute a rallying point, and the whole multitude of the true-hearted and the earnest gather around it. It drives out the false and insincere to an open position. In this great moral conflict of the age every man has his place, where by his character he belongs; and this sifts him out and puts him into his place. No such moral contest can remain long undecided, when once the question gets clear definition, and is made to abide the issue on its real merits.

"Nothing can defeat the successful application of this law, if the friends of this cause will understand the clamor that is raised against it, and stand firm for a little time under the blank fire of the enemy.

"No better demonstration could be given of the capital excellence of this law, as one that strikes the very centre of the mark, than the flutter and outcry in the whole camp of the foe. At last our shots reach the citadel. All the patrons and allies of drink—all who brew, peddle, or love it, unite to denounce the Maine Law, and thus give us every assurance that it is just what we want.

"Further: this law has been tried, and comes with the recommendation of success in other fields. The State which had the honor of originating and giving it first trial, was by no means the State best prepared to sustain it. Moral sentiment was not there the ripest in respect to this reform. Several of the New England States had carried the temperance reformation further than Maine had done. It was not probably as well prepared to pass and enforce a stringently prohibitory law as Michigan is. And yet no triumph could be more decisive than this law has achieved there. Under every disadvantage, it has withstood every form of opposition; and now its beneficent operation has well nigh shamed its foes into silence.

"In Massachusetts and Rhode Island the conflict still continues. But mark the style of assault. The grand features and substance of the law are no longer in question, but have been proved over and over to be in perfect harmony with all manner of constitutions, human and divine. But in some of its incidents, in the detail of minor provisions, the cry of unconstitutionality can still make itself heard. This may embarrass for a time, but not defeat the law. It is working itself clear of these vexations. Infinitely beyond every other law, this one thrusts aside the host of technical obstructions, and while observing every propriety of justice and legal form, it sweeps the field with the irresistible power of an uncompromised principle and a resolute purpose. Provision is made by it for the well-guarded sale of spirits in every town for mechanical, chemical, and medicinal purposes, by a person appointed for that purpose, and acting as a responsible public

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agent. Due allowance is thus made for all the real uses of alcoholic articles; and at the same time the public safety is guarded with commendable care. It is a just and considerate, as well as a stringent law.

"We commend the several provisions of this statute, prohibiting and punishing the sale of intoxicating drinks as a beverage, to the careful inspection of every citizen. The offense is clearly defined; the processes of prosecution and proof are rational and direct; the penalties are righteous in manner and measure. Especially, every one interested in our past efforts to suppress the sale of these liquors, knows well with what difficulty an act of sale could be proved. The most notorious grog-house might be stocked with any quantity of liquors, every one might know that it was sold there, and still justice could be baffled by a thousand evasions. This law strikes through all these subterfuges at one stroke, and makes the keeping of the liquors, in circumstances indicating sale or intent to sell, itself an offense—just as the having in possession the implements of counterfeiting, is made an offense. Reasonable fines are imposed for the first and second offenses, with heavy bonds that they will henceforth obey the law; and for the third breach of it, the ignominy of imprisonment is added, and the persistent dealer is branded as one who, for his repeated hostilities against the peace and safety of society, must be deprived of his abused liberty—as one whom the public can better afford to board and lodge for three months as a felon in the common jail, than risk the damage of three several sales of strong drink! This is an approach to justice. It has long been clear that civil society could more cheaply maintain the whole army of liquor dealers *outright*, by ample salary, than by allowing them to take their living with their own hands out of the public pocket. Jail fare is more economical and more suitable. We have long had our prisons and jails crowded with the victims of this traffic; it is but righteous that the more guilty instigators to mischief and crime should have better acquaintance with the prisons they compel us to maintain."

On the right of the State to prohibit the sale of ardent spirits, the following remarks are plain and conclusive:

"This business has so long enjoyed legal protection, that it seems now to claim special consideration and immunity as pre-eminently a *lawful business*. And it has a certain special claim to that title. A *lawful* business it is, while law consists to prop it up; but it has no other claim. Its only defence, its only title to the forbearance of men, is that it has sanction by law. Strip it of this factitious respectability which it derives from perverted law, and it stands forth a naked nuisance, deserving, beyond any other that now afflicts society, to be indignantly chased from the abodes of men. Yes—a very *lawful* business this has been, with not another plea in its favor; and the question which now comes to every citizen of this State is, Shall this trade of unutterable mischief be any longer lawful?

"Has society a right to interdict a business which serves no useful interest, and which can thrive only by inflicting the deepest injury on the morals and thrift of the community? Surely it is the first prerogative of civil government to prohibit just such selfish and pernicious pursuits—to defend the possessions, the rights, the peace, industry

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and virtue of a community, from the invasions of the lawless and mischievous. *Protection* is the end and object of government; and its power to protect lies in its power and right to prohibit whatever conflicts with social order and the just rights of men.

"This is the question, then: Does the traffic in alcoholic liquors inflict any serious injury on the rights, interests, affections or virtue of the community? Answer every citizen of America! Look around you. Is this traffic, as we allege, an unredeemed damage and curse among us? We charge before you, in the name of every virtue, in the name of all things pure, and beautiful, and blessed, that it is the pitiless invader of them all! Society has no other enemy so injurious as this—none from which all just rights and interests so loudly cry for protection. It devours its victims on every hand, and sows the land with thriftlessness and immorality, violence and crime; and yet, with brazen front, it resents every attempt to check it, and claims perpetual right to prey on all we hold dear. Theft we may prohibit, and arson, and many such things, but not this trade in broken hearts, and ruined hopes, and fallen character! Take from government the right to prohibit this traffic, and you leave it a powerless and worthless thing.

"Have others no rights as well as those who deal in drinks? Is civil government framed and sustained for the sole behoof of liquor dealers and their patrons? Tax-payers have rights, and are worthy of some regard. Aside from the incalculable indiscreet waste and damage which it produces, this traffic creates four-fifths of all our pauperism, and taxes every ratable dollar of our property for its support. It occasions three-fourths of our crimes and criminal prosecutions, and of our police and prison provisions, and hands over the heavy bill to be borne by the sober and thrifty portion of the community. It creates crime for us to lament and punish, and pay for, and beggars for us to pity and feed. It fosters every vice; stimulates every bad passion, and seals sons to perdition. All who have hearts to bleed over human shame and anguish—all who have loved ones to be perilled by the seductions of vice—every friend of virtue and order—every man contributing to the support of society—all these have rights which this traffic tramples down.

"And who are they who clamor for the allowance of the liquor traffic? Come, let us look at their claims, and according to their merits let it be done unto them.

"They are men who relish for gain the systematic business of maintaining intemperance—the business of kindling and feeding in their fellow-men the most fatal and degrading of appetites. The thrift of their vocation depends on their ruining others. Except men drink and squander their means—except families mourn, and ruin prevail, the dealer fails. That he may prosper, others must suffer. What rights can such a business plead?

"They are men to whom it is of no concern what others think of them. For many a year now this business of rum selling has been sinking lower and lower, and the character of those who can afford to engage in it, has been sinking. Look for yourselves, and judge. Are these the men to encourage reliance on moral suasion? Can any thing less stringent than Maine Law suasion reach them? They are even selling for gain what they know to be worthless and pernicious,

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good for none, dangerous to all, deadly to many. Are these the men to talk of rights?

"Fellow-Citizens! pardon us for arguing when there is so little need. But a great crisis has come. Long years of argument and persuasion have been paving the way for the decisive action now proposed. You are ready for the question. You will ratify the Maine Law, and by that act redeem and bless our fair State."

"Citizens! the liquor traffic has appealed to you. It stands at your bar, blood-red with crime, reeking with every pollution, cruel, cold-hearted, pitiless! It stands before you now, a suppliant for your favor! See what it has done! See what it will do! Strong as ever for evil, its hands full of tears, and shame, and penury, and crime, it asks leave of you to scatter all these in your name for years to come among you and your children! Pronounce, then! Will you spare this traffic, or destroy it? Answer, men, fathers, citizens! Oh! that wives and mothers might answer it. Let us give their answer. And in the name of God and man, let that answer be, the Maine Law."

To these rational, moral, and religious views, we presume not to add much, if any thing, at present.

To such of our readers who reside in the States in which efforts in this good cause are being made, we would add, that the cause of piety and humanity, which we plead, demands from them the most vigorous and persevering efforts in aid of this grand reform while in progress; and to be the foremost in introducing it into those States in which no move, at present, in that direction has yet been made. "Let ours also learn," says an Apostle, "to be foremost in all good works." And if it be not a good work to save our contemporaries and posterity from the mammoth evil and ruin of intemperance, with all its awful and interminable consequences, temporal, spiritual and eternal, I ask, in reason's name, what is a good work? If to "visit the fatherless and the widows in their afflictions," be first in the class of good works, certainly to prevent women from becoming untimely widows, and children from being prematurely orphans, is better still. A. C.

METHODIST EPISCOPAL CAMP-MEETING.

Messrs. Editors: The Camp-Meeting of the Methodist Episcopal Church, held in your vicinity, has just closed the period of its encampment. We occasionally visited the meeting, and spent a part of two days and nights in hearing and seeing the things that were to be seen and heard during the period of our visits. Comparing what we saw and heard with what we had witnessed some twenty years ago, we came to the conclusion, that in an age of progress, this church, in this department of its operations, cannot justly be charged with hav-

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ing removed the ancient land-marks which the fathers of the church have set. With great circumspection and care, they seem to have preserved and maintained inviolate the ancient doctrine and practice of the church.

The ministry, in its zeal and effort to reclaim men from the paths of sin and ruin, would seem to be as indefatigable and laborious as ever. In our opinion, they have not abated aught of their zeal. And if we may judge of the spirit of this body by the diversity of its operations on the occasion, we would conclude that it is one and the same spirit that now actuates it, actuated it in former days. And we deem it due to the ministry to state, as our opinion, that if their zeal and efforts were not crowned with desired success, the failure was not chargeable upon any lack in this respect. And if we might judge of the degree of success by the amount of feeling produced, we would say that it must have been very considerable. Still, however, we had reason to think, that the result of all that was said and done on the occasion, was not at all as satisfactory as could have been desired on the part of the ministry.

This failure or defect was, however, not in the zeal nor in the physical effort displayed on the occasion, but in the theory or system of conversion adopted by the leaders of this people. They seemed to have reversed the apostolic gospel, as the word of reconciliation.

Instead of endeavoring to reconcile the sinner to God, the preacher endeavored, by his preaching, to awaken the sinner to a sense of his danger, and, by his prayers, to propitiate God, so as to avert his displeasure, and reconcile Him to the penitent sinner, that he would extend to him his sin-pardoning mercy.

This process we regard to be the reverse of that taught, and practised by the Apostles. "We, as the ambassadors of Christ, beseech you, in Christ's stead, be ye reconciled to God." No, said the preacher, we, as the ministry of the church, with prayers and strong cries, beseech God, through Christ, that He would be reconciled to the penitent sinner, and grant to him such a sensible manifestation of the Spirit as shall assure him that he is pardoned and accepted of God.

The gospel is compared to a feast, made ready for the hungry poor. The Master of the feast invites all to come, and all who come are welcome. Why, then, did the ministers of this people, at their late meeting, tell penitent sinners that all things were ready, and then that they must ask, and entreat, and beseech the Master of the feast, that He would assure them, by some intimation of the Spirit, that they were, indeed, welcome? All things are ready; and yet, from their showing, all things are not ready. Surely these leaders of the people do not wish to handle the word of God deceitfully.

We much regretted that the ministry of this church had not taken

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as their model of a protracted meeting, that given in the 2d and 3d chapters of the Acts of the Apostles. We except, of course, what was miraculous in its character on that occasion. We refer specially to the first gospel sermon preached under the reign of the Lord Messiah, and its effects in the conversion of thousands, in connection with their practice afterwards. Then, as was now, on the last night of the late meeting, the facts of the death, burial, resurrection, and exaltation of Christ on the throne of his glory, were presented to the people.

The people addressed in Jerusalem were Jews; those at the late camp-meeting were Gentiles. This would make some difference as to the character of some of the sins charged upon the people, but no difference as to the nature and effects of the truths or facts preached on both occasions. Had the above facts been presented in the same light, the result or effect would have been the same in kind, if not in numbers. The penitent believing sinner, coming to Christ in the latter instance, as he did in the former, under the preaching of Peter, would have had the same assurance of pardon and acceptance, and the same joyous feelings and hope of glory. The same facts believed and the same obedience rendered, must produce like effects.

The damning nature of sin, and the love of God in the gift of his Son, as a propitiatory sacrifice for sin, were presented by Peter at Jerusalem, and by the preacher at the late meeting. Sinners were awakened to a sense of their danger, and, on both occasions—both in Jerusalem and during the late camp-meeting—they were heard to cry out, "what shall we do?" The answer to this momentous question must not only decide the destiny of penitent sinners, but it will also show that the ministers of the Methodist Episcopal Church are true and faithful ministers of Christ, or that they are not. Peter, the Apostle, will be admitted by all concerned, as a most competent and faithful minister of the gospel to the Jews; and his answer to the above question, will be the test of a competent and faithful minister of Christ to the Gentiles of all coming time.

The question is put to Peter and the rest of the Apostles, by thousands convinced of sin, of righteousness, and of judgment—"Men and brethren, what shall we do?" The same question, substantially, was asked the ministers of the M. E. Church during the above meeting, by those who came forward at their bidding, as penitent sinners—"what shall we do?" Peter and the other Apostles reply: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." The ministers of the M. E. Church reply: Pray earnestly that God may give you some sensible evidence, by his Spirit, that your sins are pardoned, and that you are saved.

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If the above premises be scriptural and correct, there is but one way and one place appointed of God for the conversion of the sinner; and if the Apostle Peter proclaimed that way to the thousands who anxiously inquired for it; and if he actually brought the trembling sinner to the place where God had recorded his name, and to the ordinance of his grace upon which He has inscribed remission of sins, and sent him away therefrom rejoicing in the assurance of pardon, then there can be no other way of salvation of divine sanction. And he who would substitute for it any other gospel, any commandment or ordinance of men, knowingly and wittingly, is guilty of perverting the right ways of the Lord, and exposes himself to the condemnation of the gospel. And if there be any minister of religion who professes to lead sinners to the cross of Christ, who has not first sat down at the feet of His Apostles to learn the way of salvation, from the discourses preached by the Apostles, as given in the book of the Acts, is verily guilty of presumptuous folly, which may prove his ruin, and the ruin of those who will be lead by him.

The gospel which was preached at this meeting, was either the apostolic gospel or a perversion of it. The gospel preached to the Gentiles by Peter, and the other Apostles, was full of divine grace, and left nothing for the believing penitent sinner to ask. When they came forward to the preacher, it was not to pray for pardon, nor to obtain the intercessory prayers of the preacher, but only to receive pardon of sins through the blood of Christ, in the ordinance of baptism. These penitents came to receive, not to ask for pardon; but those penitents at the late meeting, came to ask and beseech of God pardon, not at all certain that they would receive.

The ancient gospel saved the sinner, because he honored the Lord in taking him at his word, and acting upon it in the way of obedience. This modern gospel leaves the penitent sinner in doubts and in fears; gives him no assurance of pardon, but tells him to lie at the foot of the cross, and there to agonize in prayer, if, perhaps, the Lord may have mercy upon him and save him.

Such a gospel refuses to honor God's word. It neither knows, nor believes in, the ordinance of his grace. When preached, it never fails to abuse the character of God and the feelings of the penitent sinner. Whosoever will, let him come, says the old gospel. Nay, says this new gospel, let him not haste to come, unless to the altar, and there let him pray mightily to God, that he may be assured that God is faithful and in earnest when he bids the penitent sinner welcome. Thus he is taught to look into his own deceitful heart for evidence of God's sincerity in inviting him to come, instead of simply

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believing and honoring the word of God, and coming to him in the ordinance of his grace.

So did not Peter dishonor his Master, nor abuse the understanding and feeling of those penitents who asked what *they* should do. Though they had been great sinners, and had crucified the Lord of Glory, he questioned not their real penitency of heart. He exhorted them not to pray for some evidence of acceptance or of pardon, but simply declares the love of God in admitting them to the saving efficacy of the blood of His Son, through an ordinance of his grace. They forthwith honored the Lord by obeying his word, and rejoiced in the pardon of sin and in the hope of glory.

They came to an ordinance upon which was written, remission of sins to the believing penitent. But this new gospel knows no such ordinance—has no place to invite poor penitent sinners but to the mourner's bench; there, the preacher with them, to mourn over their sins. And there they are told to mourn and pray till they receive some assurance of sins forgiven.

Alas for the people whose comforters are the comforters of Job! Surely the preachers have not themselves known the joyful assurance of the obedience of faith, or they would themselves have something better to offer those who hear them. SPECTATOR.

RESPONSE TO JONATHAN DYMOND, ON INSOLVENCY.

BROTHER DYMOND—*Dear Sir:* With your views of insolvency, I cordially concur. The abuses of our insolvent laws are numerous and flagrant. The obligation to pay a just debt can never be canceled by man. It is founded on the moral law promulged on Sinai, by God himself—the Lawgiver, the King and the Judge of man; as immutable as the truth, the justice, and the holiness of God. It is farther developed, sanctioned, and re-enacted by the Author and Founder of the Christian institution, and, if possible, extended beyond the most approved interpretations of the law. One single precept fully develops this fact—"*Owe no man any thing but love.*" Goods, chattels, services rendered, even favors conferred, are to be fully repaid, according to the letter and the spirit of this Christian law. OWE NO MAN ANY THING but *love.* This single exception confirms every obligation growing out of any service—time, money, goods, services of any and every kind, are debts to be paid to the full amount, unless for love or sympathy canceled on the part of the creditor. No law of any state or corporation can cancel a moral obligation. The Supreme Lawgiver

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himself has enacted it, and, therefore, in harmony with his nature, his law, and his government, he must exact it. "Pay me what thou owest," is a demand which must be met by every man. If in mercy he forgive it, and can pay his own debts without it, he may do it to his own honor and praise. But no one can, by law, exact mercy from his fellow-man. Mercy may cancel a debt, because "mercy rejoices against judgment."

It is abhorrent to every principle of law, and justice, and honor, for any man to betake himself to the refuge of a bankrupt law to discharge a debt, which, by a rigid economy, industry and frugality, he may, at some time, be able to pay. Persons of a high sense of Christian integrity and honor, may, in certain cases, be justified in availing themselves of the advantages of a bankrupt law. They may, by its provisions, be enabled to pay all their debts; but if resorted to for any other purpose, it is as criminal and dishonorable as highway robbery. A man who pays off his debts by a notice of his insolvency, or through the operations of a bankrupt law, is, in the sight of God, as dishonest, as he who violently seizes his neighbor's property and appropriates it to himself.

No law of man can repeal or annihilate the demands of a law of God. Professed Christians, who live on other men's property without their consent, and much more they whom you describe, can find no heaven in the universe, and no praise nor honor from God or man. Some men give to their poverty and misfortunes a power or a virtue to annihilate their responsibilities to these whom they deem more fortunate or rich than themselves, and, in open day, live on the avails of their labor without their consent. None of this class is fit for the Kingdom of Heaven, either in the present or in the future world. Nothing short of the last farthing can pay a debt. It may, and in some, nay, in many instances, ought to be forgiven on the claims of Christian mercy; but unless so forgiven, it will stand in the book of God's remembrance to the judgment of the great day.

"Honesty is the best policy," is a safe and a sound maxim. But in Christian law it is not a mere policy. It is, emphatically, honor. The radical conception of an honorable man is an honest man. And, therefore, Christians are commanded to seek after things "honest," or honorable, "in the sight of all men." Honor and honesty are twin sisters in the family of words. They resemble the Siamese twins. The death of one is the death of the other.

But the case is so plain and evident that, axiomatic-like, it carries its own evidence in itself. How any man can expect heaven, or desire it, except as a house of refuge, who knowingly and intentionally holds back one shilling justly due to any man, by any subterfuge

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or stratagem of law, without consent of its owner, is, to my mind, inconceivable, except upon the presumption of his total ignorance of the character and law of the Author and Founder of the Christian institution.

To appreciate how any church can be honored or benefitted by retaining in its communion any one who, by the machinery of a bankrupt law, makes out to fare sumptuously every day on the spoils of another man's labors fraudulently kept back, needs more ingenuity than I possess, except upon the hypothesis that neither the church nor the world knows any thing about it.

Poverty is no disgrace to an industrious and honorable man; but riches obtained not by right, or held by the imperfections of a bankrupt law, is a disgrace to any man, which neither reason nor faith can approve, or any law or custom of man justify in the presence of God or man. Therefore, we conclude that no honorable church can hold in its communion any one who thus sins against the law of God and right reason, by any indulgence extended to him by the imperfect legislation of the men of this present evil world.

Fraternally yours, in one hope, A. C.

DIFFICULTIES IN SOUTHERN KENTUCKY.

In our last paper we stated that the Elders and Deacons of the Christian Church had declined to allow the use of the church to Elder Jesse B. Ferguson, in which to preach. We learn that the facts in the case are as follows: A written request was made by one of the members of the church to the "Elders and Trustees," for the use of the church for Mr. Ferguson. The request was taken into consideration by the Elders, who rejected the request. They (the Elders) then laid the matter before the Deacons, who coincided with the Elders. These facts were stated to the congregation after Divine service on Sunday morning, and it was proposed, if any member desired it, to call a meeting of the whole congregation and submit the matter to them. No one, however, expressed a desire to have it thus submitted, and the action of the Elders and Deacons was considered as satisfactory to the congregation. These are the facts, and thus the matter stands explained to us.—*Hopkinsville (Ky.) Press.*

A crusade in favor of the revival of a new form of purgatory in Southern Kentucky, has commenced. Mr. J. B. Ferguson has never retracted his posthumous mission to the Spirits in Prison, for their conversion. This ghostly mission he yet teaches, and from the indications given, he is determined to teach. What else could the brethren do, who repudiate this revival of the Papal purgatory? Should they fellowship those who believe in it and teach it? If so, why not fellowship other Universalists and Restorationists? Can any one give a reason? I cannot. A. C.

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THE EDITOR OF THE GENIUS OF CHRISTIANITY.

This rather unfortunate Elder, A. G. Cummings, has much abused the confidence of his quondam friends and brethren, and myself amongst the number. He was seized, some few years since, with a disease laconically denominated in Kentucky the "big head," and is, therefore, beyond counsel. He has never repaid the kindness and confidence shown to him by many of our good brethren, and now complains of their "peculiarities;" one of which is, when they discover a sickly or visionary brother, wanting in conscientiousness, they expostulate with him, and exhort him to industry, frugality, and the payment of all his moral and pecuniary obligations, rather than to employ his talents and his life in recitations of his labors and toils, and in defence of his own imaginings, which add nothing to any ones faith, hope or love.

The Christian Palladium has given utterance to his abuse of our brethren, who would not say *amen* to all his dictations, and this has called forth a few remarks from one of the more evangelical and liberal prints of the day. The slip sent us is not just now forthcoming. A. C.

SPIRIT RAPPINGS.

Stow, August 24, 1853.

Brother Campbell: I wish you to grant me one single request. Have you a daughter that is a medium for the spirits? As I am living in a place where they pretend to have daily communications with the spirits, and when I am conversing with the believers of this doctrine, they frequently throw it up to me in this way—"Why, Alexander Campbell has got a little girl, eleven or twelve years old, that is a medium." I tell them it may be so, but I do not believe it. And now, for the good of the cause of our Saviour, which we now hold forth, and I pray God that we always may, I hope that you will not fail to answer me through the next Harbinger, if you think my request worthy of your notice. A Disciple of Christ, and not of Spiritualism.

Some too credulous editors, or, perhaps, I should say, some knave or knaves, have had the assurance to represent me as a believer in the prevailing mania of spirit rappings and spiritual intercourse with the dead, and have so published me in their periodicals. For the sake of argument, without affirming their premises, their reasonings, or their conclusions, I undertook to show that the pretence, or, if a fact, the fact itself, was demoniacal, and, necessarily, that all that have recourse to them for light or knowledge, in the affairs of the spirit world, or the spiritual universe, are sinning against the Bible and the God of the Bible; and that the responses (if responses they have) are *infernal*, and not *supernal*—of the Devil, and not of God. Such is my

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position in reference to all these manifestations, whether real or feigned, whether true or false. I prefer this way of disposing of the matter in brief. To consult familiar spirits, witches or wizards, is a sin against reason, against true science, against the Bible and the God of the Bible.

I request these editors and publishers, who have been betrayed into this mistake and error, to do me and the public the justice of copying the above into their respective journals or periodicals.

As to any of my family being, or having been, a medium or a subject of such manifestations, or any way subjected to such influences, I can only say that it is in good keeping with the above falsehoods, having not the slightest foundation in truth or fact, as not one of them ever has been the subject of such operations.

My belief in demoniacal possessions and influences, has many years ago been set forth in an address to a literary society in Nashville, Tennessee, on the subject of Demonology. Of the philosophy of which, perhaps these pretensions and manifestations may be at least a confirmation. A. C.

BLASPHEMY.

As a specimen of the Atheism of the age, read the following ebullition of one who has gloried, and glorified himself and his party, in having instigated the unfortunate James Robertson, Secretary of the Edinburgh Antislavery Society, to persecute and imprison me in Scotland, in 1847. Being in Edinburgh when I was there, he boasts that he caused Robertson to commence his career of first placarding me in that metropolis, and then renewed it in the city of Glasgow, encouraging him to go all lengths to impede the object of my mission, even to my arrest and all its consequences. Read the following, courteous reader, and judge whether Satan did not select an accomplished agent:

"The horrid language which follows, is extracted from an account of the proceedings of the recent Abolition Convention in Boston:

"Mr. Henry C. Wright commenced by saying that he was an atheist to any thing which sanctioned slavery. I would put my heel upon any government which sanctioned slavery. If God sanctioned slavery, I would put my heel upon Him. (Hisses and applause—'Order' from the chair—hisses and laughter from the gallery.) Yes, I would refuse to obey such a God; I would put such a God upon the auction block, and sell him like a beast. (Hisses.) Mr. Wright proceeded to say that he was an atheist to any God that sanctioned slavery; he would spend his money and his life to overthrow such a

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God and such a government. The day is past when we should look to attributes or titles. He had no respect for the name of God in the mouth of a warrior, a slaveholder, or a rumseller."

I regret that our gifted brother, Jonas Hartzell, humbled himself to meet one of Henry C. Wright's foul-mouthed brother atheists, in a public debate of days, on the Divine origin of the Bible, in the town of Salem, Ohio, the grand theatre of western atheism and its humbugs. A milk-white dove in a flock of ravens, would not be more anomalous or heterogeneous, than such a man amidst such a population. These men, while foaming out their own shame, imagine that their froth is superior to the heavenly manna.

To men of sense, their opposition to the Bible is no weak argument in proof of its Divine origin. Behold the men, and wonder not that they hate the Bible. We hope that Bro. Hartzell will not publish their profane ribaldry or tax the patience of any one who believes the Bible, to read such profane nonsense and vulgar abuse as emanates from such filthy fountains. The sample I have given from this renowned champion of atheism, demands an apology, but it is short, and will, I hope, prevent our community from paying any attention to such men. Could any decent or chaste Christian listen to such men, much less buy and read the froth of their ravings against the Holy Bible? A. C.

QUERIES.

Brother Campbell: Will you please give, through the Harbinger, your opinion upon the last clause of the 11th verse of the third chapter of Matthew, viz: "and *with* fire?" By complying with this request you will, I presume, oblige many of your readers, especially the young, of whom I am one.

Yours in the Lord, A LEARNER.

Answer.—In these words John bears testimony to him who was to come after him, who would do what he could not do. He could only baptize men in water—he had no power to baptize men in the Holy Spirit. But when the Lord would come in his reign and kingdom, as on the day of Pentecost, he would first "*pour out his Spirit,*" and then baptize men in it, of which the tongues on Pentecost was a visible and sensible symbol. This is, upon all the premises, probably preferable to the interpretation that he would baptize the Jews in the Holy Spirit or in fire. In the Holy Spirit, if they believed; in fire, if they did not. These are the only interpretations that can be given of the verbiage in question, consonant to the letter and spirit of the passage or of the whole book. A. C.

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Mt. Vernon, Ia., August 20, 1853.

Brother Campbell: Is it consistent with the Christian Scriptures, for a congregation to extend the hand of *congratulation* to a penitent believer, after he has confessed the name of the Lord Messiah, and before being baptized? Your opinion in reference to this matter is earnestly solicited by many brethren.

Yours, in hope, D. R. Malone.

Answer.—Most assuredly it is consistent with the benevolent spirit of the Christian Scriptures, for a Christian congregation, like the father of the prodigal son, to meet the penitent sinner who has come to himself, and to extend to him a cordial welcome, seeing he has humbly and nobly resolved to quit the service of Satan and to return to his Father's house. If the angels rejoice at such a spectacle, why should not the saints?

If the querist looks for a special command to do the promptings of the love of Christ in the heart, he has mistaken the character of the Christian Institution, in supposing it to be a ritual or preceptive religion, like the Jewish, rather than one of grace and reality—the ruling principle of which is love to God and man.

Query—Does it not appear, that before the Son of Man entered upon his mission, he ascended to his Father, saw, and heard, and descended, and, as a witness, testified to what he did see and hear? See John iii. 13, xxxi. 32, vi. 62.

C. H. Dasher.

Answer—The querist, in his profound musings upon the above passages, seems to have been carried away, on the wings of imagination, to the summit of the Holy Mount of Vision, from which he beholds the Saviour returning from the temptation in the desert, and preparatory to entering upon his mission, ascended to his Father to receive the things which he was to show to his disciples, and which he was to testify to the people. Such, in purport, if not a vision of the night, when deep sleep falleth upon men, is one of those day-dreams which great thinkers are inclined to indulge in, when excogitating some charming theory, which accounts for some natural or spiritual phenomenon not to be accounted for upon any principle either of induction or a priori reasoning.

We would here wish to make a Nota Bene, that we are ready, at the earliest moment, to publish answers to all queries tending to edify our readers in the truth; but should we pass by, without notice, those of an opposite character, such as savor rather of curiosity, and those untaught and unprofitable questions, the querists, we hope, will not take it amiss.

A. W. C.

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SOMERSET COLLEGIATE INSTITUTE.

This institution is located in Somerset, Somerset county, Penn.'a, and owes its origin to the expressed wishes, and the co-operation of a number of friends of general education. The conviction and desire have been generally uttered, that this region of the State should have such an institution as is here contemplated. The cause of education is rapidly advancing all over our country, from one degree of enlarged usefulness to another. The conviction, also, is universal, that the means and systems of education should not be confined to a few privileged classes, but that every effort should be made that education in its higher, as well as humbler departments, should be made, in accordance with the genius of our institutions, *popnlar;* should be brought, as far as possible, within the reach of all. By this means, those that are every where longing and waiting to secure to themselves or their children the inestimable boon of an enlightened and enlarged system of education, may gain their cherished object; and those who have hitherto been insensible or opposed to such desires, by having worthy examples set before them, may have stirred up within them a like noble ambition.

The aim in the organization of the Collegiate Institute, is to offer to our fellow-citizens the means of a liberal and enlarged education. No means or labor shall be spared to carry the institution onward, to bring it to a point of perfection and usefulness, that shall be worthy of itself and the people in whose midst it is located; and to secure as liberal an education at home, as can be obtained abroad. We rely on the hearty co-operation of our friends and fellow-citizens around us. The aim of this institution is, that all its advantages shall be enjoyed equally free by every class of our fellow-citizens; therefore, the most solemn pledge is given that it shall ever be kept free from every denominational influence. In the selection of teachers, regard will be had to this aim.

The town of Somerset, in its remarkable healthfulness, the industry and simplicity of manners of its inhabitants, the cheapness of living, &c., affords a very favorable location for a collegiate institution.

A commodious building, in one of the most eligible locations in the town, is in process of erection, and will be finished by October next.

The institute is intended for young gentlemen and young ladies. It must be distinctly understood, that the institute is not intended for young children, and that a certain progress in primary studies must have been passed through by those applying for admission.

From a long experience in the various classes of schools in our land, we have long since come to the conclusion that, as a general rule, they are not endowed with the power of reforming bad youth. We say this in all candor. A school is no penitentiary. We pledge to no one to make a good youth out of a bad one. A school has another task to fulfil. It has enough to do in cultivating the departments especially assigned to it, in which the *improvement* of the moral nature, of course, is never to be forgotten; but it must never be burdened and crippled by having the task of *reforming* bad youth thrown upon it. This is a work that belongs elsewhere. We have not the remotest idea of assuming any labor of this kind. We have learned, moreover, that it is *utterly* impossible for an institution to prosper where vicious habits are allowed to enter. We have seen excellent schools brought to ruin by it, as all must that allow it. We would, for no earthly consideration, send a youth to an institution where this was allowed, and therefore we do not ask it of others. We have seen, and every one knows, the power of contamination. We, therefore, ask it as a kindness to have no student offered to us, for whose good behavior reliable guaranties cannot be given. It will save us much useless trouble, and the parties from the mortification of a public expulsion from the institution; as improper conduct, or neglect of studies or classes, will *certainly* be followed by public expulsion; and those once expelled, can in no case be allowed to return again.

A strict watchfulness will be especially exercised over those sent to us from abroad; not only with reference to their conduct in the class-room, but also at their boarding houses and elsewhere. The parents or guardians of the students

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will be informed every month of their progress and general behavior. Boarding can be obtained in good families at about $1 50 or $1 75 per week.

Students from abroad are expected to be strict in their pecuniary engagements while here at the institution, and to avoid going into debt at stores or elsewhere, unless special arrangement is made by parents or guardians. Many a good school has suffered much in its good name by students running recklessly into debt. It is one of the most vicious habits we know of, and we utterly deprecate it. The permission to do so is a very bad example and enticement even for the good.

Especial attention will be paid to the study of the *English* language. A thorough knowledge of one's mother tongue, should, in our estimation, (and in our practice *must*) be made the ground-work of a sound education.

Particular attention will be given to the other most useful branches of a thorough education, such as the Science of Numbers and the Natural Sciences. The German and French languages will be taught, as they are daily becoming of more interest to us. Our aim shall be to teach the student to read, write, and speak those languages. To this end, we shall make it an unalterable rule, that they shall be spoken in their purity, in the classes studying them, as soon as any progress is made in them.

Our course of studies will embrace all that is usually studied in our higher institutions of learning, and will be so extended as to enable students of diligence to continue these studies from three to four years at the institute.

Sessions.—The academical year will be divided into three sessions. The first or Fall Session, will commence on the first Monday in September, and continue twelve weeks. The second or Winter Session, will commence on the second Monday in December, and continue thirteen weeks. The third or Spring Session, will commence on the last Monday in March, and continue to the 28th of June. Students are expected to enter the institute at the beginning of a session.

Terms.—The terms will be the same for each session. For the lower branches, including Algebra, Chemistry, and Natural Philosophy, per session, $6 00. For the higher branches—Ancient and Modern Languages, higher Mathematics, &c.—per session, $8 00. One half to be paid in advance.

Arrangements are made that the text-books for the institute can be cheaply procured at this place.

We desire all those who design to enter the institute to make application immediately, that we may take measures to secure competent assistent teachers, as the number of students may demand it.

☞ We shall be obliged to postpone the opening of the Fall Session this year to the *second* Monday in September.

Any further information, as far as in our power, will be given to any one applying to us. CHAS. LOUIS LOOS, A. M., Principal.

" The undersigned are intimately acquainted with Mr. C. L. Loos, the Principal of the Collegiate Institute proposed to be established at Somerset. He is a thorough scholar in the ancient and modern languages, as well as in the Sciences. We believe him to be remarkably gifted with all those acquirements which are needed in a teacher at the head of a literary institution. He has our entire confidence, and we recommend him earnestly to the public.

M. Tredwell, John R. Edie, Ed. Scull, J. O. Kimmel, John W. Parker, D. Weyand, J. D. Roddy, J. C. Kurtz, Jos. Cummins, Alex. Stutzman, J. S. Black, F. M. Kimmel, Cyrus Benford, M. A. Sanner, W. J. Bear, Isaac Hugus, Ross Forward.

References Abroad.—A H. Best, Salona, Clinton county, Pa.; F. D. Dungan, Baltimore, Md.; H. S. Bosworth, Bookseller, Pittsburgh, Pa.; C. Macdougall, Canton, Bradford county, Pa.; J. D. Raney, Edinburg, Lawrence county, Pa.; Elder James Challen, Philadelphia, Pa.; N. J. Mitchell, Howard, Centre county, Pa.

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NEWS FROM THE CHURCHES.

OHIO.—Bro. Jacob Winter, writing from York Street, Licking county, August 22d, reports a church now numbering 42 in said place. At a recent meeting of nine days, 6 additions were made by confession, 2 united from the sects, and 7 received by letter. Three others, previous to the above meeting, were added since our last report in May, by J. C. Winter. At the above meeting, Bros. Hays, (evangelist for the Central District,) John C. Winter, (late of the United Brethren,) and David Sharpless, (formerly of Wellsburg, Va.,) were the speakers on the occasion. Bro. W. adds: "The *one* Lord, the *one* faith, the *one* baptism, and the *one* God and Father of all, together with the *one* church, or body, were ably pleaded against opinions, many baptisms, many human bibles (creeds) and many churches."

Bro. John Campbell, of M'Connellsville, Morgan county, under date of August 24th, reports 28 additions, all made by the labors of Bro. O. A. Burgess, student of Bethany College.

The late Annual Meeting at Wellsville, was very largely attended. Some three thousand persons were thought to have been present. The additions made during the meeting numbered some 34. Besides the Wellsville meeting, I had the pleasure of attending the Cuyahoga meeting, at Euclid. It, too, was largely attended. Many of the good old heroes in the cause of Reformation were present—Elders Bentley, the Haydens, Errett, Green, Robinson, &c., were present, and participated in the labors of the meeting. Some 24 additions during the meeting.—A. C.

KENTUCKY.—Bro. A. Adams, of Walnut Hill, Fayette county, August 23d, reports a protracted meeting of eighteen days at Mt. Zion. It resulted in 108 additions by confession, 5 united from the Baptists, and 7 by letter, making 120, and 2 a few weeks previous—in all 122 additions. Bros. Raines and Ricketts addressed the meeting. "There was no unusual excitement, but the gospel of Christ, with its commands and promises, was proclaimed by the two brethren above named, and proved to be the power of God, and coerced obedience. I have never seen congregations so large and attentive for so long a time." Bro. A. Adams also reports a meeting held at Union Meeting-House, Madison county, on Tuesday, the 16th of August, which continued for several days. We obtained, says Bro. A., 56 additions by baptism. Among the number were Gen. Baxter, aged 84 years, and Mrs. Cobb, aged 80 years.

VIRGINIA.—Bro. A. Campbell, of Bethany, September 11th, introduced, upon confession, 7 persons into the Christian Kingdom.

ILLINOIS.—Bro. Ziba Brown, lately visited Hendersonville, Knox county. The result of his labors was 70 additions to the congregation in that village.

IOWA.—Bro. Behymer, of Owen Glen, Delaware county, August 18th, writes that several additions have been lately made to the congregation of that place, and the church is in a prosperous condition.

MISSOURI.—Bro. T. M. Allen, under date of Middletown, Montgomery county, August 23, writes as follows:—

Brother Campbell: I wrote you on the 17th inst., from Williamsburg, giving

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you the result of our meeting in that place, of 7 additions, and also sending you a few new subscribers for the Harbinger. Having no preacher to assist me at that meeting, and being very much prostrated by the excessive warm weather and much speaking, I rested on Wednesday, enjoying the hospitality of my old friend Levi M'Murtry, and the society of himself and agreeable family.

On Thursday morning the 18th, I started for New Liberty—a new frame meeting-house, 40 by 60 feet, that our brethren have just completed. There is a large and flourishing congregation here, under the eldership of Bros. Wm. Douglas and N. Ridgeway. Eight or nine miles travel brought me to the meeting-house, which I found well filled with anxious hearers. Many of them had been at the meeting at Williamsburg. I spoke to them in the forenoon and afternoon. Ten persons, all in the morning of life, came forward and confessed the Saviour.

On Friday morning I spoke again to a full house, when one other confessed the Saviour and one was reclaimed, making 12 additions here. I then immersed in Loutre Creek the young converts. It was a solemn and interesting scene, to witness so many young persons bow to the authority of the blessed Saviour. I think it was nine young ladies, between, probably, the ages of 14 and 18 years, that all went into the water at once. A heavy shower of rain fell while we were attending to baptism, but the audience maintained their position with becoming decorum and propriety.

After dining with Bro. Helmn, I then rode 20 miles to this place. The Annual Co-Operation meeting of the North East District, composed of the Churches of Christ in the counties of Ralls, Pike, Lincoln, Warren and Montgomery, commenced at this place to-day. The meeting has been a very pleasant and interesting one, and large crowds have been in attendance all the time. I trust you will give the minutes of this meeting a place in the Harbinger. The brethren deserve much credit for their perseverance and energy in this good work. They have already done much for the good cause; and from their zeal, and harmony, and determination, I am persuaded that still greater blessings will attend their efforts. I wish that other districts would also organize and co-operate for the promotion of the Redeemer's Kingdom, and earnestly urge the brethren every where to give this subject their serious consideration, and act without delay.

Many of us have been deploring the condition of some of the churches in our State, and the great want of preachers, there not being a tythe of the number needed to either supply the churches or to preach the gospel in destitute portions of the country, and we have been conferring together in reference to the propriety of having a State meeting, for the purpose of organizing a State co-operation, to make an effort to have the churches supplied with preaching who are now without it, and also to send the gospel to those portions of our State where it is not now proclaimed. If something of this kind is not done, the cause must retrograde in our State. Brethren, will you not awake to your duty, and come up to the help of the Lord?

I submitted this matter to the meeting here, and it has met their cordial approbation, and they have resolved not only to continue their present district plan of co-operation, but also will cheerfully unite in a State co-operation, for more extended usefulness. This is worthy of them and the cause.

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Preachers and churches in Missouri, shall we not unite our energies and means in a vigorous effort to promote the cause of our divine Saviour in this State? If so, let us act without delay. Bro. Campbell, can't you give us a word of advice on this subject?

The friends here have erected a very good frame meeting-house, 40 by 50 feet, which has been filled to overflowing. Fifteen additions have been obtained up to this time, (Tuesday, 23d, 12 o'clock M.,) and the meeting will continue. This makes 34 additions at the three meetings I have attended this campaign. I am compelled to leave this afternoon, to *call* by home; and then, "if the Lord will," start to Monroe, to meet engagements there of twelve or fifteen days. I hope to write you again soon.

I enclose you an abstract of the minutes of this meeting. Will you give it a place in the Harbinger? In haste, your brother, T. M. A.

[We cannot but congratulate the brethren in Missouri in the result of their labors during the last year. We can only give a summary of the churches reported or heard from in the counties of Pike, Ralls, Lincoln, Warren and Montgomery, in the North-East of Missouri. In eighteen churches named, there is a membership of 1,083; additions during the year, 213; an average membership of 60 each. Two evangelists, Bros. T. Armstrong and J. Coons, were appointed evangelists for next year. A State meeting for next year, for the purpose of organizing a State co-operation, was recommended; and the next Annual Meeting of the North-East District of the State, is appointed in New London, to be held in August, 1854, commencing on Friday before the 3d Lord's day in August. We see among the preachers present, Bros. J. J. Errett, George Waters, L. Hatchett, T. Toree, T. Armstrong, J. Coons, W. Douglas, T. M. Allen and Father Hatchett. Of this meeting, Enoch Martin was Chairman, and T. F. L. Jacobs Secretary.—A. C.]

OBITUARY NOTICES.

DIED, May 17th, 1853, in Brunswick county, Va., Mrs. LUCRETIA CREATH, the widow of Elder Wm. Creath, of Mecklenburg county, Va., at the residence of her son-in-law, Mr. John Clayton, in the 75th year of her age. She was born in Granville, N. C., February 18, 1779. For more than fifty years she was a member of the Baptist Church, and died as she had lived, a Christian. She was the mother of sixteen children—five of whom were Baptist preachers, one of which number, Elder Jacob Creath, of Palmyra, Mo., is now a Christian preacher. She died in the full possession of her reason, and with a hope full of immortality.

Sister JANE P. WILSON, daughter of James and Michel Wilson, aged 16 years, 4 months and 16 days, departed this life on the 20th August, 1853. In her fourteenth year she made the honorable confession, and walked humbly in the path of righteousness; and when her dissolution drew nigh, she yielded with Christian fortitude to the will of God, and rejoiced in him who never "withholdeth good from those that walk uprightly." She left bereaved and afflicted parents, brothers and sisters, to lament her loss.

July 3d, 1853, Bro. WILLIAMSON PITTMAN, of Palmyra, in his 64th year. He confessed the Lord in 1833, and continued an orderly member of the church till his death. "He was emphatically a good man—just, benevolent, temperate, prudent, peaceable, and devoted." "The memory of the just is blessed."

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On the 8th of April, 1853, after a protracted illness, fell asleep in the Lord, our beloved and venerated Bro. ISAAC MURPHY. He was, indeed, a father in Israel, whose counsels to the young and pious example, were worthy of all acceptation and imitation. He had consecrated much of his earthly substance to the Lord, in giving his family such an education as would fit them for pleading the cause of pure Christianity. Though he has now rested from his work of faith and labor of love, we trust that he shall long live in his offspring. Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them. [He was much beloved at Bethany.—A. C.]

On the 24th of April, 1853, Bro. SAMUEL WILLIAMS, of Madison county, Ky. At the age of 20, he united with the Baptist Church, and remained in its communion until the current Reformation began to be promulged in that region, when he embraced it, and became one of the most active and devoted members of the church. None was more punctual in their attendance upon the stated meetings of the saints, than the subject of the above notice. As a husband and father, none was more kind. As a citizen, he was a liberal contributor to all the benevolent enterprises of the day. As a Christian, his hand and house were always open with a liberal benevolence to all the calls for promoting the cause of his Redeemer.

On the 20th of June, in the 43d year of her age, Sister ELIZA ANN, wife of Thomas Smarr, of Scott county, Ky. In the death of this excellent sister, her husband and children have lost their best earthly friend, the community of which she was a member a most useful and amiable citizen, the Christian Church one of its most exemplary members. Her protracted sufferings and death were occasioned by a disease of the heart.

On the 2d of July, Sister MARY GILL, wife of Mr. E. Gill, of Belle Air. Early taught by a pious mother, Sister Gill early in life embraced the gospel, and her exemplary conduct secured for her the love and esteem of all the brethren.

On the 5th of January, and in the 67th year of her age, Sister MARY WHEATLY. She was, indeed, a mother in Israel. Her seat in the congregation was seldom seen vacant, and she lived to see many of her children and grandchildren happy in the Kingdom of Christ. Her last moments were spent in exhorting her friends to embrace the Saviour and maintain his cause through life. May we all live the life of the Christian, that our latter end may be like hers!

On the first of June, Mrs. ELIZABETH C. DONOGH, in her 32d year. Sister D. was a native of Cincinnati, and had removed thence to St. Louis, a few years before her death. She was a lady of fine intellectual attainments, and her conversation was always instructive and entertaining. But her purity of life, her Christian bearing, and her unwavering obedience to the commands of her Saviour, constituted the chief ornament of her character. She was afflicted, for sometime prior to her death, with severe mental derangement.

Bro. WM. GLASSCOCK, on the 26th of June, after a protracted illness of some years, departed this life. He lived the life of a Christian and died the death of the righteous.

Sister SARAH F. GEORGE, on the 16th of May, after a brief illness. She became a member of the Christian family at the age of 10 years, in which she lived till her death. So exemplary was her life, that many were induced by her comely behavior to turn to the Lord. She died in her 16th year. From Paris, Mo., she had emigrated last fall to Austin, Texas.

Bro. JOHN M. SHEPARD, formerly a student of Bethany College, died on the first day of June last, at Ira, in the county of Cayuga, N. Y., in full confidence of the gospel which he has preached to others.

Mrs. MARY JANE BENTON, at the residence of her husband, Maple Grove, Lafayette county, Mo., on the 21st of July. She was a devoted Christian, and died as she had lived, in the full assurance of a happy immortality.

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Departed this life on the 13th September, in her 11th year, ALICE, daughter of Professor Ross, of Bethany College. Having, in a recent tour through Northern Kentucky, accompanied her father, she contracted the prevailing dysentery in some portion of the country which they visited, and soon after her return was violently seized and prostrated. She was a most intelligent and amiable girl. Deeply imbued with the Christian religion, she gave large promise of usefulness. Her faith and hope in her last illness triumphed over the fear of death, and, with great patience, she resigned her spirit into the arms of her Redeemer.

In the month of June last, died J. W. SMYSER, of Jefferson county, Ky. His wife and daughter MARTHA, followed him in July. His son, GEORGE W., in August. All, except George, were members of the church. Bro. Smyser may be said to have founded the church in his neighborhood. He and his sister wife were exemplary Christians. Their house was the happy resort of those who labored in the Vineyard; and they had the pleasure of knowing that their exertions in the cause of Christ were a public blessing.

ELDER JOHN BOGGS.

ELDER JOHN BOGGS is now the Agent of the American Christian Publication Society, corner of Walnut and Eighth streets, Cincinnati. I am much pleased with this appointment, having, for a considerable time, had Bro. Boggs traveling in the west as agent for the office of the Millennial Harbinger, and knowing his ability and fidelity as such, I doubt not that he will be both an efficient and trustworthy agent, and cannot but congratulate the Society in having obtained his services. A. C.

THE SINNER'S PLEA.

Saviour! friend of dying sinners,
Unto thee for aid I flee,
Is there yet in thy compassion
Room for rebels vile as me?

All thy love I long have slighted,
To the world a willing slave,
Casting all thy words behind me,
Canst thou such a sinner save?

Only hardened by thy mercy,
Which should melted me to tears,
Can that mercy now be granted,
To dispel my gloomy fears?

Often have I heard thy gospel,
Calling me to turn and live;
Yet did I despise the message—
Can thy love such guilt forgive?

Yet I come, faint, feeble, dying,
I must perish if I stay;
Though my crimes be deep as crimson,
Thou canst wash the stain away.

At thy feet behold me lying,
Hear my earnest, only plea;
I have sinned—but O my Saviour,
Thou didst shed thy blood for me. WM. BAXTER,

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ADDRESS TO THE STARS.

Lights of the upper sky! whose rays
Fall on our earth with chastened light,
You to my fancy's eye appear
Like jewels on the brow of night,
When her dark mantle is unfurled
In grandeur o'er a sleeping world.

Gems of the bright expanse on high,
That azure vault seems all your own,
Where you your silent vigils keep,
Near the Creator's wondrous throne;
Whence ye can look to earth's dark clod,
And light the dwelling place of God.

Earth once has heard your thrilling songs,
When, from your dwellings in the skies,
At her uprising ye began
Your lofty swelling harmonies;
Her natal song ye sweetly sung,
As she from night and chaos sprung.

The old Chaldean gazed with awe
Upon your bright and sparkling spheres,
And traced as on a mystic scroll,
The mysteries of future years;
And deemed he saw some wondrous name
Writ in your characters of flame.

The seaman, who first boldly dared
To leave his native shore behind,
Guided by you, soon learned to scorn
The billows and the raging wind;
Yours was the chart which marked his way
Across old Ocean's billowy spray.

One from your train in heaven's high dome,
Once left its dwelling in the skies,
And lo! it points the shepherds where
The lowly son of Mary lies,
When first Christ laid aside his crown,
And to this guilty world came down.

Since then the Star of Bethlehem,
Outshines by far the glorious throng,
Which woke their sweetest, loftiest strain,
To chant creation's natal song;
O may thy radiance still increase,
Thou Star of Hope, thou Star of Peace.

WM. BAXTER.

"ENOCH walked with God *three hundred years*." Such a high and holy walk, with such a divine companion, continued without any weariness for three hundred years, is a miracle of divine grace of which we have no similar record. The age was an age of apostacy. There was little to sustain, and much to injure his piety; but he waited upon JEHOVAH—he walked with God—and his religion suffered no declension. *We* can do all things through Christ, who strengthened Enoch. By faith *we* stand.

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. III.] BETHANY, VA., *NOVEMBER*, 1853. [No. XI.

AN ADDRESS,

Delivered to the Christian Missionary Society, at its annual session in Cincinnati, October 18, 1853.

BELOVED BRETHREN IN THE CAUSE OF CHRISTIAN MISSIONS:

MISSIONS and angels are coeval, inasmuch as message and messenger are correlates—the one implies the other. As message implies a messenger, so both imply two parties—one that sends, and one that receives, the message.

Christianity itself is a message from God to man; not to man as he was at first, but to man as he now is. It was conceived in eternity, executed and revealed in time, and, in the wisdom and grace of God, it is the only sovereign specific for all the diseases and maladies of our fallen and degenerate humanity.

The Messiah, the Prince of Peace, was himself the great ambassador of God. The Apostles were his ambassadors to the world. Hence, Christianity itself is a message of peace, and, "by the commandment of the everlasting God, it is to be made known to all nations for the obedience of faith."

So essentially diffusive and missionary is the spirit of Christianity, that all forms of it have acknowledged the duty and obligation to extend its empire and to propagate it in all lands and amongst all people. Hence, Romanists themselves, and Protestants of every name, have instituted and sustained missions, domestic and foreign; and sacrificed both property and life, to a large amount, in their en-

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deavors to evangelize the world, by bringing it under the sceptre and the sway of the Prince of Life and Peace.

It was not, indeed, till the sixteenth century, that the Papal See was much engaged in establishing missions beyond its own limits. Then it was that Dominicans, Franciscans and Jesuits, took part in a missionary field broad as Asia, Africa, and America. Their missionary, Saint Xavier, penetrated the Portuguese settlements, not only in the East Indies, but in the Indian Continent, in Ceylon and Japan. Chili and Peru were visited by Papal missionaries, and Greeks, Nestorians, and the Egyptian Copts, came in for a share of their labors.

Early in the 17th century, the Pope was induced to establish a congregation of Cardinals, with large revenues, called *De Propaganda fide*. They penetrated through the wilds of America, and those of Siam Tonquin and Cochin China. Even the Chinese empire itself was penetrated, and Japan, for a while, permitted their efforts. They endured numerous and various hardships amongst these Pagans, but were finally expelled their territories.

Protestants followed their example early in the 17th century. Formosa, Java and Malabar, heard them gladly. It seems that the great Indian apostle, Elliot, of Old England, visited New England early as 1631, and spent fifty-nine years of his long life in this new missionary field, now the territory of the New England colonies. He even translated some of the Christian books into the Indian dialects. The Mayhews followed him. Father Mayhew, son and grandson, were, for almost a century, pastors of an Indian church, gathered and nourished by their untiring exertions. But the Moravians transcended all others in their free gospel and in their free labors. Historians have assigned to them the conversion of some twenty-three thousand Indians.

Nine islands of the ocean were more or less evangelized and civilized by those bold heralds of the cross. Not only did the islands of St. Thomas, St. Juan and St. Croix, under Danish rule, but also the English islands of Antigua, Jamaica, Barbadoes and St. Kitts, yielded, more or less, to the claims of Messiah the Prince, through their benevolent operations. Negroes of Surinam and Berbice, Indians of Arrowack, Canadians, and citizens of these United States, have loudly attested their work of faith and their labors of love, in many a mission field. Not content with these fields of labor, they have penetrated the realms of the Hottentots, the Cape of Good Hope, the coasts of Coromandel, Abyssinia, Persia and Egypt, and even scaled the mountains of Caucasus. They have gained the palm of all Christendom, for this their work of faith and their labor of love.

So late as 1795, the London Missionary Society was formed, four

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years after, "A Particular Baptist Society," for propagating the gospel among the heathen, had been formed, under whose benignant auspices missionaries were sent to India; and, by their instrumentality, the Holy Scriptures were translated into sundry Indian dialects of speech.

In the year 1700, a society in Scotland was formed for promoting Christian knowledge; and, just 100 years after, in England, the Church Missionary Society was instituted. It has now no less than some sixty stations. This is one of the most affluent institutions in Protestant Christendom. More than twenty years ago, in one year, almost two millions of dollars were paid into its treasury for propagating Christian knowledge.

It is to the honor of our own country, that its citizens are generally more or less imbued with the missionary spirit. An unequivocal proof of this statement is found in the fact, that the missionaries of our country are now found laboring in the Sandwich Islands, in Africa, Palestine, Armenia, India, Burmah, Siam, the Greek Islands, and in China.

Do we not, then, safely argue *a posteriori*, as well as *a priori*, that the spirit of Christianity is naturally and necessarily a *missionary spirit*. Hence, I presume to take the ground that every man's spirituality and humanity are to be estimated according to his zeal, industry, and liberality in the cause of missions; or, in other words, in endeavoring to convert the word. Need we argue this as a doubtful question? Does any one hesitate to concede this assumption? It is scarcely a supposable case. But, for the sake of developing the fact, we shall assume that it is questionable.

It is assumed by some that the two forms of true religion—the Patriarchal and the Jewish, which preceded ours—were true forms; indeed, Divine forms, of pure religion; and that neither of them was proselyting or missionary in its character. In the nature of things, the Adamic and the Noahic institutions were purely family institutions, and necessarily knew nothing beyond themselves. There was no family beyond Adam's; none beyond Noah's, in the commencement of the two sections of the Patriarchal age. Besides, the head of every new household was constituted prophet, priest and king, of his own immediate family. And if he discharged his paternal or parental duties faithfully, there was nothing farther wanting to the perfection of that economy. There were no communities, no public assemblies, no preachers, no meeting-houses, from Adam to Moses. Every father, or god-father, or patriarch, had his true and proper family altar and his family worship. They had neither Bible, law, nor gospel, other than the traditional institutions. Every thing was

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oral, visible, sensible, that affected the religion and moral character of families and tribes from Adam to Moses.

Of Abraham, the beau ideal of a good and venerable patriarch, God said: "I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he has spoken of him."

To the abuse of the Family institution, polygamy was chargeable; and for a licentious intermarriage of saint and sinner, the old world was drowned, and the Noahic institution of family worship was again reinstated. This continued to the exodus of Israel from Egypt, and then commenced a national religion. This, indeed, made provision for proselytes, and additions from other nations and peoples. But there went abroad no missionaries; for the special mission of the Jews was accomplished in holding up the golden candlestick to all the nations contemporary with them. It had its peculiar spirit, which was essentially that of *one blood*, for the sake of the public blessing that was in it.

Neither the Prophets, nor John, the Harbinger of the Messiah, nor his Apostles, were constituted missionaries beyond the Twelve Tribes. Our Lord himself, the glorious Founder of the Christian Kingdom, nor any one of his Apostles, during his life-time, was a missionary beyond the "lost sheep of the house of Israel." But when his work, prophetic and legislative, was accomplished, and after he had tasted death for all mankind, then, indeed, this grand and sublime Philanthropist established a grand missionary scheme, in the persons and mission of the Twelve Apostles. That commission embraced Jew and Greek, Barbarian, Scythian, bond and free, in all nations, and peoples, and tongues, and languages of earth. The whole world—all the nations of the earth—became one grand missionary field. "Go into all the world, announce the gospel to the whole creation," was the new commission.

The missionary institution is, therefore, the genuine product of the philanthropy of God our Saviour. It is the natural offspring of Almighty love, shed abroad in the human heart; and, therefore, *in the direct ratio of every Christian's love, he is possessed of a missionary spirit.*

That "God is love," is the most transforming, soul-subduing proposition ever propounded to a fallen world. This granted, and it follows, that every one begotten of God, loves God and his brother also. And this love of the brotherhood, superadded to the native philanthropy of Christianity, gives to its possessor an ardent zeal for the conversion of mankind which cannot be dormant, but must find a

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vent for itself in such efforts as those which a true-hearted Christian missionary institution delights to honor and to institute for the renovation and beatification of man.

We do not theorize in uttering these views, but only give utterance to the sentiments and emotions of every renewed heart; of every one who has ever tasted that the Lord is gracious. Of all the rewards ever conferred upon man, that of receiving souls for his hire, is the richest and the best. The thought, the assurance, the sight of one sinner transformed into a saint, refulgent in eternal glory and blessedness, by our individual enterprise and effort, would seem to be a prize, and honor, and blessedness, that would repay the labors of a Methuselah's life.

Myriads of men in the flesh, will labor and travail in body, soul and spirit, for a life-time, to secure a temporal honor or a reward which they deem magnificent. They will imperil all dear to the human heart, for some imaginary gain, honor, or applause of men, which, when possessed, fails to satisfy a capacious, ardent, immortal mind. But the Christian herald or missionary that, with a true heart, an enlightened zeal, and an untiring assiduity, engages in the service of the wisest, richest, noblest, and most exalted potentate in the universe, and for the honor, the blessedness, and the glory of his own degenerate race, to raise them from poverty, wretchedness, infamy and ruin, to glory, honor and immortality, is the noblest spectacle that earth affords or angels ever saw on this side the pearly gates of the heavenly Jerusalem.

And does not this object owe all its allurements and attractions to the discovery of the estimate that the great God places on man, in that sublime, mysterious, ineffable love, which he cherishes in his heart for sanctified humanity; which he always cherished, even when, in the purposes of an eternity past, he held sublime counsel with himself, in the ineffable fulness of the Godhead; when, before the world was, "THE WORD that was in the beginning with God, and that was God"—"by whom, and for whom, all things were created and made"—was set up, appointed, foreordained to become the Author of an eternal deliverance to all that obey him; and, in the fulness of time, became the antitypical offering of every lamb slain from the foundation of the world.

To the couched eye that descries this—to the eye anointed with the true eye-salve that can see objects of celestial beauty and grandeur, and to the heart that throbs and palpitates with the vigorous impulses of Almighty love, what object of time or sense, what employment of the human faculties, and what use of all literary, scientific, and artistic attainments, can be compared with the effort to renovate man in

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all moral beauty and loveliness, and to raise him from his ruin to a peer of the celestial realm, and to an inheritance incorruptible, undefiled, and unfading! When elevated to the conception of such visions of real grandeur, beauty and loveliness—to adequate views of the infinite, eternal, and immutable love of Jehovah—our spirits are roused to vigorous impulses, purposes and activities, to become co-workers with the crowned and glorified Emmanuel, in the work of the Christian ministry—the most dignified and honorable employment which God could vouchsafe to fallen man.

Such is the standing, point and bearing of the truly enlightened and consecrated Christian missionary. And such are his inspirations, drawn from a right conception of the love of God, displayed in the person, mission, and work of the Divine Redeemer.

This Christian Missionary Society, my beloved brethren, we trust originated in such conceptions as these, and from having tasted that the Lord has been gracious to us, in giving to us a part in his own church, a name and a place in that Divine institution, which, in his mind, far excels and outweighs all the callings, pursuits and enterprises, in this our fallen and bewildered world.

The great capitals of earth—the centres of nations and empires—with all their thrones, their halls legislative, judiciary and executive, are but for the present scaffolding of humanity; while the Christian temple—that building of God's own Son—is in progress of erection, designed to hold in abeyance the impulses, the passions, and the follies of the children of the flesh, till the cap-stone of this glorious fabric of grace shall be laid amidst such shoutings of joy and glory as man or angel never heard before.

The commission given to the Apostles embraced, as a mission field, the whole world. "Go ye," said the great Apostle of God, "*into all the world*, and preach the gospel to every creature." Wide as humanity and enduring as time, or till every son of Adam hears the message of salvation, extends this commission in its letter, spirit, and obligation. The Apostles are, indeed, still peregrinating the earth, in their writings. Though dead, they still preach.

When Jesus our Lord ascended up to heaven "he gave gifts to men." He gave apostles, prophets, evengelists, pastors and teachers. "Preach the word," was the apostolic charge to Timothy; and so long as there is an unbelieving Jew or Gentile in the world, the gospel is to be preached to him just as it was in the beginning.

There are yet nations, great, and mighty, and populous, without the revelation of the gospel; as much under the dominion of Satan, in all the forms of living Paganism, as were the nations of the earth when the commission was first given to the Apostles. These have

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just as many, and as strong claims on the Christians of the present day, as Rome, Athens, Corinth or Ephesus had on the apostles and evangelists seven years after the ascension of our Lord to heaven. In the ears of sanctified humanity, the cry is heard, "come over and help us." The harvest is yet great, very great, and, alas! the reapers are still few, very few. Shall we, then, only *pray* to the Lord of the harvest to send forth reapers to gather it? Shall we not, rather, send, and sustain those who are sent by the Lord, or disposed, by his grace, to consecrate themselves to this great work?

The solemn and awful fact that, "where no vision is, the people perish," should, in all that believe it, awaken every sentiment of humanity, every feeling of benevolence, every principle of true philanthropy, to take a lively and active interest in the conversion of the world, and, consequently, in sending out heralds to announce the glad tidings to those perishing through lack of Christian knowledge—through their ignorance of the only name given under the whole heavens, by which any one can be saved.

If it be a good work—a work of Christian benevolence—to feed the starving poor with the bread of this life, to clothe the naked, to take benevolent care of widows and orphans in their afflictions, as all the Christian world admits—need I ask, is it not a better work, because a more enduring work, because a work of eternal importance, of infinite glory and blessedness, to send the word of life, and the living ministers of that word, to nations sitting in darkness—in the region and shadow of eternal death; to translate them from darkness to light, from the power and tyranny of Satan to God, that they may receive the forgiveness of their sins, and "an inheritance amongst them that are sanctified?" Shall we weep with them that weep, in sympathy with the afflictions and sorrows of this transitory life, and have no tears of commiseration, no bowels of mercies, no agony of soul, for those who are perishing in their sins—aliens from the commonwealth of Zion, strangers to the covenants of promise, living without God, without Christ, and without any hope beyond the grave? Does not every feeling of our hearts, does not every compunction of conscience, does not every sentiment of piety within us, conspire to urge us to take a paramount interest in this great and glorious enterprise of enlightening, converting, and saving our fellow-men—participants of our common humanity, who, at present, are in the rituals of Pagan darkness, invoking gods formed by their own hands, or created by their own imaginings, that can neither hear nor see; that can neither succor nor save any one who trusts in them?

This missionary enterprise is, by universal concession, as well as by the oracles of God, the grand work of this age; the grand duty,

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privilege, and honor of the church of the 19th century. God has himself, in his providence and moral government, opened up the way for us. He has given us learning, science, wealth, the arts of acquiring and communicating all knowledge of the conditions of the living world—of the Pagan nations, their languages, customs, rites and usages. He has given to us the oceans of the earth, with all its seas, lakes, rivers and harbors. He has, in the inventions, arts, and improvements of the age, almost annihilated distance, contracted time, annihilated the mountain barriers; and by our trade, our commerce, our arts and our sciences, we have, in his providence, arrested the attention and commanded the respect of all heathen lands, of all barbarous people, of all creeds and of all customs. Our national flag floats in every breeze; our nation and our language command the respect, and almost the homage, of all the nations and the peoples on earth. God, in his providence and moral government, has opened the way for us—a door which no man, nor nation of men, can shut. Have we not, then, as a people, a special call, a loud call, a Divine call, to harness ourselves for the work, the great work—the greatest work of man—the preaching of the gospel of eternal life to a world dead, spiritually dead, in trespasses and sins! And shall we lend to it a cold, a careless, an indifferent ear?—!

We have but one foreign mission station—a station, indeed, of all others the most apposite to our profession—the ancient city of the great King, the City of David, on whose loftiest summit Zion, the ark of God, rested—the "holy hill," once the royal residence of Melchisedec, priest of the most high God—the sacred Solyma—the abode of peace. There stood the tabernacle, when its peregrinations ended. There stood the temple, the golden palace, which Solomon built. It rested upon an hallowed foundation—Mount Moriah, a little hill of Zion. To that place the tribes of God went up to worship. There was the Ark of the Covenant, with its tables engraven by the hand of God. The Shecinah was there; Calvary was there, and there our Lord was crucified, buried, and rose again. There clusters every hallowed association that binds the heart of man to man. There Christ died, and there he revived. There the Holy Spirit, as the messenger of Christ, first appeared. There the gospel was first preached. There the first Christian baptism was administered. There the first Christian temple was reared, and thence the gospel was borne through Judea, Samaria, and to all the nations that ever heard it. Jerusalem, the city of the great King, is the centre of all Divine radiations—the centre of all spiritual attractions, and, in its ruins, it is an eternal monument of the justice, faithfulness, and truth of God.

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But, most instructive of all, it was decreed and predicted by the Jewish Prophets, ages before Jesus the Messiah was born, that out of Zion should go forth the law, and the word of the Lord from Jerusalem.*

One of the capital points of this Reformation is the location, in time and place, of the commencement of the reign of grace, or the Kingdom of Heaven. The Christian *era*, and the commencement of *Christ's Church*, have long been confounded by every sect in Christendom. The materials of Solomon's Temple and of Christ's Church were mainly provided one generation before either of these was erected. The grand materials of Christianity, or of the Kingdom of Jesus Christ, are his life, death, burial, resurrection, ascension, and glorification in heaven. This last event occurred more than thirty-three years after his nativity. So that the Christian era, and the commencement of Christ's reign or kingdom, are one generation—thirty-four years—apart. The Holy Spirit, who is the life, the bliss, and the glory of Christianity, was not given till Jesus Christ was glorified. *Hence, John the Harbinger, and Jesus the Messiah, both lived and died under the Jewish theocracy.* A fact that has much moral and evangelical bearing on the Christian profession, as exhibited by both Baptists and Pedobaptists. This alone should give direction to all our efforts in all missions, domestic or foreign. It is the only legitimate stand-point at which to place our Jacob staff, when we commence a survey of the Kingdom of Heaven, or propose to build a tent for the God of Jacob—the Holy One of Israel, our King. Had we no other object than to give publicity and emphasis to this capital point, it is worthy of the cause we plead, whatever the success may be, to erect and establish our first foreign mission in the identical city where our Lord was crucified; where the Holy Spirit first descended as the missionary of the Father and the Son; where the Christian gospel was first preached, and the first Christian Church erected. As a simple monument of our regard and reverence for this soul-emancipating position, it is worthy of all that it has cost us, and more than it will ever cost us, to have made our first foreign mission station near the cross, the mount of ascension of the Saviour, and to the theatre of the decension of the Holy Spirit, as the sacred guest of the house which Jesus built.

But this alone, worthy though it be of all the honor we can give it, is not, by any means, our whole argument for the continuance of this station, and its liberal patronage on the part of all the holy brotherhood. It is not contemplated, at least by me, that any mission or

* Isaiah ii. 3, Micah iv. 2.

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missionary in Jerusalem, is to convert that city, or even raise in it a conspicuous church, in a few years. Still, it is to me a theatre no less inviting or important in this view of it.

Jerusalem is a great centre of attraction in the eyes of all Christendom; in the esteem and admiration of all Jews and Gentiles. It will long continue to be so. The crowds of tourists—Jews, Turks, Infidels, Romanists and Protestants—that visit it, sojourn in it, and take interest in it, of themselves alone give it a paramount interest and claim there to locate a herald of the original gospel and the apostolic order of things, free from the false philosophies and the toothless theologies of an apostate Christendom. An accomplished missionary in Jerusalem, even in the private walks of life, in his daily intercourse with strangers and sojourners, may sow the precious seed in many a heart, that may spring up in many a clime, and bring forth a large harvest of glory to God and happiness to man, when those who originated the mission and have sustained it, shall repose with their fathers in the bosom of Abraham.

If there were but a single family church in that city, of the true type of a Christian family, exhibiting, in word and deed, in faith, in piety, in humanity, the beauty of holiness and the graces of Christian piety, methinks it would tell so well as to justify all the costs of our missionary station.

But we have reaped, as well as sown, in Palestine. Some, of different languages and creeds, have been baptized into Christ in Jerusalem, through the labors of the beloved Barclay. And had he, as some missionaries of the Anglican, and some other communities represented in Jerusalem, the means of supporting the converts; or had he the disposition to cater to worldly interests, and to use such arguments as savor of worldly policy, he might already have numbered more than an Anglican Episcopal mission has there enrolled as the fruit of some thirty years labors.

But the personal labors of a missionary in Jerusalem, and their immediate visible fruits, are not to be regarded as the sum total of the avails of his services. He personally distributes Bibles, in all the languages spoken in the East, to those visiting that great centre of Asiatic and African attraction. Bibles in Arabic, Syriac, Syro-Chaldaic, Judeo-Arabic, Armenian, Turkish, modern Greek, German, Spanish, Italian, may be almost daily distributed by those residing in Jerusalem, to the foreigners who daily crowd its streets and explore its solemn ruins and revolutions. Moslem intolerance, too, is annually waning, and the dupes of the grand imposter are now more accessible than at any former period.

But as it is a settled point with us that Jerusalem is, and ought to

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be, our first choice, we presume not to argue her special claims upon our Christian benevolence. When we speak of "the rapidly waning Crescent;" of the "drying up of the Euphrates;" of Jerusalem as "one of the foci of Mohammedanism;" anciently "the city of the great King," and long destined to be "the joy of all the earth;" "a city not forsaken;" "of the year of recompenses for the controversy of Zion;" "the Mount Zion which God loves for his servants' sake," we do not argue these glorious and sublime indications of her destiny as though any of us doubted our premises, her influence, or her destiny. Jerusalem's fall is already written, and her future rise and glory occupy a large space in the visions of the future. Towards the end of the Babylonish Captivity, in the prophetic visions of that day, as presented in the 102d Psalm, we have some joyful indications of the rise of Jerusalem:

"Thou Jehovah, wilt yet arise and have mercy on Zion;
For the appointed time to favor her is come!
For thy servants take pleasure in her stones,
And show tender regard to her very dust;
Then shall the Gentiles fear thy name, Jehovah,
And all the kings of the earth thy glory.
When Jehovah hath rebuilded Zion,
He will appear in his own glory.

Let this be written for a future generation,
That a people to be born may praise Jehovah,
Because he looked from his high sanctuary,
From the heavens Jehovah beheld the earth,
To attend to the groaning of prisoners,
To release those that were doomed to death,
That Jehovah's name may be declared in Zion,
And his praise again resounded in Jerusalem."

It is good to love Jerusalem, and to seek her peace and prosperity. So sang and prayed the Jews in their songs of Degrees—Psalm 122:

Pray for the peace of Jerusalem;
They shall prosper who love thee.
Peace be within thy walls,
And prosperity within thy palaces!
For my brethren and companions' sakes
I will now say, Peace be within thee.
Because of the house of Jehovah, our God,
I will ever seek thy prosperity. [Ps. 122—Boothroyd's Ver.

Jerusalem, indeed, has long been given up to desolation, and it is to continue, according to Daniel, "till the consummarion determined," or until the purposes of God respecting it are accomplished. Our Lord, by Luke, speaks still more plainly—"Jerusalem shall be trodden down by the Gentiles, till the times of the Gentiles be fulfilled." This is our index to the prophecies concerning the Jewish reign. "The times of the Gentiles" yet continue. God permitted them to destroy Jerusalem, and thereby to crush its persecuting power. Its

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fall contributed much to the spread of the gospel throughout the world. Hence Paul reasons: "If the casting off of the Jews," from their relation to God, "became the reconciling of the world, [the Gentiles,] what will the resumption of them be but life from the dead?"

The fall of the Jews became the rise of the Gentiles. The Gentiles have yet their times. And "blindness," not total, but "in part, has happened to the Jews," and will continue "till the fulness of the Gentiles" be come in. Then will come the fulness of the Jews—"for the Redeemer shall come out of Zion," the City of David, "and shall turn away ungodliness from Jacob."

This mystery is now revealed. It was, in the Hebrew style, *mister*, a thing hidden or concealed. It is no longer so. The Jews, as a people, are still beloved, because of their fathers, though long punished, as was threatened; for said Jehovah by his Prophet, "Thee, O Jerusalem, have I acknowledged" more than the Gentiles; "therefore will I punish you for all your iniquities." But the time "to favor her" is not far distant.

> "For thy servants take pleasure in her ruins,
> And show a tender regard for her very dust."

Hence David sings—

> "Then shall the Gentiles fear thy name, Jehovah!
> And all the kings of the earth thy glory."

With Paul, we rejoice in the prophetic drama, and, therefore, anticipate a glorious triumph of grace in the redemption of ancient Israel, according to the flesh.

Our duty on all the premises is plain. During these times of the Gentiles, we have a dispensation of the gospel committed to us. We have, therefore, established a mission in Palestine, in the literal City of David. It is not designed merely for the Jews residing in their own hallowed metropolis, or visiting it, but also for the Gentiles now sojourning in this great centre of mingled attractions.

We have, also, happily found a brother and his family, who fully meet, not only our anticipations, but, in fact, transcend them. Their qualifications for the station are acknowledged, not only by all our whole brotherhood, but also by those of other denominations who visit the Monumental City. A Presbyterian minister of our own country, who, not long since, returned from Jerusalem, having made their acquaintance in Jerusalem, candidly avowed his conviction that, "a more accomplished missionary than Dr. Barclay, he had not seen, and one better adapted to Jerusalem he could scarcely imagine."

What, then, need I ask, is our duty, our privilege, our honor, in relation to our Jerusalem mission and our missionary there? I need

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not argue this question with any one present on this occasion. It is cordially conceded that he be not only continued there, but sustained, with ample means to devote his whole energies to the great work. If, then, the means are not sufficiently ample, let those who have the matter confided to them report what is wanting, to invest him with every facility to consecrate his whole powers to this grand and sublime undertaking. Our prayers for his success, our counsels, and our means, are all justly due to him, and certainly will not be withholden by any one of us. Who that loves the Lord—the grand missionary of Jehovah, who laid down his life for us, and expiated our sins by the voluntary sacrifice of himself; who that loves the sons of Abraham, the father of us all, if not in the flesh, certainly in the faith; who that desires that the blessing of Abraham might come upon the Gentiles, at home or abroad—can withhold his aid to a cause so noble, so rich in promise, so full of blessings to ourselves, our children, and to the great family of man! It is fair, honorable, and just, to think and to conclude, that there is not one of us present who would not, according to his ability, contribute his equal part. To this conclusion it would be uncharitable and discourteous to imagine that there is one Christian present that does not freely and fully consent. I shall not, therefore, farther press this matter upon your attention.

But this is not the exclusive object on which to engross or to exhaust our whole zeal, ability and liberality. Jerusalem and Judea do not constitute the whole world, nor is our Jerusalem mission exclusively the longitude and the latitude of our missionary obligation, enterprise, or benevolence. Has Africa, debased, degraded, and down-trodden at home and abroad, no part nor portion in our Christian humanity and sympathy? Are we under no obligation to Africa? Have we forgotten that Ham, though degraded, is our great grand-uncle, the brother of our great grandfather Japheth, and the brother, too, of our more illustrious great granduncle Shem? Or do we not believe that God has made of one blood all nations of men to dwell on all the face of the earth, and that he hath marked out, ages since, the limits of their patrimonial inheritance, as well as the different eras of the world? Shall one of our great granduncle's sons engross and exhaust all our humanity and all our Christian benevolence, and leave the others unpitied, unaided, and unprayed for, to perish in ther foolish idolatries and to die in their sins? Forbid it reason, conscience, humanity and mercy!

But these are foreign missions, and located on another continent. Have we no home mission stations? Have we no fields to cultivate beyond the precincts of our American Zion? We *have* home missions, as well as foreign missions, and these have some claims upon us.

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Have we made, or can we make, no provision for these? These are questions that call for our consideration, and ought we not, as a brotherhood, if not as a missionary society, to give them some attention?

"Glorious things are spoken of thee, O Zion, city of our God. Thy foundations are on the holy mountains. Jehovah loveth the gates of Zion more than any of the dwellings of Jacob. Shall I mention Rahab and Babylon among those that acknowledge thee—Philistia and Tyre; and last, though not least, shall I mention Ethiopia as stretching out her hand to God? Yes, they shall say of Zion, this man and that man of Egypt, of Babylon, of Philistia, of Tyre, and of Ethiopia, was born in her and to her. For the Most High shall himself establish Zion." In the records of peoples born unto God, Jehovah shall relate, this man and that man were born in her. They shall sing as those leading the dance—"all my springs of joy are in thee."

We are encouraged, then, to raise an ensign, to establish a mission, and to invite to our Zion the frozen Icelander and the sun-burned Moor, the Indian and the Negro, the Patagonian, and the natives of all the isles of the ocean—"where to choose, and Providence our guide."

It is not for me, nor for any one to choose, but for us all to unite, to select, to contribute, and to co-operate in the large field of our fallen humanity. Let us open our hearts, our hands, and our treasure-houses to the Lord, his cause and his people, and heaven will open its windows and pour out a blessing more than we can receive.

Let no one say he is straitened in God, in his providence, or in his own means. God loves a cheerful giver, and he will multiply his blessings upon his seed sown; for God is able to make every blessing abound towards us, that having always all sufficiency in all things, we may abound in every good work. As it is written, "he hath dispersed abroad, he hath given to the poor, his righteousness remaineth forever."

That we should have an African mission as well as an Asiatic mission—a station in Liberia as well as in Jerusalem—missionaries peregrinating accessible portions of the land of Ham as well as of the land of Shem, appears to me alike a duty, a privilege, and an honor. We are abundant in means, and wanting, if wanting at all, only in will, in purpose, or in liberality.

We have recently had emancipated from slavery, through the benevolence of brethren in Kentucky, a colored brother, a gifted preacher of the gospel—a workman, we are informed, well qualified for such a field of labor. Bro. Ephraim A. Smith, whose praise is in all the churches, has, of his own accord, and at his own expense, volunteered to visit Africa, to survey the premises around Liberia, and to return and report the condition of things there. He asks nothing from this

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Society in the form of pecuniary aid, nor has he ever suggested, to me at least, a desire to be specially noticed on this occasion. Still, knowing him so well and so long as I do, I conceive it my duty, before sitting down, to offer the following resolution, viz: *That Bro. Ephraim A. Smith be requested to report, at proper intervals, to the Corresponding Secretary of this Board, whatever he may deem important on the condition and prospects of Liberia in particular, and of Africa in general, with special reference to the location of a missionary station in Africa, and that the prayers of the brethren, not only of this organization, but of all the brethren everywhere, be offered to the throne of grace for his safe-keeping and protection, and for the Divine blessing upon his work of faith and his labor of love, in this philanthropic and noble enterprise, and also for the brother and his labors who is to accompany him.*

"Now, may he that supplieth seed to the sower and bread for food, supply and multiply your seed sown, and increase the fruits of your righteousness and humanity. Being enriched in every thing to all bountifulness," which will yield a rich harvest of glory to God and blessedness to man.

A. C.

SPIRIT BAPTISM—*No. I.*

WATER BAPTISM not a Christian Rite; neither enjoined by Christ nor taught by the Apostles. Therefore, immaterial in its nature, mode and effect.—Brandon: Printed at the "Republican" office—1853.

REV. A. NEWTON: I have noticed your proposition to publish (in the city of Jackson) a paper to be entitled, "The True Baptist."

From my knowledge of your character as a man of science and a Christian, I have no doubt it will be all that the friends of our creeds could desire. I say our creeds, because, although we belong to different denominations of the Christian Church, we agree that water baptism is an external right, a mere type, neither designed nor adapted to cleanse the soul from sin and fit it for heaven.

I have lately read with painful interest your controversy with Mr. Waller on this subject. Like the controversy between Messrs. Campbell and Rice, and many others that I have read, it was interesting as a gladiatorial mental contest; and painful, because, instead of being a contest between truth and error, it was a mere display of tythes, and mint, and cummin, and hysop, and rosemary, when the weightier matters of the law were neglected.

Sir, upon this subject I have an advantage, and only one over all of you. You have been educated to defend certain creeds or dogmas, and, like skillful generals, muster your strongest force to the weakest points of the citadel, and contend for victory without regard to the merits of the war.

Do not suppose that I am so ignorant of human nature, or so uncharitable as to believe that either of you are not entirely honest and

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merely as specimens of Christians generally, when I assert, that upon the knee of your parents your minds were directed to water baptism as a Christian rite. Your schools were selected with a view of training the tree as your parents had inclined the twig, and, consequently, your theological education has arrayed all your prejudices in favor of a certain mode of administering water baptism, without even leading you to inquire whether water baptism is a Christian rite or not.

I believe in the Christian religion as taught by our Saviour. His Sermon on the Mount embraces the whole system, and is not to be altered or added to by the teaching of men or angels. The Apostles were men, and, like other holy men, when they embraced Christianity, unconsciously endeavored to reconcile it with the deep-rooted prejudices of their previous education; hence the difference between them concerning some doctrines which have distracted those who choose to learn from Paul, or Peter, or James, instead of Jesus Christ.

The reform aimed at by Mr. Campbell, of Virginia, was one worthy of the mind and heart of a great and good man. Mr. Campbell was no doubt actuated by the same laudable motive that induced St. Paul to reprove the churches for calling themselves Paulites or Apollosites, &c., instead of calling themselves Christians. Mr. Campbell, like St. Paul, endeavored to re-establish the unity of the Christian Church, and avoid the evils arising from sectarian divisions; but unfortunately he has engrafted this truly Christian and enlightened view upon a dogma which was never taught by Christ—which has no connection with Christianity, and which, more perhaps than any other doctrine, has divided and distracted the Christian world.

There can be no objection to water baptism as a door of admission into the Christian Church, when viewed as a human institution. All societies and all nations require some ceremony or form of initiation—and as water, in reference to its purifying properties, is a significant type of the purification of mind or spirit, which can alone be effected by the mind or Spirit of God, as revealed in the New Testament, it appears very appropriate in any form or mode that precedent may sanction or fancy dictate. But there is great danger that the uninformed will mistake the shadow for the substance, and in contending for the former, entirely lose sight of the latter.

It is fortunate for the Christian world that the conventional creeds of the churches are controlled by an enlightened conscience, and have little influence upon the life and conduct of such members as are baptized or purified by the spirit of the gospel. Mind or spirit alone, can operate upon mind or spirit; and when man yields his pride of mind and all his evil propensities to the mind or Spirit of God, as set forth in the gospel, he is baptized in the only manner known to the Christian dispensation—he is baptized by the Holy Spirit. Hence the Apostles purified the minds or souls of their hearers, or baptized them in the Spirit, simply by preaching to them the gospel of Jesus Christ. If they used water afterwards, as some of them did in the beginning of their ministry, it was in consequence of their prejudices of early education, and ignorance of their great commission, or as St. Paul did to satisfy the conscience of such as were prejudiced.

This ordinance of water baptism has been considered by many as so essentially connected with Christianity, that he who rejects the use of it, has been denied to be a Christian.

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conscientious in the views you advocate; on the contrary, I attribute it all to the prejudice of your education. I give you and Mr. Waller

Whatever difference of opinion may prevail on this subject, great indulgence is due to all parties. To consider it dispassionately, and with a sole view to the will of God, we must divest ourselves of all the prejudices of education, and let reason and the word of God decide. We have been brought up to the use of this ordinance—we have seen it sanctioned by the world, and we are too apt to censure those who differ with us without a proper inquiry concerning the grounds of their dissent.

We, perhaps, know nothing of the obstinate contention—nothing of the difficulties that have occurred, and nothing of those which may still be started on this subject.

A little consideration will convince us that the path is not so plain and easy as many have imagined, and that those who take a different road from us, are at least entitled to a fair hearing of all they have to say in their defence, and to the same candor and indulgence which we have a right to claim of them, if with the best intentions we are not able to come to the same conclusion.

I therefore propose, through the medium of the press, to submit, for the consideration of the public, my views of the ordinance, in which I assume the position that water baptism, either by immersion or sprinkling, is not a Christian, but a Jewish institution.

What is the great characteristic of the Christian Religion?

If we look to the Divines for an answer, and consult their writings, we shall find them speaking of circumcision, baptismal washings and purifications, new moons, feasts of the passover and unleavened bread, sacrifices and other rites. They dwell upon all these as constituent parts of the religion, not of Christ, but of the Jews. They immediately pass from the Jewish religion to the religion of Christ, and here all is considered by them to be spiritual and unincumbered with ceremony. *Devotion of heart* is insisted upon as alone acceptable to God. It is laid down as a position that God is to be worshiped in spirit and in truth.

The reformation was brought about principally because the enlightened Divines of that day considered the Catholic religion to be as ceremonial as that of the Jews, and the principal advantage claimed by the reformers for their religion, over that of the Catholic, is, that it is of a more spiritual nature, and, therefore, more congenial with the spirit of the gospel. Now, here is a plain confession in each case, that in proportion as we give up ceremonies and become spiritual in our worship, our religion is the best; or that spirituality is the grand characteristic of the religion of Jesus Christ, and this being the case, the presumption inevitably arises, that no ceremonious ordinances would have been introduced into it.

Baptism was an outward Jewish ceremony, connected with the Jewish religion. It was a type and shadow of the antitype and substance which were realized in Christ; and therefore, a presumption arises that it was not intended to be continued.

If I were to assert that Jesus Christ came to put an end to the ceremonial part of the Jewish law, and to the types and shadows of the Jewish dispensation, who would deny it? Who could deny it?

But independent of the difficulty which arises from this ordinance,

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being connected with a religion which is confessed to be purely spiritual, others arise from a view of the ordinance itself. There is much ground for argument as to the meaning of the word *baptize*. This word is usually connected, in some mode or other, with water in our minds, but it may, with equal propriety, be connected with fire, or any other substance that cleanses. Its general meaning is to *purify*. In this sense many understand it; and those who do, think, that in applying it to the great command of Christ to his disciples, they give a better interpretation of it than those who connect it with water; for they think it more reasonable that the Apostles should have been commanded to go into all nations, and to endeavor to purify the hearts of individuals, by the spirit and power of their preaching, from the dross of heathen notions, and to lead them to spirituality of mind, by the inculcation of gospel principles, than to dip them under water, as an essential part of their new religion.

But let us suppose that the word *baptize* signifies to immerse, and not to purify, and that it was thought proper and necessary that persons should be initiated into the Christian Church by water baptism, in order to distinguish their new state from that of the Jews or heathens who then surrounded them, and another difficulty arises. Where, then, is the necessity of baptizing the children of Christian parents, who are not surrounded by Jews or heathen, and whose ancestors for centuries have professed the Christian name? And again, it must be viewed as another difficulty, that the Christian world has known so little about water baptism, that they have been divided as to the right manner of performing it. The eastern and western churches differed early upon this point; and Christians continue to differ upon it to the present day. Some think that none but adults, others that none but infants, should be baptized. Some think that the face only should be sprinkled with water, others that the body should be immersed.

I will now candidly state the argument against the use of water baptism altogether, as a Christian rite:

Two baptisms are recorded in the Scriptures—the baptism of John and the baptism of Christ. The baptism of John was by water, and it was a Jewish ordinance. The washing of garments and of the body, which were called baptisms by the Ellenistic Jews, were enjoined upon the Jewish nation as modes of purification from legal pollutions, symbolical of that inward cleansing of the heart which was necessary before they could hold sacred offices or pay their religious homage in the temple.

The Jews, therefore, in after times, when they made proselytes from the heathen nations, enjoined upon them the same customs as they themselves observed. They, at least, generally circumcised their proselytes, as a mark of their incorporation into the Jewish church, and they afterwards washed them with water, or baptized them, which was to be a sign to them of having been cleansed from the filth of idolatry, and an emblem of their fitness, in case of a real cleansing, to receive the purer precepts of the Jewish religion, and to walk in newness of life.

Baptism, then, was a Jewish ordinance, used on religious occasions; and therefore, John, when he endeavored, by means of his preaching, to prepare the Jews for the coming of the Messiah, and their minds for the reception of the new religion, used it as a symbol

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of the purification of heart that was necessary for the dispensation which was then at hand.

He had reason to believe, that on account of the nature of his mission they would expect it. Hence the Sanhedrim, to whom the cognizance of these legal cleansings belonged, when they were informed of the baptism of John, never expressed any surprise at it, as a new, unusual, or improper custom. They only found fault with him for the administration of it, when he denied himself to be either Elias or the Christ.

It was partly upon one of these principles that Jesus received the baptism of John. He received it, as it is recorded, because "thus it became him to fulfill all righteousness." By the fulfilling of righteousness is meant the fulfilling of the ordinances of the law, or the customs required by the Mosaic dispensation in particular cases. He had already undergone circumcision, as a Jewish ordinance, and he now submitted to baptism. For as Aaron and his sons were baptized previous to taking upon them the office of the Jewish Priesthood, so Jesus was baptized by John, previous to his entering upon his own ministry, or becoming the High Priest of the Christian dispensation.

But though Jesus Christ received the baptism of John, that he might fulfill all righteousness, others received it as the baptism of repentance from sins, that they might be able to enter the kingdom that was at hand. This baptism, however, was not a door into the Christian Church, for the Apostles re-baptized some who had been baptized by John. And again: those who received baptism from John, did not profess faith in Christ. And again: John and his doctrines belonged to the Old Testament. John was the last prophet under the law, but was not a minister under the new or Christian dispensation. Hence Jesus said that, "though none of the prophets were mightier than John the Baptist, yet he that is least in the kingdom of heaven is greater than he." John never even heard the gospel preached, for Christ did not begin his ministry till John had been put into prison, where he was beheaded.

John was, with respect to Christ, what Moses was with respect to Joshua. Moses, though he conducted to the promised land, and was permitted to see it from Mount Nebo, yet never entered it, but gave place to Joshua, whose name, like that of Jesus, signified a saviour. In the same manner John conducted towards Jesus Christ. He saw him once with his own eyes, but he was never permitted, while alive, to enter into his kingdom.

The second baptism recorded in the Scripture is that of Christ, or the baptism of the gospel. This is entirely distinct from the baptism of John, which was the baptism of the law. John himself said, "I indeed baptize you with water unto repentance, but he that cometh after is mightier than I, whose shoes I am not worthy to bear—He shall baptize you with the Holy Ghost and with fire."—Matt. iii. 2.

Christ's baptism, then, was distinct from John's in point of time, for it was to follow John's; and again, it was distinct in nature and essence, for whereas that of John was by water, this was to be by the Spirit.

This distinction is insisted on by John in other places. When he was questioned by the Pharisees "why he baptized, if he was not that Christ nor Elias, nor that prophet," (John i. 25,) he thought it

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a sufficient excuse to say, "I baptize with water." That is, I baptize with water only—I use only an ancient Jewish custom—I do not intrude upon the office of Christ, who is coming after me—I do not pretend to his baptism of the Spirit.

We find, also, that no less than three times in eight verses, when he speaks of his own baptism, he takes care to add to it the word "water," (John i. 25–34,) to distinguish it from the baptism of Christ. As the baptism of John cleansed the body from the filth of the flesh, so that of Christ was really to cleanse the soul from the filth of sin.

This distinction between the water baptism of John and the fiery and spiritual baptism of Christ, was pointed out by Jesus himself. For he appeared to his disciples after his resurrection, and commanded them "that they should not depart from Jerusalem, but wait for the promise of the Father, which," says he, "ye have heard from me; for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence"—Acts i. 4.

St. Luke also records a transaction in which Peter was concerned, and which plainly discovered to him the difference between the baptism of Christ and that of John. "And as I began to speak," (says he, Acts xi. 15–16,) "the Holy Ghost fell on them, as on us at the beginning. Then remembered I the words of the Lord, how that he said, 'John indeed baptized with water, but ye shall be baptized with the Holy Spirit.' "

A similar distinction is made also by St. Paul; for when he found that certain disciples had been baptized only with the baptism of John, (Acts xix. 3–4,) he laid his hands upon them, and baptized them again. This was evidently with the baptism of the Spirit. In his Epistle to the Corinthians we find the following expression: "For by one spirit are we all baptized into one body"—(1 Cor. xii. 13.

It appears, then, that there are two baptisms recorded in Scripture—the baptism of John and that of Christ. It also appears that these are distinct from one another, and that the one does not include the other, unless he who baptizes with water can, at the same time, baptize with the Holy Ghost.

St. Paul speaks of only one (Eph. iv. 5) baptism as effectual; and St. Paul must mean the same when he speaks of the baptism that saveth.

The question now to be decided is, which of these two baptisms is the effectual or saving baptism; or, which of these baptisms is it that Jesus Christ included in his great commission to the Apostles, when he commanded them to "go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost?"

It could not have been the baptism of John—St. Peter says it was not in these words, (1 Peter iii. 20–21—"Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water, whose antitype baptism doth now save us; not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ."

Now it is here stated by the Apostle concerning the baptism that is effectual and saving, first, that it is not the putting away of the filth of the flesh, which is effected by water. He carefully puts those upon their guard to whom he writes, lest they should consider John's baptism, or that of water, to be the saving one to which he alludes; for

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having made a beautiful comparison between an outward salvation, in an outward ark, by the outward water, with this inward salvation, by inward and spiritual water, in the inward ark of the testament, he is fearful that his reader should connect these images, and fancy that water had something to do with this baptism, therefore he puts his caution in a parenthesis, thus guarding his meaning in an extraordinary manner.

He then shows what this baptism is, and calls it "the answer of a good conscience towards God by the resurrection of Jesus Christ." In fact, he states it to be the baptism of Christ which is by the Spirit, for he maintains that he only is truly baptized whose conscience is made clear by the resurrection of Christ in the heart.

St. Paul makes a similar declaration: "For as many of you as have been baptized into Christ, have put on Christ." (Gal. iii. 27.) Now, no man can put on Christ, that is, put on his life, his nature and disposition, and all those virtues which should characterize the Christian life, by being merely dipped under the water.

Again, St. Paul says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we, also, should walk in newness of life." (Rom. vi. 3–4.) And again: "Buried with him in baptism, wherein also ye are raised with him, through the faith of the co-operation of God, who hath raised him from the dead."—Colos. ii. 12.

Now by these passages the Apostle Paul testifies that he alone is truly baptized who first dies unto sin, and is raised up afterwards from sin unto righteousness; or who is raised up into life with Christ; or who so feels the inward resurrection and glory of Christ in his soul, that he walks in newness of life.

Again: the baptism of John could not have been included in the great commission, because the object of John's baptism had been completed even before the preaching of Jesus Christ.

The great object of John's baptism was to make Jesus known to the Jews. John himself declared this to be the object of it. "But that *he* should be made manifest unto Israel, therefore am I come baptizing with water." (John i. 31.) This object he accomplished in two ways —first, by telling all whom he baptized that Jesus was coming; and these were all Israel, for he baptized all Jerusalem and all Judea, and all the country round about Jordan. Secondly, by pointing him out personally, (John i. 40.) This he did to Andrew, so that Andrew left John and followed Jesus. Andrew made him known to Simon, and these to Philip, and Philip to Nathaniel, so that by means of John an assurance was given that Jesus was the Christ.

The baptism of John could not have been included in the great commission, because it was a type under the law, and all types and shadows under the law were to cease under the gospel dispensation.

No sooner was Christ baptized by John in the type with water, than he was baptized by the Holy Ghost in the antitype. No sooner did he go up out of the water than John saw the heavens opened, and the Spirit of God descending like a dove and lighting upon him. It was this that enabled John to know that Jesus was the Christ, and to discover him to others; and here, indeed, the mission of John, his

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water baptism, which was the type, ceased, when the baptism of the Holy Ghost, which was the substance, descended upon Jesus Christ.

This is evident from the confession of John himself, (John iii. 30,) and from the declaration of St. Paul, "The Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present, which stood only in meats and drinks, and divers *washings*, and cardinal ordinances, imposed upon them until the time of reformation."

The foregoing arguments prove conclusively, I think, that the baptism of John is not the baptism included in the great commission.

"There is nothing new under the sun," said Solomon, the wisest of men. Still, there are new modifications of both error and truth, and, consequently, there must be new modes and forms of defense of truth and of refutation of error. The preceding communication, with an urgent request to notice it, has just been laid upon our table. A part of it only is now exhibited, and to this portion of it, and to our remarks upon it, we invite the attention of our readers. The remainder will furnish material for future consideration and response.

The battle between truth and error began in Paradise, and will not end till the second coming of our Lord. It is, therefore, an injunction binding now, as it was in the days of the Apostles, "*Contend* earnestly for the faith formerly delivered to the saints."

There is a respectable degree of candor, modesty and sincerity, displayed on the part of "*Baptizo*;" and with equal candor and modesty we will try his reasonings, and the alleged facts and documents on which they are founded.

His first assumption is expressed in the following words: "I assume the position that water baptism, either by immersion or sprinkling, is not a Christian, but a Jewish institution." This is, indeed, properly called an *assumption*—still more properly, a presumption.

Water baptism is, therefore, a "Jewish institution." But in what part of the Jewish institution shall we find it! On this he is as silent as Moses. *There is not, in the five books of Moses, an institution of baptism.* And, therefore, there is no Jews' baptism in the Jews' religion, for "the law," or the Jews' religion, "came by Moses," and not by Christ. This fact is fatal to his theory, or rather his assumption. There is not one command to be baptized *into the name of Moses*, or into the name of God, in all the Pentateuch. Now, as all the Jews' religion came from Sinai, through the hands of Moses, and as baptism into the name of God or Moses is not once named in it, how air-built, how imaginative, how groundless the presumption, that baptism in water, into the name of God, or into any other name,

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is a part and parcel of the Jews' religion!! Nor is it found among the Jewish Prophets. And if it were, it would be nothing to the point; for the Jews' religion was not of the Prophets, but of Moses. Our anonymous friend "*Baptizo*," fortunately for himself, chooses to float in a cloud; and as Israel were concealed in the cloud and in the sea, so is he hidden from mortal vision. But how unfortunate for himself, that he should presume to deny Christian baptism, under the illusion or delusion that there was a *Jewish baptism!* He has been in communion with the Quakers, I trow, and has been so accustomed to borrowing premises and not returning them to their proper owners, that he imagines them to be his own property!

The baptism of John, though a Jew, was not a Jewish baptism. For John was not sent by Moses, but by God, to baptize. In the name of reason and of fact, we ask, how can any sound mind imagine that baptism, whether ordained by John or Jesus, could be a Jewish institution? The Jews, indeed, washed their faces, their hands, and their feet, and their whole persons, like other people. Sometimes they bathed, too, and sometimes they sprinkled water upon the dust; but in the name of reason, of justice, and of truth, why call these usages Jews' baptism!! Suppose a leper was cleansed by bathing or dipping in Jordan once, or several times, could any one of common understanding call that a Jew's baptism! This good natured and amiable enthusiast has fallen into some strange reverie about some Jews' baptism, of which there is not one syllable in Holy Writ. A man may call a dew-drop a globe, if he pleases, but he must not call it the *terraqueous* globe. A man, whether Jew or Greek, whether clean or unclean, leper or no leper, may even bathe or wash himself in water, but in all reason, why call this a Jew's baptism!

Our friends (the Friends) are so full of spirit that they *quake* at the idea of water, even at affusion in the smallest doses. It is to them intolerable as Judaism. But this is only a moral hydrophobia. They are just as carnal as any Christians from the Thames to the Mississippi; and as healthy, too, in all the sound worldly policies of the Jews as any denomination in Christendom. But yet their "Jews' baptism," like that of our friend "*Baptizo*," is a pure romance.

When John the Baptist appeared, the Jews were the first to demur at his baptism. But did John tell them that it was one of their own rites, or religious usages? which he doubtless would have done, if true, as being fatal to their objections. It is a sad aberration for mankind to build air-castles, and to fortify them with air-guns, to demolish Christian Zions, at the distance, too, of fifteen hundred years! And such, precisely, is our mystic friend "*Baptizo*," who is building a giant castle upon the stem of a tulip. There is more poetry than

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prose in his imaginings. It is a ghostly day-dream of doubtful interpretation. His new creation perishes like an ice-cream castle in midsummer sunbeams. His reasonings, logically contemplated, can be located no where on earth, except in the bosom of a *petitio principii*, usually translated a *begging* of the question; and, alas for him! we cannot throw even a widow's mite into his poor box. It is, then, in our vernacular, a pure presumption, or assumption, to talk of any Jews' baptism as a prototype of the baptism of John or of Jesus; and any system of reasoning against Christian baptism, from such a presumption, must overwhelm its author in confusion and disaster.

"Baptism," he avers, "was an outward Jewish ceremony, connected with the Jewish religion." "Therefore," he argues, "it was not intended to be continued." Washing was a type of cleansing, but that immersion into any name, by any Divine statute, was enacted in the law of Moses, or preached among the Jews, cannot be shown from any passage in the Jewish Scriptures. Dipping, or immersing a person in water, as a Jewish ordinance, for any religious purpose, I again affirm, is not once found in all the Jewish Scriptures. Our friend "Baptizo" is without one word to sustain him, from Moses to Malachi. It is, therefore, a pure figment of his own imagination. Bathing and washing in water, for common purposes, was, indeed, practised, but not ordained as an institution for any moral or religious use.

He may, perhaps, have some allusion to purifying the priests, or to persons and things legally regarded as unclean. Without conceding this, we may affirm, without contradiction, that a Jewish baptism never was instituted among the Jews as a people. It was no part of their religion; and, therefore, to compare any Jewish washing with any Christian institution, or especially Christian baptism, is without a semblance of authority from the Jews' religion. John, the forerunner, would not have been styled "*the Baptist*," or the Immerser, had there been Jewish Baptists before him. But why argue against a nonentity! Let some one furnish a case!

The Jews asked John the Harbinger why he baptized, not assuming to be Christ nor Elias? In this interrogatory there is a volume for such thinkers as our equivocal "*Baptizo*." If baptism had been a Jewish institution, why demur at John's dispensing it to the people? To this, we are fully aware, no answer can be given; certainly no answer pertinent to a Jewish custom. "They thought," says a Pedobaptist commentator of reputation, "that his baptizing, without being the Christ, or Elijah, or the Prophet" long expected, "was assuming authority altogether unwarrantable."

We cannot but regard our generous theorist as fairly silenced, as to

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the basis of his theory. There never was a Jewish baptism, unless we call John's baptism, he being a Jew, Jewish baptism. But this sophism would avail nothing to his behoof. John the Baptist was the first Baptist—he was the Elijah that was to come—the herald of the Messiah, the harbinger of a new dispensation, and, therefore, he immersed Jesus Christ himself, who, notwithstanding his high commission and his higher dignity, ratified the mission of John as his harbinger, by submitting to his baptism. Jesus our Lord and the Oracle of God, called this *John's* baptism. Consequently, it was not Jewish baptism, unless John be considered as a founder of the Jews' religion. The only difference between John's immersion and Christian immersion, is this: He baptized into the faith of him that was to come after him, and Christian baptism immerses into the faith that Jesus is the Messiah, already come. Both immersed in water. Both immersed upon sins confessed, or unto repentance; and both immersed "for," or into, "the remission of sins." Need I add, that John's baptism never went beyond John's own hands? He was the only Baptist in the whole world, till the day of Pentecost.

As to the baptism in fire, and the baptism into the Holy Spirit, we must say that, the wicked will as certainly be baptized in fire as the obedient were baptized in water and into the Holy Spirit. This is affirmed by Matthew iii. 11–12, and by Luke iii. 16.

Some of our commentators say that "the Spirit should exert an energy penetrating and powerful as fire, both enlightening and purifying." This is far-fetched and over-wrought. The fire consumes the chaff, and thus both Matthew and Luke explain it. The wicked are compared to chaff and stubble; and as none but the wicked refuse to obey the ordinances of Christ, and refusing Christ and his ordinances, woe betides them.

The traditions of the Fathers affirm a proselyte Jewish baptism. And to this our too sanguine friend alludes as an argument for Jewish baptism. But when did the Prophets or the Lawgiver of the Jews enact and ordain an immersion for proselytes? The Jews, indeed, sometimes, on their own authority, washed or immersed those whom they first circumcised, showing, thereby, that they did not consider baptism a substitute for circumcision. But when and where did God enact such a ceremony of proselyting?—! It was a human institution, and variously dispensed to men and women. Be it what it may in human conceit, there is no authority in the Law of Moses, or in the Prophets, for baptizing proselytes to the Jews' religion. And this is unquestionably indicated in the question, "Why baptizest thou, John," if not the Christ, or Elias, or some distinguished Prophet? Those who argue against us, say they were baptized because all Israel

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were baptized into Moses in the cloud and in the sea, on their way from Egypt to Canaan. But this is only a figure, and a figurative baptism; not in any sense allusive to the mere action, but in reference to the person under whom God placed them as their leader, their lawgiver, and saviour from Egyptian bondage. So Christians are baptized *into* Christ, as their leader, their prophet, their high priest, and their king.

Supposing, however, that there be also in the Apostle's eye an allusion to the mere *action* of baptism, what is that allusion, other than indicative of a profound immersion? As one who walks through the tunnel under the river Thames, is baptised under the river and in the earth, covered all round as one buried amongst the dead, yet still alive, so were the Israelites led by Moses through the Red Sea. They stood upon the bottom of the sea. The waters stood like an adamantine wall on their right and on their left. The cloud, as an arch of awful glory, covered them, so that Pharaoh, his charioteers and his horsemen, saw them not again, till, on yonder side, they saw them ascend out of the depths of the sea, and then the congealed or pent up waters (the hand of Jehovah having been withdrawn) resumed their wonted level, and overwhelmed the Egyptians in one promiscuous ruin. They sank like lead in the mighty surges, and saw Israel not again.

This was a beautiful, and yet an awful adumbration of an immersion into death and an emersion into life.

The proselyte baptism affirmed of the Jews, was, in no Scriptural view of it, an institute of God or of Moses, and this fact is all-sufficient for our present purpose.

As to the question concerning the superfluity of baptizing the infants or the descendents of those proselyted, we refer that to the Pedobaptists, who regard baptism as a proselyting institute. They are stranded here in all their arguments in favor of baptizing the offspring of those already in the Christian Church. For during the continuance of a Jewish proselyte tradition, not one of the descendents of those proselyted ever were baptised, in any sense they can put upon that word.

But in any discussion with us as a Christian people, the Quaker and the Spiritualist must take other ground than that occupied by his brethren in their sparring with the Pedobaptist or Pedorantist world. Our worthy, and, as I learn, very estimable friend "*Baptizo*," is evidently confounded in consequence of his indistinct vision of the things developed in the apostolic writings.

As respects the reference to the Ephesian disciples of John, we have to say that, in this instance, he is equally unfortunate. He as-

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cribes to Paul a trancendental power—even the power of baptizing men into the Holy Spirit. Jesus alone can do this. And this, of the two mistakes developed in this allusion, is not only the most palpable, but probably the most injurious. The case is this: On arriving at Ephesus, Paul found certain disciples who had not then heard of the dispensation of the Spirit, nor of the Spirit called *the Holy Spirit.* Paul, on detecting their ignorance, inquired into what name they had been baptized. They declare themselves to have been merely the disciples of John. Paul then explains to them the whole extent and meaning of John's baptism. What next? They were forthwith immersed into the name of *the Lord Jesus.* Then, after this baptism, the Holy Spirit overshadowed them—"fell upon them" *through the imposition of the hands of Paul.* Possessing it in its full dispensation, they now spoke languages which they had never learned, and prophesied.

Every law, rule and reason of interpretation, is here at once ignored by our enthusiastic friend. He makes Paul baptize twelve men by laying his hands on them, without water, fire or Spirit. But it was not Paul, but the Holy Spirit himself, Luke says, that "fell upon them," and that inspired them with the gift of tongues and with the gift of prophesy. For they spake in foreign tongues and uttered oracles of God, and were, therefore, wholly under the influence of the Holy Spirit. Men can neither be sprinkled or poured upon by a spirit, nor immersed literally into it. This Paul never did, nor ever assumed to do. He could, like Peter and the other Apostles, and John the Harbinger, immerse men in water; but no man can, or ever could, immerse a man into the Holy Spirit. The Lord Jesus alone can do this.

Again: ordinary gifts or graces of the Spirit are not here alluded to, nor was the outward form or action of baptism in any way exhibited. Therefore, it is a well known metonymy of the effect for the cause. "They have Moses and the Prophets," is a good illustration of it. Yet literally, it was not a fact, for they had neither. But they had their writings. So in this case; they were overwhelmed with the Holy Spirit—immersed into its influence, not visibly nor sensibly; and, therefore, supernatural tongues and oracles, unlearned by them or untaught to them by man, or the hands of men, were given in attestation of the glorious fact that Jesus was the Christ, the Son of God.

To conclude, for the present—Our author, incognito, is wholly at sea, and driven to and fro with every wind of doctrine. And, unfortunately, he has neither pilot, nor chart, nor helmsman, nor port in view. I would, therefore, throw him a plank, that, should he come

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to sight of land, he may seize it and float into some haven of refuge and rest.

Pedorantism, and Spirit baptism in air, are the Scylla and the Charybdis of our modern navigators, who, having left the ark of the New Covenant, are floating on a sea of troubles, and on a voyage of discovery for a port of entry into heaven, which has no more foundation in reason nor in revelation than the hollow spheres of Captain Symms, or the mythologic fields, and groves, and streams of the Grecian muse. "See here is water," O ye Quaker, "what doth hinder ye from being baptized," and born again, both by the water and the Spirit? The remainder of this tract we reserve for another occasion. *A. C.*

THE "PRESBYTERIAN WITNESS" AND THE "TRUE BAPTIST."

——"Alas, Leviathan is not so tamed!
Laughed at he laughs again; and stricken hard,
Turns to the stroke his adamantine scales,
That fear no discipline of human hands."

We quote the following tirade from the "Presbyterian Witness," Cincinnati, copied from the "True Baptist," of Jackson, Mi.

"CAN WE SPRINKLE A MAN!"

THE TWO HORNS, "IGNORANCE AND DISHONESTY."

Mr. Campbell, of Va., in his 12th argument on the "action of baptism"—which argument he professes to have constructed "for the special benefit of the more uneducated"—takes the position that "the word sprinkle is always followed by the substance sprinkled, and not by the object." He contends that we cannot, in any proper use of language, say that one man sprinkled another; and that "it is highly improper and ungrammatical to use such a phrase!"

"We can sprinkle ashes, dust, water, or blood, &c., says Mr. Campbell, "because the particles can be severed with ease; but can we sprinkle a man! We may sprinkle something *upon*; but it is impossible for any man to sprinkle another in a river."

Mr. Campbell adds that, "Some persons, accustomed to a very loose style, see no impropriety in the phrase, sprinkle him—pour him. They think of the material sprinkled or poured *upon* him, and, for brevity's sake, say sprinkle him; that is, sprinkle dust or water upon him." But this, he says, is "intolerable in physical and grammatical propriety, because it is physically impossible to scatter a man into particles like dust—it is grammatically improper to suppress the proper object of the verb, and to place after it a word not gov-

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erned by it." *See Campbell on Baptism, page* 178, 179, *compare also page* 154.*

Having copied the above extracts from Mr. Campbell's book, and having read and carefully examined all he has to say about the word sprinkle, I was so utterly astounded at the "evidence of ignorance or dishonesty" evinced, that I dipped my pen a dozen times into my inkstand, and still hesitated what to say, or how to express myself in regard to it. So flagrant an outrage upon the language of the Bible—so insulting an assault upon the Author of inspiration—and so impudent and barefaced an attempt upon the credulity of his readers, I have never known to be perpetrated by any writer, either in ancient or modern times! The very thing which Mr. Campbell pronounces impossible—the very language which he asserts none would adopt except "persons accustomed to a very loose style," and which he contemptuously scouts as "intolerable in physical and grammatical propriety"—and the very *suppression* of what he undertakes to say is "the proper object of the verb," may be found commonly in the Epistle to the Hebrews. Instances have, doubtless, already occurred to every reader who is at all familiar with the language of the Bible. I will, nevertheless, for the convenience of those who have not turned much attention to subjects of this character, quote several passages:

Heb. ix.: "Moses—sprinkled both the book and all the people."

Heb. ix. 21.: "Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry."

In verse 13th of the same chapter, the author of this epistle speaks of "sprinkling the unclean;" and in chap. x. verse 22, he has the phrase, "having our hearts sprinkled."

Here, in these short quotations, are six instances of the use of the phrase which this author avers is "highly improper and ungrammatical"—six different words *placed after* the word sprinkle, by the Author of inspiration Himself, which the writer presumes to denounce as "intolerable in physical and grammatical propriety!"

"Moses sprinkled the book."

Stop, Paul! You are mistaken! Moses could not have sprinkled the book. He may have sprinkled ashes, dust, water, or blood, *upon* the book; but none, except those who are "accustomed to a very loose style" would ever think of saying that Moses "sprinkled the book!" Besides, it is "physically impossible," unless you mean to teach that Moses tore the book into fragments, and severed its particles!

"Moses sprinkled the people," says Paul.

"Sprinkled the people!" exclaims Mr. Campbell. Why this is "intolerable in physical and grammatical propriety." "Can we sprinkle a man?" "John cannot pour the material James, neither can he sprinkle him; but he can immerse him." "It is impossible for any man to sprinkle another." "To perceive the impossibility of such an occurrence, it is only necessary to know that the word

* Dr. Carson was strongly tempted to take the same position. After showing—what nobody ever denied—that "the proper object of the verb" *pour*, is not a person, but the substance poured—that we cannot say, *pour a man*, but pour water, &c., *upon* a man—he adds: "The same thing is true, to a certain extent, with respect to *sprinkle*. *On Baptism, page* 141.

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sprinkle is always followed by the substance sprinkled, and next by the object."

"Moreover, he sprinkled the tabernacle."

Why Paul! Don't you profess to have been brought up at the feet of Gamaliel? And having been "taught according to the most perfect manner," and educated by so renowned a master, how is it possible that you can write *in a style so "very loose!"* Do you say that Moses sprinkled the tabernacle? Did he scatter the tabernacle into particles like dust!

Paul: "We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. ii. 13.) "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts iv. 19–20.) I do say that Moses sprinkled the tabernacle—and not only the tabernacle, but "he sprinkled with blood both the tabernacle and all the vessels of the ministry."

Mr. Campbell: Well, this is too bad for a writer claiming to write under the inspiration of Heaven. "Canst thou speak Greek," Paul.* I freely admit that "some persons accustomed to a very loose style see no impropriety in the phrase, "sprinkle him," sprinkled the book, sprinkled the people, sprinkled the tabernacle and the vessels of the ministry; "but it is impossible for any man to sprinkle another"—to sprinkle a book, or tabernacle, or any thing of the sort. "We may sprinkle something *upon*" these objects; but the objects themselves, we cannot sprinkle, unless they can be severed into particles like dust. "To perceive the impossibility of such an occurrence, it is only necessary to know that the word sprinkle, is always followed by the substance sprinkled, and next by the object. We can sprinkle ashes, dust, water, or blood, &c., because the *particles* can be severed with ease; but can we sprinkle a man?" I am surprised that such a man as Paul, professing to speak as he was "moved by the Holy Ghost," should "suppress the proper object of the verb, and place after it a word not governed by it"—I once thought Paul had "great abilities;" but it is certain that he knew nothing of grammar, and had not even a respectable knowledge of the use of words. He was far from being a philologist—he would have stood just nowhere among the "scholars and critics" of *our* times. His language is not only "grammatically improper," but it is "intolerable in physical and grammatical propriety." He says, "Moses sprinkled all the people." This is not true, for the reason that it is impossible. "It is impossible for any man to sprinkle another," unless we are to suppose that he can "scatter him into particles like dust." [*Aside:* There has been a good deal of stir *among us* about getting up a new version of the English Scriptures; and many are running to and fro, crying, lo here! and lo there!—*quorum magna pars fui*—but really, brethren, I begin to think we would do better first to appoint a committee of our learned men to revise and correct the original. I have elsewhere said that "those practising the immersion of believers are the only people that can make a really valuable and faithful translation of the New Testament,"† and I believe it; but I am more than half inclined to think, and I have a great mind to say, that if we had

* See Acts xxi. 37. † Memphis Address, in Mill. Harbinger, Jan. 1852.

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had the making of the Bible at first, we would have made another sort of a book than the one we have. At all events we should have rejected all those "highly improper and ungrammatical" phrases used by Paul, which are so "intolerable in physical and grammatical propriety," and should have given the world a Bible "worthy of the age," and free from those grammatical blunders and *physical impropriettes*, of which I think "the learned world" have reason to complain.]

Reader, look at this dilemma, *in short*, and seriously.

Mr. Campbell says the word sprinkle, is always followed by the substance sprinkled; except when used by writers "accustomed to a very loose style." He says, "It is grammatically improper to suppress the proper object of the verb," by using the phrase, sprinkle a man, a book, &c. He says that such phraseology is "intolerable in physical and grammatical propriety"—that, in fact, the thing thus stated is "physically impossible," and must, of necessity, be a falsehood!

And yet Paul, the inspired apostle, adopts the very style which he pronounces "very loose." I have given six instances in which Paul *suppresses* what *he assumes* to be "the proper object of the verb"—six instances in which he uses the word sprinkle, *not* followed by the substance sprinkled—six different words, *book*, *people*, *tabernacle*, *vessels*, *hearts*, *unclean*—all placed after the word sprinkle, instead of "the substance sprinkled."

Mr. Campbell says it is impossible for any man to sprinkle another in a river; and yet Paul says that Moses sprinkled more than half a million—"all the people," perhaps several millions—whether in a river or on dry land, it makes no difference—Moses sprinkled between two and three millions of people, men, women and children; and yet did not *scatter* a single one of them "into particles like dust."

Now here is the dilemma, with its two horns, "ignorance and dishonesty." Mr. Campbell either knew, or he did not know, that his position is false in fact, directly in the face of divine authority, and a most gross attack upon the Author of Inspiration Himself. If he did not know this, he gives "evidence of ignorance," which any man who can speak or read the English language ought to be ashamed of, and we shall forgive him, as we pray that God may, whenever, or "if he repents," and publicly retracts.

If he did know that his position is false in theory, and false in fact—that it condemns an inspired apostle, blasphemes the grammatical skill of the Holy Ghost—and *makes God himself a liar*—then he is convicted of a "dishonesty" which is indeed "intolerable." He has set forth "for the special benefit of the more uneducated," a theory both false and blasphemous, and "invented merely to serve a purpose."

He and his friends must choose their own *horn*. I dare not take the responsibility of making the selection for him. How the plea of ignorance can avail one who stands first and foremost of "the only people that are qualified to make a really valuable and faithful translation of the New Testament," I confess myself unable to see.

Are we to believe that Mr. Campbell did not *know* that to sprinkle clothes, to sprinkle the earth with water, or to sprinkle the floor with sand, is as common a phrase, and is justified by as respectable authority, as the phrases sprinkle water *upon* the earth and sprinkle sand

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upon the floor? And especially are we to believe that *he* did not know that Paul repeatedly and generally, nay, always, adopts the style which he pronounces "very loose?"—the identical language which Mr. C. proscribes and repudiates as intolerable in physical and grammatical propriety?

Intolerable in physical propriety! What does that mean? What is a physical impropriety? It is something inconsistent with the constitution and nature of things—something which, as he says, is "impossible"—which cannot be true, because it is an impossibility, and which, therefore, is, of necessity, FALSE.

So Mr. Campbell not only pronounces the style adopted by the Apostle "very loose," and his language "grammatically improper;" but he denounces the facts stated as "intolerable in physical propriety," and as necessarily FALSE! Six separate and distinct facts definitely recorded by the pen of inspiration, this writer pronounces "physically impossible!" and, of necessity, FALSE!

Verily, Mr. Campbell has not taken his stand upon "the top of Mount Zion" in vain!

"What a system is it that compels its abettors to take such liberties with the word of God! I view such conduct, not only with disapprobation, but with horror."*

Nothing but an open confession and a public retraction can save this man from the indignity and contempt of an outraged Christian public. Going down into the grave without repentance and without *reformation* in respect to this particular thing, his reputation for learning and "religious honesty," though it were world-wide, *cannot* shield his name from the mountain weight of opprobrium which will be heaped upon it by a coming generation.

No plea of accident or carelessness can avail. This position was not assumed hastily, nor presented first in the work from which I have quoted. The same extreme, lawless mode of warfare against the word *sprinkle*, was practised, and the same extreme, false position assumed and published, by this author, many years ago.

No plea of a false and corrupt translation need be made, or can be made. Campbell's New Testament does not differ in the use of the word *sprinkle*, from that of King James. A man who had "no more conscience than Satan himself," would not dare to attempt a different translation of the passage in question. There will be no creeping out, therefore, "under the clouds of a dead language."—*True Baptist.*

It is quite easy, for certain graduates in scholastic theology to play the empiric, and to honor them that expose their sophistry and charlatanry, with the title of knaves or fools, as best subserves their purpose. On the above display of learning, talent, and honesty, we shall impose no epithet. We submit it to the calm and deliberate consideration and intelligence of our readers, and only ask, in the name of justice, truth and honesty, that the Editors of the "True Baptist" and the "Presbyterian Witness," give to their readers this my defence,

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*Dr. Carson, page 124.

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as I have given their strictures to mine. We fear nothing from them, and as we have freely received, we shall freely give.

We only assume what every person of discrimination and candor will concede, and what the usages of all the courts of criticism have ever sanctioned, viz: That it is in harmony with the approved usage, both sacred and profane, to abridge into formulas certain very popular and common usages, instead of repeating, in detail, all the circumstances and conditions of each and every act. This license occasionally violates the proprieties of grammar and language, without any offence even to the most chastened ear. Take an example: Suppose one would say, "Rev. Mr. True Baptist married Mr. Tell Truth and Miss Love Truth, at the parsonage of Mr. True Witness." This is passable English at the meridian of London, and at that of Cincinnati or Jackson. But is it grammatical? Certainly not, unless we use the term as indicative of celebrating the rites of matrimony. When thus stated, we all understand it to indicate that he did not enter into wedlock with Mr. Tell Truth and Miss Love Truth, but merely legally united Mr. Tell Truth and Miss Love Truth in the holy bands of matrimony.

The grammatical propriety or impropriety of any formula of speech, depends upon the exegetical development of that which is implied in the terms selected. This, and not the mere collocation or juxtaposition of the words, must decide its fate. But the context, or the drift of a sentence, always suggests this. Hence, in abridging a sentence or a narrative, apparent violence is often perpetrated, yet it is popularized and current, but only and always with the tacit consent of the necessity of a supplement, understood by the parties who thus intercommunicate. This is the established law in the code of criticism and of hermeneutics.

This admitted—and who dares to dispute it?—the imputation of "ignorance or dishonesty" is respectfully returned to the "True Baptist" and his brother, the "Presbyterian Witness," who ought to have known better than to perpetrate such an outrage against good language and good manners—against the Bible and common sense. Suppose, then, Mr. True Baptist or Mr. True Witness sets about defending the phrase, "I sprinkle thee, dear infant;" common sense, in harmony with grammar, asks, how? This being an abridgement, and the formula of their church, they will please explain. I sprinkle thee in the Jordan—I indeed sprinkle thee in water, that you may repent! Or take their own equivalent—I pour thee in the Jordan, or I pour the Jordan upon thee!

These gentlemen ought to have read my book on baptism with more care, or more honesty. And, more important, they ought to have read

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their Bibles with still more earnestness and docility of heart. Had they done so, they would not have exposed themselves to the condemnation of all enlightened and honorable men, to say nothing of a higher tribunal.

Open your Cruden's Concordance, gentlemen, if you please, and read, with Bible in hand, the following usage of the word *sprinkle*.

It first occurs Exodus ix. 8—"Let Moses sprinkle ashes *towards* the heavens." Does this mean sprinkle the heavens? Or does it mean sprinkle *in* the heavens, or simply in that direction? If in that direction, then the ashes fell *upon* the earth.

But you had better turn to the Levitical law. I will there accompany you. Its second occurrence is Leviticus xiv. 7—"He shall sprinkle *on him* that is to be cleansed," not "sprinkle him." So in verses 16, 27, 51, and in Levit. xvi. 14, we have, in the Septuagint, in every case, *epi*, on, upon, or towards.

There is not a *grammarian* on the continent, that will not accord with all that we have said on the use of these prepositions, in conjunction with the verbs of action or of mode. We *pour* a fluid on, upon, or into a person. No grammarian will say, I pour you in water. Nor will he say, I sprinkle you in, on, or upon water. But he can say, I dip, merge, and, with all grammatical propriety, immerse you in water.

But, for the sake of the ignorant and unlearned in the original tongues, and in their own vernacular, I will turn to a few passages in the Law, of forms and modes of action, that every one who reads the common Bible in our vernacular may detect such sophistry. The books of Exodus and of Leviticus, abound with precepts touching pouring, sprinkling and dipping, in connection with the verbs *cheo*, *passo*, *rantizo*, *baptizo*, or with the English verbs *pour*, *sprinkle*, and *dip*. Let us take a few passages for examples, from the received version. Exodus ix. 8—"Let Moses *scatter ashes towards* the heavens." Again: Levit. xiv. 7—"He shall dip them *in* the blood, and he shall sprinkle *on* him seven times." Again: verses 15, 16—"He shall *pour* it *into* the palm of his own left hand, and *dip* his right finger *in* the oil, and shall *sprinkle* of the oil *before* the Lord; and of the remnant of the oil, he shall *pour upon* the head." "He shall sprinkle the blood *upon* the mercy seat." Levit. xvi. 14. And again: "I will *sprinkle* clean water *upon* you." Ezek. xxxvi. 25, &c., &c. Such is the grammatical import and usage of both sacred and profane writers, as every scholar knows.

Abbreviated forms, as before shown, there may be, but these indicate no change in the meaning of the verb, inasmuch, as in all such cases, the preposition is understood. The very formula of Christian

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baptism delivered to us by the Apostle Matthew, has this significance. They were to baptize the converts *in the name* of the Lord, or by his authority, *into* the name of the Father, of the Son, and of the Holy Spirit. And nothing else is Christian baptism. *Papal christening* it may be, or Protestant rantism it may be, but *Christian baptism* it is not. In proof of the evidence of these positions, we appeal to the multitudes of both preachers and people who have renounced this papalism and have been immersed.

We, therefore, still more strongly affirm, that it is literally and physically impossible to baptize, immerse, or dip a man in water, by either pouring or sprinkling water upon him; and quite as impossible to sprinkle him, or pour him, unless conversion turn him into dust, oil, or water. And this would be a new doctrine of transubstantiation, as gross as that which Romanists, in this enlightened age and country, have yet the unblushing arrogance to defend. We, then, most charitably affirm the full assurance of faith, that he who has only been sprinkled with water, or who has only had water poured upon him, is not yet baptized; or he whom he publishes is only sprinkling dust into the eyes of his readers, and pouring his flattering unction upon their souls or into the ears of those who look up to him, or listen to his apologies for baby sprinkling. I repeat, therefore, that he could not sprinkle or pour a man, a woman, or a child, in water, or into water, if his eternal salvation depended upon it.

With all due respect to Messrs. "True Baptist" and "Presbyterian Witness," and their two horns of "ignorance and dishonesty," we request them to give us one proof of their intelligence and honesty, by laying before their readers our safe and easy escape from being gored to death by either or both of their gossamer horns. We shall then inform our readers of the fact, and pardon their temerity, so far as respects my individual self. A. C.

The taste of the world differs in different ages. In one age, all truth is conveyed in allegory; at another, nothing is seen but in vision; and at another, we can be satisfied only with homely, prosaic axioms. A man of substantial information should know how to appreciate each, whilst those whose highest genius is exercised in servile imitations may be expected to use words, allegories and descriptions they neither understand nor know, as in some instances cannot be understood.

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THE TENNESSEE BAPTIST & ITS CHIVALROUS EDITOR.

[The following communication was designed for the Tennessee Baptist, but was returned with the word "r-e-f-u-s-e-d" written thus deliberately by its Editor. I send it to the Harbinger, for the satisfaction of those brethren who have thought that the quotations of Mr. Graves deserved some notice. Mr. G. having thus "scraped himself" of my acquaintance, he has put himself beyond the pale of honorable controversy, and can obtain no further attention from me. I have reason to believe that he knew his banter to be considered false when he published it, from necessity, in a political paper.—P. S. F.]

To the Editor of the Tennessee Baptist:

Sir—Thinking it possible that I might meet you in Louisville during the session of the Bible Revision Association—where, by the assistance of mutual friends, the matters relating to "that arbitration" could be adjusted—I delayed any notice of your last upon that subject; but inasmuch as I was disappointed, it is proper for me now to submit to your readers the following considerations:

1. The Editor of the Tennessee Baptist published, last summer, in the Louisville Journal, as an advertisement—so stated by the Journal, who also said that he had been requested to direct attention thereto—a banter* to "Campbellites;" offering them one hundred dollars for reason or Scripture to prove certain sentiments which, he therein affirmed, they held.

2. The said banter cannot be supposed to have been the result of a hasty ebullition of spleen, but a carefully prepared and well considered digest of "the undisguised doctrine of Campbellism"—that is, the doctrine of a doctrine!—"touching the design of baptism." Any other view of the subject would represent the Editor as trifling with himself, his readers, his opponents, and the world; to say nothing of his conscience and religion. He would scarcely have paid for so long an advertisement in a political paper—if a religious paper would have published it gratis—or if he had not intended what he did; and, unless he had plenty of money to spare, it was mere bravado thus to spend it, if he neither expected nor desired to be noticed.

3. In making this digest, Mr. Graves *selected his own terms.* He expressed himself in the very best words he could employ, after the

* The banter was couched in the following terms:

"To Campbellites.—$100 for reason or revelation to prove that no person can be pardoned, regenerated, justified, or saved in heaven, unless immersed in water, and that, too, in the belief and for the intent, that the efficacy of Christ's blood is brought in contact with his conscience, *while buried under the water,* as taught by Mr. Campbell and the writers of the current Reformation."

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most mature deliberation of which he was capable. No limitations were annexed to any of his subjects or predicates. He stipulated for no explanations that might neutralize the whole; and if he intended any, he reserved them, until a good opportunity should occur, to cover a retreat. If, however, he were sincere, he made no mental reservations; but intended honorably and manfully to stand up *to his very statements*, and to no others; and to these in no other form than that which his best and most conscientious judgment had given them.

4. Under these circumstances—and deeming it high time that some degree of precision should be demanded of those whose mission it appears to be, to keep the pious minds of their readers in a state of holy excitement by their Sunday studies upon the "deception and infidelity of Campbellism"—I made an analysis† of the banter, and sent it to the Christian Magazine; at the same time requesting the Editor, if he thought good would result, to publish it. Mr. Graves was offered $100 upon the proof of the six assumptions contained in that analysis. This offer was made in good faith; and although my name was not suffixed, yet Mr. Graves knew, when he took the liberty to assert hence my insincerity, that he could have had it at any moment The Editor of the Magazine was authorized to surrender my name, and it was so stated at the close of my letter. Perhaps Mr. Graves will omit this part of the present notice, upon the plea that "*it is on business.*"

5. My analysis, as published in the Magazine, *was republished in the Baptist without the slightest change.*

Mr. Graves then admitted its correctness, both as to matter and form. He addressed himself to the task of establishing *the six propositions he had selected;* and presented thirty-five extracts—subsequently increased to fifty-one—from the writings of Alexander Campbell and others, as proofs that he had not, in those six propositions, misstated their doctrine. He says he supposed he had succeeded; and asked if it would not be well to send on the money at once. *I knew that he had not;* but not seeing how it was to be determined whether he had

† The analysis follows:

"Mr. Graves assumes that Mr. Campbell and others teach—

1. That *no person* CAN "be pardoned."

2. That *no person* CAN be "regenerated." Of course he uses the word "regenerated" in his own sense, as meaning *a change of heart.*

3. That *no person* CAN "be justified."

4. That *no person* CAN "be saved in heaven," unless, in all the above cases, immersed in water.

5. That such person must be immersed in the belief that the efficacy of Christ's blood is brought in contact with the conscience, *while buried under the water.*

6. That he must be immersed "for the intent" that the efficacy of Christ's blood *is* so brought in contact with the conscience."

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earned the money, I proposed to leave the decision to three arbitrators, who, "after having read" what I had to say in relation to his proofs, should make an award.

He "predicated," so soon as he received my letter, that I would not stand up to my offer, as several persons can testify—so he says. Notwithstanding this, he cheerfully accepted "*Mr. Fall's proposition.*" He avers, however, that he changed it, and that I admit this. Of course, then, he did *not* accept *my* proposition; but, under the appearance of doing so, he substituted another, which he might have known I would not accept, and, at the same time, he tries to make the impression *that I have backed out from my own.* And yet he accuses *me* of legerdemain—of sham and farce.

6. Mr. Graves knew, when he intimated that I would not pay the premium "*in any event,*" that my hint concerning his haste in its appropriation, was based upon the hypothesis of the arbitrators not deciding *in his favor.* But Mr. Graves "is an honorable man." Assuredly I should not permit him, "in any event," to pay the expenses of *my* arbitrator; and if the money were paid to him, by the decision of the committee, he would have the right to dispose of it without consulting me.

7. The Editor of the Baptist affects to consider my last as "*a clear backing out of the whole affair.*" I deny his right to make this statement. He little knows me, if he think that *his* efforts "*alarm*" me. "Their organs," he says, "sounded the notes" of *alarm*, "long and loud." This, again, I deny, and demand the proof; and most certainly he speaks with characteristic self-complacency—not much to the credit, it is true, of his *sub-stratum* and others—when he imagines that "NO ONE, *since the birth of their church, has given them* SO MUCH PERPLEXITY *and real trouble*"!! "Let not him that putteth on the armor, boast as he who takes it off." Who has backed out, will be seen when the indications that I have done so, as alleged by Mr. Graves, are considered. He affirms that I attempt to prevent an arbitration *by insisting on dishonorable terms*, as

1. The proposal that the arbitration should be held in Louisville.

And why is this so dishonorable as that it should *prevent an arbitration?* Could it not be held in one place as well as another? But, neither the engagements of Mr. Buck nor of himself, will allow of their going to that city. I did not know this; but supposed that Mr. Buck still resided in Louisville, and that Mr. Graves would, *of course*, be there at the meeting of the Revision Association. As the former Secretary of the revision meeting, I imagined him to be so much interested in the subject as that he could not keep away. His ideas of what is dishonorable must be peculiar to himself; but I presume

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he will allow his readers to form their own opinions of my conduct, and I appeal from his decision to theirs.

He gives, as another proof of my dishonorable attempt to prevent an arbitration, that in naming Louisville, *I seek to make him "a heavy bill of expenses."* This, of course, would keep him and his umpire away. How, then, could he feel so certain that he had earned his money? Surely one hundred dollars would have paid this heavy bill of expenses; and he proposed so to use it! But if, on these accounts, my conduct be dishonorable, and if it thus indicate a backing out on my part, what shall be said of Mr. Graves, in proposing Nashville? *Did he not know* that I could not leave my duties to run a tilt with him? And would he not run me and my umpire to a much heavier bill of expenses, in demanding that we go to that city? If my demand be dishonorable, his is as much more so as the distance is greater, and as the outlay would be more. And every man of sense will see that, *upon his own principles*, he never intended nor expected an arbitration to be had; while the onus of a failure he designed to throw upon me. To be asked to go to Louisville, then, let the readers of the Baptist observe, is pronounced by Mr. Graves *a condition "which any man who has any concern for his honor, would scorn to accept."*

2. "He could decide that we should not be allowed to present our argument upon the proofs submitted to the judges, &c." "Mr. Fall *now* ADDS this condition to his former proposition." So says Mr. Graves.

Let me remark: If Mr. Graves did not think proper to study my proposal for an arbitration, that is not my fault. The proposition which he says "he cheerfully accepts," is couched in the following words: "Are you willing to name a Baptist minister; to allow me to name a Christian minister; and for these two to appoint a third person—a merely literary man, *of* NO *religious denomination*—who, together, or by this umpire, shall decide, *after hearing read what I have to say upon your article*, whether you have complied with your acceptance of my offer, and have established the allegata contained in said advertisement, according to the fair import of its language?"

I now ask any candid man to say, if all that Mr. Graves objects to is not provided for in this proposal. And what are his own words upon the subject? "Nevertheless, we do most cheerfully accept Mr. Fall's proposal, *to submit* THE QUOTATIONS *we have made, and to which we have referred, to any jury of three.*" This is all that I asked him to do. This he agreed to do; and he, of course, agreed to it under the condition that I should write a reply for the jury to read.

According to his own version of the proposal, then, I have *not now*

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added the condition that he shall make no speeches upon the subject before the jury. He has written his article; I must present to them my reply; and *after reading* this, the jury is to make its award. This was my proposal, and this he cheerfully accepted. He must abide by it, then.

But how can this arrangement *prevent an arbitration?* Is he afraid to trust his article with the judges, accompanied by a reply perhaps not half so long? Is he without confidence in his own reasonings? Or is not his arbitrator able to show the relevancy of his quotations to the third person, who, most likely, will decide the matter at any rate? *Upon these grounds alone* can an arbitration, and an honorable one, be prevented. He, then, throws obstacles in the way—not I; and he it is, therefore, who already backs out from a proposal that he has accepted.

How it can be regarded as dishonorable in me to insist upon what he has agreed to, I am at a loss to know. If he had not sense enough to understand my proposal, I cannot help it. In that case he is not to be reasoned with, and I can well allow him to "*scrape*" himself. He certainly is in a scrape, and takes a most ungracious and ungentlemanly way of backing out of it.

3. Mr. Graves says: "It is insulting for Mr. Fall to propose to us to have such a man"—that is, a man "of NO religious denomination—sit in judgment *alone upon our character.*"

I had thought that it was upon the relevancy of his proofs to his propositions, that this person "of no religious denomination" was to sit in judgment. And so did Mr. Graves, if he had sense enough to understand me. But he seems desirous of showing that his "*character*" is impugned in this affair. And why? Because I said: "If the decision is adverse to him, he will stand by the side of *Satan*, as the accuser of HIS brethren"! He knew, when he penned that sentence, that I had said no such thing. I used the words, "as the accuser of *the* brethren;" and, I repeat, Mr. Graves knew it. And when the decision shall have been made, it will be high time for him to begin to make a personal matter of this question. Does he desire to protect his position as an assailant of the Church of Christ, by throwing *his character* around it, or by appealing to the sympathies of the Baptist denomination?

But look at his language: "Sit in judgment ALONE *upon our character.*" Does he mean that there is to be *no other* judge in the triumvirate, but this man "of no religious denomination"? I thought that there were to be three; one chosen by himself, and the third either proposed or accepted by the person of his own choice. Or does he intend to say that there is *nothing to be judged of* but his "character"?

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His words are oracular. They may mean any thing; but I opine that they mean nothing. And does Mr. Graves suppose me to be so ignorant of the state of feeling amongst "the religious denominations," as not to know that, in objecting to an umpire identified with no one of them, he aims to secure two out of three of the jurors, pledged to give him a verdict? At any rate, he will allow the possibility of this. And I am not to be caught in this trap, either by being lured or dragooned into it. Hence I stipulated for "a merely literary man, of *no* denomination." And why is this insulting? Because such a man is "a wicked man"—"an infidel." Are there, then, no literary men of no religious denomination, who are not infidels or wicked men?

Perhaps the very existence of denominationalism may have made many infidels, and he who sustains it may be responsible for this; but I know many literary men, neither infidels nor wicked men, and yet members of no religious denomination; and so, I presume, does Mr. Graves. Such can be found in Louisville, and Mr. Buck and his compeer would have had no difficulty in selecting one.

To perform a duty merely literary, it is not necessary that a man should have a religious bias; and had I a voice in the selection, I would object to one who had. So, I think, would any one who desires fair play. The meaning of the language of the banter is what we want to get at; and it requires no denominational knowledge to decide if the propositions of Mr. Graves are contained in his proofs.

Who, then, tries to prevent "an honorable arbitration"? And who backs out from the proposal? Mr. Graves considers it insulting—and let all the world know it—to be asked "*to submit the quotations he has made*" to the examination of an unbiassed judge! while he wishes to force upon me a biassed one. Of course he knows I would not allow this; and thus he intends, again, to throw the onus of a failure on me, while he adopts such a course as he knows will prevent an arbitration. I adhere to my original proposition, which he "*cheerfully accepted.*"

4. "He might insist that *the criminal* himself—*the person tried for heresy*—should be one of the judges to sit in judgment," *not upon the character of Mr. Graves now*, but "upon *his own case.*" And this "caps the climax." Mr. Graves indignantly throws back this proposition into my face, as "*unfair, ungentlemanly, dishonorable and contemptible.*"

Be it known, then, unto all men, that in the year of grace 1853, when the right of private judgment in matters of religion is allowed to be the birth-right of every man, that a man approaching his threescore years and ten; of profound, extensive, and varied learning; possessed of a reputation for virtue and piety unimpeached and unimpeachable;

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and of a character that belongs to the world, is arraigned as a "CRIMINAL" and a "HERETIC," by a *fair haired, bright eyed, rosy cheeked youth of* 32, *with whiskers and a beard; about five feet high, and weighing one hundred and forty-five pounds*;‡ a member of the denomination founded in this republic by Roger Williams; Editor of the State organ of a numerous, wealthy, and powerful sect; AND THAT THE SAID "CRIMINAL" AND "HERETIC" IS TO BE REFUSED THE LIBERTY OF ANSWERING FOR HIMSELF; and of convicting the said Editor of his errors—wilful or otherwise—in the only fair way, and on the only fit occasion that allows of a just and honorable decision!

I confess that I mistook my man. I supposed, in the simplicity of my heart, that Mr. Graves would rejoice at an opportunity to hear what this heretic had to say for himself. I supposed that I was treating him as an "honorable man," when proposing Mr. Campbell as my umpire. I knew, indeed, that this would require Mr. Buck to meet, in the estimation of the chairman of the committee, the explanations Mr. Campbell should give. But what of that? Mr. Graves publishes a challenge to Mr. C. to meet Mr. Buck in debate! This, then, could have been no ground of objection to him as an arbitrator; and the only conclusion allowable is, that Mr. Graves considered it "unfair, dishonorable, ungentlemanly and contemptible," to ask that Mr. Campbell be heard in his own exculpation. *Where was* he educated?

I beg the reader, however, to remark that, upon the same grounds as those on which he objects to Mr. Campbell, *he must reject, as an umpire, every Christian minister*. Who is it, then, that wishes to prevent an honorable arbitration? Mr. Graves has arraigned every one of these ministers as a deceiver, an infidel, a criminal, and a heretic. I could not select a man not liable to *his* denunciations; and he, therefore, may as justly say, that it is "unfair, dishonorable, ungentlemanly and contemptible" in me, to appoint any other man as Mr. Campbell. This "rosy youth" never blushes, it is to be presumed. He must have made good use of what time he may have spent under the feet of some aged adept in the study of guile. He need not apply for a chair *in the preparatory department* in a college of Jesuits, but is fully fit for its presidency.

I think the honest reader cannot otherwise than conclude with me, that Mr. Graves intended, from the beginning, to prevent an *honorable* arbitration, by objecting to any umpire I might choose; and if one were to be had at all, compelling me to select among those already

‡ See Tennessee Baptist of February 26, 1853, in which Mr. Graves publishes a "Letter on the Wing," containing this description of himself.

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pledged to give him a verdict. And yet he writes as follows: "It turns out as we expected—a nice specimen of slight of hand—an apparent acceptance, and yet a backing out of the whole affair. We are not disappointed in the least—we expected it." Of course he was telling his own experience in these words. And in my turn I say: I "challenge the world to furnish another such [an] instance of cool effrontery and presumption as this, in connection with the settlement of a religious matter."

Mr. Buck, it is said, "can parse Campbellism;" and, what is better, is an "honorable man." The latter I shall not question, most assuredly; but Mr. Graves affirms that his banter contains the "undisguised doctrine of Campbellism." Let Mr. Buck, then, try to parse that banter. Neither he nor any other man can make it out to be grammatical. I mean no "slight" in this, any more than I did in demanding an umpire acquainted with the grammatical and logical use of terms. But if Mr. Graves adhere to *his* choice, I shall not object thereto, notwithstanding Mr. Buck's known hostility to what he calls "Campbellism." Let me add, in conclusion for the present, that unless Mr. Graves can give some *reasons* why Mr. Campbell shall not be heard in his own defence—and this is the privilege of every man, even in what are called courts of justice—and be at liberty to explain himself, I shall not recede from *my* choice, all the denunciations of the Tennessee Baptist notwithstanding. P. S. FALL.

I have no personal acquaintance with the *Reverend Mr. Graves*, of the "Tennessee Baptist." I have heard of him as a stout "accuser of the brethren," and as a distinguished braggart, who has been staking money on some propositions touching baptism. Such was my ignorance of him, that I had to inquire, the other day, where he lived, and whence issued his "Tennessee Baptist." When I was informed that he lived in Nashville, I called at my office and inquired at one of my clerks touching the "Tennessee Baptist" and its Editor. He informed me that it had been some considerable time on our list-book, and that he had requested it in exchange for the Harbinger; but that, although he had been sending the Harbinger to his address for many months, not one copy of the Tennessee Baptist had ever found its way to Bethany to my address, or to that of the Harbinger.

But it seems he is a very great and very rich man, offering hundreds of dollars for single texts of Scripture in favor of certain religious usages. But, as yet, there is no instance on record of his having paid one cent or one hundred dollars, for one text or one argument for or against him. He is, however, quite a remarkable man. It seems

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from some recent communications, that he has been "using me up," and that he has killed me several times within a few months past; but that I was denied the right of burial, as I had given some signs of suspended animation.

Some kind friend has sent me two numbers of the Tennessee Baptist, containing my obituary notice; and it is said a premium has been offered to any one that can keep me killed, or at least keep watch at my sepulchre. But believe me, candid reader, that to this hour I have never read one paragraph in either of them, for one good reason—I laid them so carefully away for a leisure hour, that I cannot find them. But on receiving the preceding communication, I have instituted a search for them, and shall await the report of the searching committee. Meantime, a communication from Frankfort, Ky., was laid on my table, and I have now laid it before my readers.

From other documents, it seems that the English language is inadequate to furnish terms sufficiently ample to express his conceptions of my damnable heresy. And yet, so far as I am informed, it amounts to this—that I preach and teach baptism for the remission of sins, while he preaches remission of sins for baptism. "This is the head and front of my offending." "It hath this extent, no more." He has not, so far as I can gather from all sources, presumed *to question* my orthodoxy in any one of the "five points" or in the "thirty-nine articles." But he seems intent on being an ecclesiastic knight-errant, or to have the reputation of a mighty and puissant chieftain of the order of St. Dominic. He goes for St. Benedict versus St. Augustine, and is so intent on ecclesiastic broils and battles, that he will fight for nothing and pay his own costs, and the costs, too, of all his field marshals, rather than live and die in inglorious peace. Had I leisure and taste for it, it seems to me he would make a fine subject for an ecclesiastic anatomist; but I have too much to do for the living, to exhumate and anatomize the dead. But for the sake of some of his straggling readers, into whose hands this article may fall, and who may have read his Gothic and Vandalic assaults upon something he calls "Campbellism," I will state the real issue. It is simply the isolated question, For what purpose or design is a penitent believer immersed?

In the language of Inspired Wisdom, we say, "*for the remission of sins;*" for "*washing away sins.*" Of course the question is not "Whose language is this?" It is not mine, and I am not responsible for it. Peter, with the keys of the kingdom of grace in his keeping, said, You believing penitents, "be baptized every one of you," by the authority, or "in the name of the Lord Jesus, *for the remission*

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of sins." Are we not, then, justified in preaching to penitents "baptism for the remission of sins"!!

Again: did not Paul, as well as Peter, preach the same baptism? Did not Paul preach the same baptism to others which he had himself received? And for what purpose did Ananias command Paul to be baptized? "Arise," said he, Bro. Saul, and "be baptized, *and wash away your sins*, calling on the name of the Lord."

Is not this sufficiently clear, precise, and definite language? One thing is clear, the Tennessee Baptist would not thus command men to be baptized. Hence there is some little misunderstanding between him and the Apostles Peter and Paul. He would say, You are regenerated and forgiven before faith. You are positively regenerated before you believe. You must have your sins forgiven before you are baptized. Hence, he preaches regeneration, faith, and remission of sins, before baptism. This is the *grave* theology of *Mr. Graves.* But so generous is he as to offer one hundred dollars "for reason or revelation to prove that no person can be pardoned, regenerated, justified, or saved in heaven, unless immersed in water." What superlative brilliancy of wit! Is this learning, science, logic, rhetoric, or nonsense! Prove a negative!! A negative in heaven!! Mr. Graves may be, in his own esteem, a gigantic theologue, but certainly he is a dwarf in grammar and logic. A man would have to make the tour of heaven, to meet such a logician as the Reverend Mr. Graves, with his hundred dollars for *negative* proof. Yet it seems he desires the Reverend Mr. Buck to endorse for his negative! Elder Buck has too much modesty and good sense for that! Elder Fall must have missed a figure when he made him 32 years old! But, perhaps, like a great prince in the presence of a king, he acts a feigned part. The story reads thus: "Before the servants of Achish, the King of Gath, David feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down on his beard." "Then King Achish said to his servants, Lo, you see this man is mad! wherefore, then, have you brought him to play the madman"—*the sophist*—"in my presence?" I was going to ask the Baptists of Tennessee why they brought this man out to play the sophist, not in my presence, indeed, but in that of the citizens of the polished city of Nashville and the whole State of Tennessee!! But I beg their pardon. He brought himself out, with his "*hundred dollars*"—not staked, indeed, but in his purse, or in the deacon's coffer—to challenge all the world and myself to prove a negative concerning the whole tenantry of heaven!! What a precocious age we live in!

I have known a few men in my life who made themselves simple-

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tens, in attempting to act as knaves. Mr. Graves certainly has kept bad company, else he does himself great injustice.

But I have not time nor inclination to expose the flimsy sophistry in which he veils himself. I shall, therefore, dismiss his gasconade, with a few hints to those who may have read, with some degree of attention, the article of his hundred dollar stake, not one cent of which any honorable man could put into his scrip. I will not say thy money go to heaven with thee, neighbor Graves, for I perceive you have passed the Rubicon. But I will say to your readers, Anoint your eyes, my fellow-citizens, and study the following positions: Fallen men are said to be justified, or pardoned, or saved—1st. "By *grace*;" 2d. "By *the blood of Christ*;" 3d. "By *faith*;" and 4th. By "*works*;" Read, if you doubt, the following passages: To the Romans (iii. 4) Paul saith, "Being justified freely *by his grace*." And to Titus he said, "Being justified freely *by his grace*." Again, to the Romans, (iii. 28,) "A man is justified *by faith*, without the deeds of the law." (Rom. v. 1, Gal. ii. 16.) Again, (Rom. v. 9,) "Much more being justified *by his blood*, we shall be saved from wrath." And James three times (chap. ii.) affirms, "You see that a man is justified by works."

Paul, to the Antiochans of Pisidia, said: "Through this man Jesus is preached to you the remission of sins, and by him *all that believed are justified* from all things." (Acts xiii. 38–39.) "Foreseeing that God would justify the heathen *through faith*, preached the gospel to Abraham." (Gal. iii. 8.) To the Romans he saith: "A man is *justified by faith*, without the deeds of the law." To the same effect Rom. v. 1, Gal. ii. 16.

"But it is by faith, that it might be by *grace*." Thus Paul to Titus says, "We are justified freely by his *grace*." Again, "It is of faith, that it might be by *grace*." (Rom. iv. 16.) "By grace you are saved, through faith." Ephes. ii. 5, &c.

By *blood*, also. "Christ is a propitiation, through faith in his blood." (Rom. iii. 25.) "Much more being justified by his blood." (Eph. i. 7, Col. i. 14.) Indeed, "he has washed us from our sins in his own blood.." (Rev. i. 5, v. 9.)

By *works*, also. "If a man have not works, can faith save him?" (James ii. 14.) "Was not Abraham justified by works?" (James ii. 21.) "You see that a man is justified by works." (James ii. 24.) Indeed, "by works a man's faith is perfected." (James ii. 22.) "Even baptism doth also now save us," says Peter 1 iii. 21.

The order is—1st. Grace; 2d. Blood; 3d. Faith; 4th. Baptism; 5. Works. *Who dares to blot one of these out of the Book of God?* Who dares to call any one of them a circumstance!!

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The original cause is *grace*. The meritorious cause is *blood*. The instrumental causes are *faith*, *repentance*, *baptism*, all expressed and perfected in the last act. And the declarative and demonstrative cause is works—the work of faith, the labor of love, the patience of hope. *Sic stat sententia*. Thus God has ordained. Grace, blood, faith, repentance, baptism, constitute the five golden links in the chain of Divine grace. Now, as love, courtship and marriage, constitute wedlock, so do grace, faith in the blood of Christ, repentance and baptism, constitute union with the Lord Jesus Christ, as the Bridegroom; and thus are we married to the Lord, that we might bring forth fruit unto holiness, and have, as the end or consummation, eternal life.

I could wish to see Mr. Graves act like a Christian, and give his surplus hundred dollars to the Bible Union. There is nothing of the scholar, the gentleman, or the Christian, in his assumed clerical dignity and pecuniary banters. He may be very rich; let him, then, give to the poor. He can neither elevate himself as a theological bully, nor gain any thing but defeat in his reckless course of opposition to that which he does not understand. I know him not, farther than the quotations which I have seen from his pen. He has some parts; but he has not yet cultivated them, and is yet merely a tyro in even scholastic theology. As for the Bible, he has, no doubt, often read it through other men's spectacles; but he has never *studied* that book, and that his soul knows right well.

I sympathise with the young man, in the awkward predicament in which he has placed himself; and while I cannot but think that he wants candor, I can candidly say that I am sorry to see him playing such pranks as might make angels' weep, and in which gentlemen, scholars and Christians can see much to regret and nothing to admire.

I trust he will have the honesty and candor to give this brief notice of his lucubrations to his readers, and to send me his paper in exchange, and I hereby assure him that I will not be in debt to him, but for every page of mine he gives to his readers on this topic, I will give as many of his to mine.

The communication from Mr. Fall deserves his special attention. I know it must mortify him, being a gentleman, as he is; but still he is only receiving as he has given; and as he has so freely and gratuitously given, we hope he will receive freely and abundantly, till he feels himself amply remunerated for all his efforts and achievements in the science and practice of ecclesiastic knight-errantry. A. C.

Fashion.—Fashion has been well described as being "the race of the Rich to get away from the Poor, who follow as fast as they can."

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AMERICAN BIBLE UNION.

Addresses of Rev. Dr. Cone, Rev. Mr. Graves, P. F. Jones and Dr. Ackill.

The fourth annual meeting of the American Bible Union, which was organized about four years ago, in the language of its constitution, "to procure and circulate the most valuable versions of the Sacred Scriptures in all languages throughout the world," was commenced on Thursday morning, in the Broome Street Baptist Church. There was a large attendance of those interested in the objects of the convention, and there were delegates from all parts of the country. At the first session there were about four hundred delegates present, among whom were Hon. Joseph Taylor, of Philadelphia; Rev. James Challen, of do.; Charles Ferguson, Esq., of Baltimore; Rev. F. Remington, of Ohio; Prof. Wm. C. Duncan, of New Orleans; Rev. John L. Waller, L.L. D., of Kentucky; Hon. U. F. Doubleday, of New York; Hon. Thomas Swaim, of New Jersey; Rev. Thomas Armitage, D. D., of New York; Rev. P. B. Spears, of Madison University; Rev. James Belcher, of Maine; James Edmund, Esq.

After the presentation of sundry reports, the Rev. Dr. Cone proceeded to deliver his address, of which the following is a synopsis:

Brethren and friends of the Bible cause—In the gracious providence of our covenant God and Father in Christ Jesus, we enjoy the privilege of convening in this house, to celebrate the fourth anniversary of the American Bible Union. It gives me pleasure to say that your Board of Managers have attended regularly to the business of the Union with unabating zeal and fidelity; not a single member has been removed by death; and harmony of action, increase of funds, and accessions of valuable friends, are among the tokens for good vouchsafed to us by the God of the Bible. In revising the commonly received English version, the real point of controversy between us and the anti-revisionists is the question whether *baptizo* shall be translated or not. Settle that point on the side of truth; allow the real meaning of the word to appear in all its plainness and simplicity; and then no one but a Roman Catholic will object to the whole Bible being brought as near the original as possible. This was the great, in fact the only insuperable difficulty, in the Calcutta and the British and Foreign Bible Society, with reference to the versions of Carey and Yates and their coadjutors. And this, too, was the identical stone of stumbling and the rock of offence in the American Bible Society respecting the circulation of Judson's Burmese Bible. General terms were, indeed, used by these societies in the resolutions refusing aid to versions made by Baptist missionaries; but when the pith of the matter was exposed, in each instance it was acknowledged that if baptizo and its cognates were left untranslated, all opponents would be satisfied. What a melancholy picture does this furnish of the depravity of our race—as manifested even among those who profess to bow willingly and cheerfully to the authority of Zion's King—that rather than have his first injunction to believers made plain to the common understanding, that he who reads may run in the pathway of obedience, they will adhere to versions of acknowledged inaccuracy, and hold up to obloquy and persecution those who desire to have God's

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truth freed from error and obscurity. God has greatly encouraged us in our work. Let us, therefore, gird up the loins of our minds and be sober, hoping unto the end. We have difficulties to encounter; but they are trifling to those which befel Wickliffe and Tyndale and their compeers. We are not exposed to the wrath of kings and an established clergy; neither fines nor imprisonments, nor fire nor fagot, menace us. It is our happiness to dwell in the land of civil and religious liberty; and where Baptist principles prevail, that liberty can never be successfully assailed. We rejoice with our departed brother, Christopher Anderson, at the wonders accomplished through the instrumentality of the Scriptures in an English dress; but if the circulation of a version, with thousands of acknowledged inaccuracies, has been followed by such glorious results, may we not look for greater things than these when the errors shall be corrected and the obscurities removed, and the pure and unmutilated Word of the Lord shall run and have free course and be glorified in all the earth!

ADDRESS OF MR. GRAVES.

Rev. Charles Graves, of Cassville, N. Y., addressed the meeting. He said: "God is our refuge and strength," has always been the language of the Christian soldier as he urged his way onward over the field of conflict. Jehovah has sent him forth to fight the battles of truth under circumstances where his motives and plans will be challenged and severely scrutinized. He is bound, as a reasonable being —yea, by the express instructions of his Commander—to give a reason of the hope he cherishes. Apparently he will fail. Is he to come before magistrates and governors? He is not even to depend on the usual preparation of counsel and thought, but on God, who will give him, in the awful crisis when life, and soul, and all are at stake, a wisdom which his adversaries shall neither be able to gainsay nor resist. Does he appear before the world, proposing vast plans for the redemption of man, for the accomplishment of which he has no appropriate means, and, according to the wisdom of man, no adequate power? That man who never goes further than he can see, will never go further in religion than to the borders of the Red Sea. My heart swells with a sweeter rapture, my feet stand firmer on the rock, when I examine the principles and position of the Bible Union, and find that the blood stained banner of Prince Emmanuel floats over her. As to the reasonableness of her position, her apology is before the world. A succession of anniversaries unparalleled in the history of voluntary associations for clearness of argument and pure zeal for the cause of God, has left nothing to opponents but expediency and ridicule. Revision is now the watchword of all. Not only the principle is made so clear as to be unmistakeable, but the spirit itself witnesses with our spirits that we are following in her footsteps, whose ways are pleasant and whose paths are peace. Here, then, we take our position. Having the truth and the spirit of truth, we claim that we may expect to succeed. Let us embrace the truth and go fearlessly on. God has given us the Bible; the world has it, but the enemy has treated it as he has treated the church—thrown around it obscurities which must all be cleared away. The Bible Union commits it to the science and literature of the world, trusting in God that it shall be brought safe to land, prepared to lead the sacramental host of God's

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elect to the heavenly Canaan. When the storm gathers we shall not turn pale, but be full of hope, and give as a reason of our hope—not that we carry Cesar, but the Bible.

ADDRESS OF MR. JONES.

Mr. President—The American Bible Union has come into existence for the avowed purpose of procuring the faithful translation of the Sacred Scriptures into all languages. This, sir, I believe to be the highest object, the noblest enterprise, and will be, when accomplished, the most glorious achievement of the church on earth. In this grand enterprise the church ought to be united, and it is lamentable that it cannot be; but, sir, is it meet that such a work of importance should be delayed, because there are some who will not come up to their duty in the work of translating and revising? The accomplishment of this single work alone, (the revision of the English Scriptures,) is of sufficient magnitude to enlist all the learning and energy of the Christian world. Although the Bible Union does not confine itself to this single object, yet it must be looked upon by the mass of Christians who read our version as the grand point of their interest in the Union. Any man who believes the Bible to be the revealed will of God, is solemnly bound to dissent from any translation which he knows does not give the full sense of the original, no matter how long he may have used it. I regard the American Bible Union as the star of hope to the church. I regard it, sir, originating in such a time and under such a state of things, as a Providence full of mercy to the Christian world. God has favored it, and thus signalized his approbation of its course. It began amidst opposition the most bitter. It began without funds, and its first year only reached five thousand dollars; the second, ten thousand; the third, sixteen thousand; and now, sir, in its fourth anniversary, it can report twenty-three thousand dollars. This is not all. Men who, when this society was formed, said, "we do not need any revision," are now, in 1853, making propositions to the friends of the Bible Union, saying, "If we confine ourselves to revision only, we can sweep every thing with us." Well, sir, I don't know but we can, but we don't want every thing. Sir, men who in 1850 can say one thing, and in 1853 another, upon matters of such vital importance as a pure Bible for the world, will be no help to carrying forward to final triumph a glorious principle. It is the purpose of the Union to hold up to the world a Bible dimmed by no human authority, defaced by no images of Popery, acknowledging the authority of no king but Jesus, denying the dictations of parliaments and cardinals, and summoning the world to a solemn tribunal before unveiled Truth. If you circulate such a gospel it will defend itself, and win to the Christian faith the supporters of superstition. If you circulate an impure version you will need to keep a standing army of Christian scholars to defend its doctrines from corruption. The doctrines of the church should be found in the Bible, and not be what the church can make out of a badly translated Bible. The Bible, faithfully translated, and in the hands of a sanctified, truth loving church, forms a power against which the gates of hell shall not prevail. And finally, Mr. President, may you live to see the battle fought, the victory won, the foes of pure translation and revision all silenced, and Truth on her way to the zenith of the moral heavens, spotless as the sun.

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ADDRESS OF REV. DR. ACHILLI.

I feel very happy sir, that my first appearance before a Christian public in the United States, has this very evening been occasioned by nothing else but an interesting meeting upon the Bible, and I must be wisely proud, my Christian brethren, how many I have the pleasure to meet with in this place—that I have been presented to you by a Bible Society—as my name itself, my bitter life with all my suffering, as you know, are closely connected with the Bible, where I declare my present faith and my future hopes are contained, as from thence I contemplate the Lord making himself manifest in a new way to the people and nations; when I say in a new way, I mean renewing what is old, the church and the world. This is the reason why—though I care little about talking and fighting upon questionable points, as viewed by different sects, which, like Martha of the gospel, are "careful and troubled about many things"—I, with many, prefer to go directly where Jesus is, resting at his feet and hearing his word—at the feet of Jesus, where is the Bible, as I wish to stay concealed apart from those many things about which I have years past been careful and troubled; so thither I would invite to return all those who withdrew and departed from—to the Bible, namely, at the feet of Jesus. I would recall the church of my native country, the good people of Rome, whose faith at the time of the Apostle Paul "was spoken throughout the world," to the Bible, and only to the Bible, far from whatever sectarianism there is in the Bible, a true catholic and apostolic religion. What is comforting to my heart, sir, is to see that the good people of Italy, beginning with those of Rome, are now turning themselves to the Bible, not only for the purpose of destroying popery, but chiefly for edifying a new and better Christianity. By these men political affairs are made alike subservient to religious matters, as, for instance, the putting Austrians to flight, putting down priests, friars, the Pope with his indulgences, the worshiping of saints, the confessing to a man, the believing in purgatory, and so on. It is true that there are in Italy, as in every part of the world, men who care but little about religion. There are even such as you can scarcely find anywhere, hating religion in their hearts, and thinking whatever may be, or is called religion, would consist but in priest-craft. There are Deists in Italy, and thanks for all this to the Popish church. There are even atheists. What then? Surely the best of Italy is not represented by such a few whom we detest, and I know how in Italy itself they are generally despised; there are in Italy infidels, as there are thieves and murderers. Italians are, by their good nature, moral and religious people, as you may well infer it by their having so long been ever superstitious. Now they are no more papists, since they have seen popery gone far from any religious truth and practice. There is, thank God, a sentiment of goodness prevailing in the hearts of Italians, upon which the sentiment of truth is easily grounded. They are perfectly aware that the so-called Catholicism is no more truth, although priests are daily insisting upon demonstrating and strengthening it by a fair set of arguments. People of Italy, beginning always with that of Rome, do no more believe in the seven sacraments, which are to be paid for; neither in the mass, nor in the miracle, and so on. They would tell you that the holiness

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of the Pope is such a tale not unlike the celibacy of his priests, an imposition upon the most credulous and stupid minds. They are looking, then, for a better religion, viz: a better faith, a better life, a better clergy, a better worship. The question is, which is the better possible in this world, as they are convinced that the very best is but in heaven to be finally found. The Bible will answer the question. Now, such a religious improvement, my fellow-countrymen, don't search any where but in the same word by which all things were and are made, both in heaven and earth. Fortunately enough, the Church of Rome, ever corrupting and adulterating the Scriptures, teach her followers that all in the Bible (provided it is interpreted at their own fashion) is to be reckoned as truth of God; and so she leaves the basis, the very foundation upon which we may build the edifice of God. The only thing we ought to provide for such a good and interesting people now, is a good new Bible's Italian translation. The many we have in our language do no more correspond to the present and future wants. They are translations, more or less bad, from that bad one the Vulgate. Malerbi, Brugioli, Bustici, Martini, &c., are the authors of such translations. The only one deserving to be recommended is Diodati's, published about two centuries ago, in Switzerland, and republished in London by the Bible Society. I think it is from the original Hebrew and Greek; but its Italian, though once good and pure, is no more familiar, because the written and spoken in our country are by no means clear in several passages; so that the reader is tired, his intellect is fatigued. Every clever man would have, I think, Diodati's translation. No one, I am sure, would but long for a new and better one, whose present want causes many of Italians to abstain from reading the Word of God. *Well*, a new one is almost ready; the New Testament is on the press. His translation is from the correct Greek. The Old Testament, taken from Hebrew, shall, God willing, be ready in about a year, and it will also, as I hope, be published in New York by this same American Bible Union. Such a translation had been undertaken six years since, (November, '47,) when I, then in the island of Malta, was first charged to prepare a new Italian translation of all the Bible by the American and Foreign Bible Society, through the medium of the Rev. Secretary, Mr. Wyckoff, at present connected with the American Bible Society. For such a difficult task I had already prepared many sketches, as I caught the opportunity of consulting occasionally several learned men; but I worked it chiefly consulting by prayer the wisdom of God, which the Holy Writ had dictated. You know, then, the reason—the chief reason—of my trans-Atlantic journey, of my calling on you, and of my present living, silent, solitary, and alike unknown, in a retired country place. I want to accomplish, as soon as possible, such a work for my dear Italy and my dearly beloved Rome. So it shall happen that America, this New World, discovered by an Italian, named by another Italian, would be providentially called to show—to present the motherland of Columbus and Americus, in her own language, newly translated, the oracles of God, discovering just now new heavens and new earth, forming new men, and in a new city, which is nothing else but a new church sent down from heaven—new in all things, from the first to the last. This is the Bible, from which you have already drawn a great deal of wisdom, and strength,

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and freedom, that have made you such a good people and a mighty nation.

At the conclusion of Rev. Dr. Achilli's remarks, the meeting was addressed by Rev. John L. Waller, L.L. D., of Kentucky; after which, Dr. Judd made a few remarks in connection with a resolution which he presented, when the meeting adjourned.

LETTERS TO YOUNG CHRISTIANS—*No. VI.*

My Dear Young Friends: There is such a volume in the world as the New Testament; and those who do not receive it as do Christians, should be able to give some reasonable account of its origin; to tell us when, and where, and for what purpose it was written; and let the world know the name of its author or authors.

Had this been possible; could its origin have been assigned to any other period than that in which it claims to have been written; or its authorship to other than the men whose names are prefixed or appended to its different books, it would assuredly have been done; but as the case now stands, the Apostles and the Evangelists possess an uncontested field.

Yet it is urged, May they not have been bad men, and their book a mere fabrication? Let them be judged by what they have written. What immorality have they inculcated? What sin have they winked at? What folly have they flattered? At what virtue have they sneered? Had they been bad men, the evil that was in them would have found a place on their pages; the falsehood and hypocrisy of which they would have been guilty, certainly would not be so strongly condemned as those sins are on the pages of the New Testament. Moreover, bad men are not generally supposed to be the best teachers of morality; yet what good men have ever written a book so full of wisdom and goodness as this? Must we conclude that all the good books, written by good men, have been surpassed by the lessons of virtue and religion in a book written by abandoned and unprincipled men? No bad men ever could have written such a book as the New Testament; bad men never could have thus labored to make men better; bad men were never known thus to labor and suffer, in order to make others truthful, just and good. It is a truthful, holy, and pure book, and must have been written by truthful, pure, and holy men. Of its truth, permit me to adduce a few striking proofs—proofs so common as to be overlooked from that very circumstance. Modern chronology dates from an event mentioned in the opening of the Christian narrative; thus, when I place at the head of my sheet,

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in writing a letter, 1853, I do not mean that the world is only 1853 years old, nor that it is 1853 years since the deluge, since the discovery of this continent, nor since the declaration of independence; but I mean that it is 1853 years since the birth of Christ. This, too, is not the practice of a single, obscure, and illiterate nation, but that of nearly the whole of the population of the globe, who have made any great progress in literature and the arts of civilized life; and yet, if the New Testament be not true, the most enlightened nations of the earth are at this moment dating their chronology from a false fact—assuming as true in every letter, in every public and private document, something that never occurred. Can it be possible that the world has been, and is still, thus deceived? Or is it not more probable that the event from which we date literally took place? Would it be possible to date the discovery of this continent 100 years preceding the event, much less to have a date, and no corresponding event? Again: the first day of the week—our Sunday—has been observed for 1800 years, as a day commemorative of the fact that the Lord Jesus Christ rose from the dead on that day. Now, how can we account for the day, and its observance, unless we admit that Christ did truly rise from the dead?

But further: for 1800 years past there has been a rite in existence called the Lord's Supper, in which every one who partakes declares his belief in the death of the Lord Jesus for the sin of the world; and how can we reconcile this observance, on the part of so many of the human family, on any rational principle, save by making the admission, that the event therein represented took place about the time that this rite began?

The English nation celebrate the 5th day of November, as the anniversary of the discovery of the Gunpowder Plot. Now, it was impossible that it should have been commemorated before, as that would have been a celebration without any corresponding event; but the event took place before the commemoration, and its annual celebration is a standing proof of the truth of that which it commemorates. Could it be shown that the English nation could have their 5th of November without a Gunpowder Plot, the American people a 22d of February without the birth of Washington, an 8th of January without a victory at New Orleans, or a 4th of July without a declaration of independence, then, but not till then, would there be any room to suppose that our modern chronology, the Lord's Day, and the Lord's Supper, could exist without the birth, death, and resurrection of Jesus Christ. Lastly: there is now in existence an institution called the Christian Church. What gave rise to this institution? When, where, and how did it come into existence? These are questions that admit

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of answers quite as intelligible as they would, did the questions refer to the rise and progress of the government under which we live; and yet, if the Scripture account be rejected, there can be no rational account given of an institution which has exercised a greater influence in the world than any that has ever existed.

Until Christianity, then, is accounted for on other and better than Bible grounds, you are certainly justified in yielding to the evidence now in your possession, and believing, with all your heart, that the Bible is true. TIMOTHY.

PASTORAL LETTER,

To the Church and Session of the First Presbyterian Congregation of Detroit.

JERUSALEM, April 2, 1853.

Dearly Beloved Brethren and Friends: The good providence of God has thus far preserved me; and, through all the fatigue and perils of "the great and terrible wilderness," brought me prosperously to this city, once so highly distinguished above all other places on the face of the earth. I gratefully recognise His goodness to me in answer to your prayers; and rejoice, as the time approaches, when I hope again to be in the midst of you. All I see makes me love my own country, my own dear flock, and my home among you, more than ever. Truly the United States are a people blessed above all others! The Lord preserve us from abusing our privileges, and becoming ungrateful and rebellious, as did the Jews. The history and present condition of that unhappy race, are a fearful illustration of the wrath of God poured out on those that despise His mercy.

Although I forwarded, on my arrival here last Saturday, two communications to you, one from Sinai and the other from Hebron, yet I cannot resist the desire, amid the employments of each day, which have been sometimes very wearying to the flesh, to add another from this city, "where our Lord was crucified." "I have walked about Zion, and gone round about her, so that I can tell the towers thereof. I have marked well her bulwarks and considered her palaces," that I may be able to relate the proofs of the faithfulness and wrath of God. "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from Heaven unto the earth the beauty of Israel, and remembered not His foot-stool in the day of His anger!" "The Lord hath done that which He had devised; he hath fulfilled his word that he had commanded in the days of old; he hath thrown down and hath not pitied!"

Jerusalem that now is, is but a small town. Its population does not exceed twenty-two thousand—7,000 of whom are estimated to be Jews. The different nations of Europe, and some of Asia and Africa, are represented both in the Jewish and other population. Among the former the Spanish are most numerous. Of the latter, the Arab and Turk predominate. Of the nominal Christians, the names and varie-

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ties are very great. Abyssinians, Copts, Syrians, Armenians, Greeks, Latins, Italians, French, English, and a few Americans. All, except the latter, have their places of public worship; the Latin church of the holy sepulchre and its appurtenances, accommodating the entire Papal and other idolatrous population. The Americans are Baptists, and assemble for worship in the house of Dr. Barclay, a physician and Baptist preacher from Virginia, whose influence, and that of his interesting family, are in every respect valuable in the place and highly creditable to our country. I have been pressed to preach to them tomorrow, which will be the first time I shall have had the pleasure to meet and hold public worship with fellow-christians of my own country, since the Sabbath I spent at Civita Vecchia. The English church hold a missionary establishment here that is well endowed. Bishop Gobat, and two or three clergymen of the English church, maintain public worship after the form of the Church of England, for the benefit of the English population; for the benefit of Prussians, in the German language, and for the benefit of the Jews, the prayers translated into Hebrew are read daily, shortly after service. I witnessed the celebration, and participated there in the Lord's Supper last Sabbath. The Arabic, German, and English languages, were employed as the bread and wine were given to converts from Islamism to Jewish converts, and others acquainted with our language. The place of worship cost some £70,000 sterling. Schools for the instruction of the children of Jewish parents and others are established. A college is about to be organized, the buildings for which are in a state of preparation. The institutions of the establishment comprise also a house of industry for the reception of such Jews as may be cast out by their parents and kindred for becoming Christians. Its object *is to put* them in a way of sustaining themselves by their own labor, and its aid is very opportune. For the renunciation of Judaism and the embracing of Christianity, are here to be treated as unpardonable offences, and provoke the most bitter and unrelenting hatred. The wealth of the mission gives ascendent influence and control to the effort made by the Episcopal church for the conversion of the Jews, although the fruits, as yet, have been quite limited. The light, however, shines on Mount Zion, now the site of that church.

Not long since, a lady of England bequeathed somewhere near $400,000 towards the support of that mission. The Prussian government also united with the English, and contributes to its support. These contributions, as well as the fact that the English church had made the first movement for the establishment of a mission in Jerusalem, justified, if they did not induce, the retirement of our American missionaries from Jerusalem to Beyrout.

The movement of certain very devoted friends of the Jews, which commenced with a lady of Philadelphia, some three or four years ago, and led to the formation of a little colony, whose object, in connection with religious influence, was to teach, and induce the Jews in Palestine to cultivate the soil, has had to encounter serious difficulties and disappointment. Their labor, however, has not been wholly abortive. Their meek Christian example, and the labors of Dr. Barclay, also, are making an impression. They succeeded in the introduction and cultivation of the sweet potato, in the valley of Artas, and of Indian corn; but at present, having no soil to cultivate, and their funds hav-

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ing passed out of their own hands and control, they are awaiting in Jerusalem the counsel and instruction of the friends of the Jews, who benevolently contributed to aid them in the experiment they proposed to make for the benefit of Israel. Some things connected with their disappointment are of a saddening character, and I fear may operate unfavorably to the cause of such effort for the benefit of the Jewish people. "The time to favor Zion, even the set time," does not seem to have yet arrived. Whatever has been accomplished is but "the day of small things," which, however, we are admonished not to despise.

The blindness which has happened to Israel still continues. It is wonderful to see the extent and power of it. One of the most affecting sights I have witnessed during my travels, was encountered yesterday P. M. I repaired to the appointed spot to hear the lamentations of the Jews over their desolated temple and scattered nation. The site of the ancient temple is now occupied by the Mosque of Omar. No Christian or Jew is allowed by the Musselmen to enter its precincts. The nearest approach that the Jews can make to it, is to the large and massive stones of the wall which Solomon built from the bottom of the narrow valley or ravine, called the Tyropeon, for the purpose of sustaining and forming the terrace or arches, which were built out from the base of the rock on its four sides, and on which the temple on Mount Moriah was originally constructed. I saw thirty-five Jews, standing or seated, near these stones, all of them bowing, and restlessly swinging to and fro, while they read their Scriptures in the Hebrew, and some weeping bitterly as they uttered their wail of distress. One man sobbed as if his heart was ready to break, while he stood reading and trembling with emotion in his whole frame. Women, with white scarfs thrown over their heads, passed mournfully along the wall; some kissed the stones with their lips, others laid their hands on them, and then kissed their hands, while most sat in a squatted or Turk like position, reading parts of their liturgy in Hebrew. I ventured, with a courteous salutation, to look upon the page from which an aged man was quietly reading. He politely pointed his finger to the place. He was reading the 58th, 59th, and 60th Psalms. The whole scene was so deeply moving, exhibiting in such a powerful light the sad reality of the Jews' great national sorrow, and caused such a rush of solemn thoughts in my mind, that I was quite overcome by it.

What a comment on the truth of God's word! How has the testimony of the blessed Saviour been fulfilled! They "weep and howl for the miseries that are come upon them." He hath showed "His people hard things, and made them to drink the wine of astonishment." Jerusalem still continues to be "trodden down of the Gentiles," and the Jews, of all others in this city, are most despised and persecuted. They live on its narrowest streets, and in its most filthy parts. It is enough to offend a delicate stomach, to pass through them. The filth of the daughter of Zion is not purged, either physically or morally; yet still does the blindness of Israel prevail. The mass of them are as inveterate as ever in their hatred of Christ. The veil is still upon their hearts, and so full of enmity are they against our blessed Redeemer, that some, in the heat and excitement of conversation, declare if God himself would come down and tell them that

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Jesus of Nazareth was the Messiah, they would not believe Him. Poor beings! This is a great truth, the fearful application of which they do not see. What an awful crime is unbelief! How terribly God punishes it, when it is persisted in, in despite of light and evidence sufficient to convince! Would that there were none affected with similar unbelief among our Christian congregations! The Lord in mercy keep our minds and hearts in Christ Jesus.

I must refer to a future day an account of the many subjects that now crowd upon me, especially of the idolatries practised in this city. It is as bad as Rome, if not even worse, and I see little or no difference in respect of their worship of pictures and saints, and vain superstitious and liturgical ceremonies, between Latins, Greeks, Copts, Abyssinians, Syrians and Armenians. All cluster around the Church of the Holy Sepulchre, and honor and worship places that can lay no just claim to be the precise spots where the scenes were enacted, which false tradition affirms. Old Jerusalem lies forty feet below the present one. No foundation, even on Mount Zion, can be had for new buildings, without digging to that depth, and more in some places, through ruins and rubbish. I leave here, D. V., on Monday, and hope to sail from Beyrout for Smyrna about the 29th. I had intended to visit the seven churches in that vicinity, but the region, I fear, is too much infested with robbers to attempt it.

I remain your ever affectionate and anxious pastor,

GEO. DUFFIELD.

NEWS FROM THE CHURCHES.

MISSOURI.—Bro. T. M. Allen, writing from Williamsburg, Callaway county, under date of August 17th, communicates the following intelligence: I commenced meeting in this place on Saturday last, and have spoken twice a day for the last four days, to large congregations, with increasing interest. We have had 7 additions, 6 of whom I immersed yesterday evening. We have no church at this place. To-morrow I preach at a new meeting-house our brethren have just built North East of us; and from thence I expect to go to the Annual Meeting which commences at Middletown on next Friday. The meeting at Fayette closed with 37 additions. It was continued by Bros. Gaines and Boone. Bros. Proctor, Hailey and Wilson, had 20 additions at Middle Grove, in Monroe county, on the 4th Lord's day of last month. Bro. Worcester Miller had 18 additions at Shelbyville, on the 4th Lord's day. Bros. J. H. Haden and Wm. Burton had 12 or 15 additions near Boonslick, in Howard county, when I heard from them last week, and the meeting still progressing with much interest. In my former communication, I gave you an account of 10 additions at Redtop, and 10 at Friendship, in Boone county, last spring, at meetings held by Bro. Haily and myself. There was one addition at Bloomfield the last Lord's day in July.

OHIO.—Bro. R. W. Archer, under date of October 7th, gives us the result of the Belmont Christian Co-Operation for evangelizing, during the past year, ending with September, 1853, as follows: Bro. L. M. Harvy traveled within the bounds of his field of labor, 1900 miles, and baptized 106 persons; Bro. Dunn added, by baptism, 134; Bros. Flick, Harper, Mitchum and Evans, added conjointly some 60 others—making, in all, 300 additions for the year. Beside these, some half dozen were added during their late annual meeting. At said meeting, 16 churches were represented, containing a total of 1,077 members. These churches pledged themselves for $1,000, to be expended in evangelical

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labor during the ensuing year. Also, $200 were raised for the State Missionary enterprise. The above churches are all organized, and have their elders and deacons. Seven of these churches have Sunday schools, numbering in all some 320 pupils.

Bro. J. J. M. Dickey gives us the following brief report of the Yearly Meeting of the churches called the Monroe District, Monroe county, Ohio. The following are the names of the congregations, messengers, number of members, and amount of subscriptions:

Captina—A. Crist; number of members, 66; amount, $41.
Salem—S. J. Francis; number of members, 36; amount, $16.
Clarington—A. G. Ewing; number of members, 76; amount, $75.
Witterfork—J. Henderson; number of members, 38; amount, $15 85.
Antioch—H. Swortwood; number of members, 137; amount, $75.
Lewisville—J. Fisher; number of members, 24; amount, $29.
Mt. Zion—G. Bracy; number of members, 38; amount, $39 50.
New Castle—A. Shriver; number of members, 52; amount, $25.
Greenbrier—No organization; J. Jarvis $10.
Gondy—E. M'Mahon; number of members, 62; amount, $30.
Woodefield—T. Shipley; number of members, 48; amount, $50.
King's Mill—W. Ring; number of members, 12; amount, $8.
Graysville—A. Smith; number of members, 40; not in the co-operation.
Richfork—D. Farinsworth; number of members, 70; not in the co-operation.
Jamestown—S. Atkinson; number of members, 80; not in the co-operation.
Total number of members, 779; amount subscribed, $414.

Evangelists' Reports.—Wm. Jarvis reports 47 additions by baptism, and 2 reclaimed—in all, 49. J. J. M. Dickey traveled 2200 miles, spoke 397 discourses, baptized 164, received and reclaimed 58—making, in all, 223 additions.

The following resolutions, among many others, were submitted and unanimously adopted:

1. *Resolved*, That we appropriate $300 of the funds on hand for the benefit of Bro. J. J. M. Dickey, that he may have leisure, during the coming year, for the purpose of recruiting his health.

2. *Resolved*, That we employ the remainder of the funds collected, ($114) in connection with what may hereafter be raised, to obtain the labors of Bro. Jarvis for the ensuing year.

3. *Resolved*, That we adjourn to meet at New Castle, Monroe county, on Friday before the first Lord's day in September, 1854, at 2 o'clock P. M.

At the above meeting, 306 disciples united to commemorate the death of the great Founder of our holy religion. There were several speakers present, but the principal laborers were Bros. Dunn and Harman. We had 18 addition, 14 of whom were by baptism, and 4 from the Baptists.

Report of the Annual Meeting of the Brooke County Co-Operation, held in Wellsburg, commencing September 23, 1853.

The following is a condensed report of the churches represented on the occasion:

Bethany—Elders, A. Campbell, A. W. Campbell, James Parkinson. Deacons, J. E. Curtis, Geo. Turner, Wm. Llewelyn. Members, 101. Additions by baptism, 16; by letter, 18. Dismissed by letter, 23. Excluded, 4. Died, 2. Contribution for Evangelist fund, $50. Sunday School regular.

Wheeling—Elders, Wm. Holliday, Charles Encel. Deacons, R. Higgins, J. Farnsworth. Members, 74. Additions by baptism, 1; by letter, 6. Dismissed by letter, 5. Died, 2. Sunday School.

Beeler's Station—Elders, James Foster, Geo. Dod. Deacons, James Best, S. Cox. Members, 75. Additions, 7. Contribution for Evangelists, $30. Sunday School. Good attendance on Lord's day.

Wellsburg—Elders, John Barrett, Lewis Hall, Robert Moore, J. C. Perry, B. Wells, G. D. Boner. Deacons, James Hindman, S. Hamilton, R. Wells, Jno. Blankensop, J. Gelesthorp. Deaconesses, Ann Encel, N. Barrett, Ellen Hindman, Jane Wier, S. Carle. Members, 214. Additions by baptism, 6; by letter, 4. Dismissed by letter, 6. Excluded, 5. Died, 1. Contribution for Evan-

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gelists, $160. In Evangelist fund, $44. Sunday School, 140 scholars. Meeting of church on Wednesday evening of each week.

West Liberty—Elders, James Freshwater, G. D. Boner. Deacons, Isaac Snedeker, Burgess Low. Members, 53. Additions by baptism, 6; by letter, 2. Contribution for Evangelists, $26.

Dutch Fork, Pa.—Elders, S. Morrow, W. Simms. Deacons, G. Guy, J. Sears. Members, 120. Added by baptism, 10; by letter, 2. Contributions for Evangelists, $30. Sunday School.

West Middletown, Pa.—Elders, J. C. Campbell, T. C. M'Keever, S. Hanen. Deacons, J. Robinson, M. M'Keever. Members, 129. Added by baptism, 15; by letter, 29. Dismissed by letter, 23. Excluded, 2. Died, 2. Contributed for Evangelists and other benevolent purposes, $352. Bible Class and weekly prayer meeting.

Holliday's Cove, Va.—Elders, Joseph Morton, Wm. Adams. Deacons, S. Gardner, E. Owens. Members, 45. Added by letter, 5.

Steubenville, O.—Elders, D. Yokum, F. Fisher, H. Rickey. Deacons, E. Hudd, J. Carmen. Members, 75. Added by baptism, 6; by letter, 2. Excluded, 4. Contributed for their own Evangelist, $200.

Smithfield, O.—Elders, James Hopkins, D. Carmen. Deacons, J. Purviance, W. White. Members, 50. Added by baptism, 3.

Report of the labors of A. E. Myers, our Evangelist, read and adopted.

On motion of Bro. S. Cox, J. Mendel was appointed Treasurer for next year.

On motion of Bro. J. C. Perry, a committee of three were appointed to advise with our Evangelist, and to direct the course of his labors.

Bros. W. K. Pendleton, J. E. Curtis and Dr. A. W. Campbell, were appointed.

It was then moved by the President that the delegates now present would state the sums, respectively, to be given for procuring the labors of Evangelists for the next year. On which the few delegates present, subscribed as follows:

Bethany church subscribed $105. Wellsburg, $100. Beeler's Station, $50.

The other churches, whose delegates were not present, will shortly report their contributions for said purpose.

Resolved, That the delegates of the various churches in this co-operation, shall cause to be adopted in their respective congregations such a system of contribution towards the support of an evangelist, or evangelists, for the year 1854–5, as may be deemed most suitable to the circumstances of its members, so that the amount contributed may be brought up to the next annual meeting of this co-operation and paid over to the Treasurer in advance, for the year aforesaid; and that this system be henceforth commended as the settled policy of this co-operation on this subject.

Resolved, That at our annual meetings, for the more effectual carrying out of the objects of our church co-operation, each church shall be required to present, by its delegates, a letter, giving a particular statement of the order of its social worship on the Lord's day, with such remarks thereon as may conduce to the more perfect edification of the brethren in the knowledge and practice of the truth. Also, that such letter shall contain a report of all contributions made during the year of a public benevolent character; and also, the manner in which such funds have been raised.

OBITUARY NOTICE.

Fell asleep in Jesus, September 17th, 1852, DAVID HAYDEN, in the 31st year of his age. The deceased was eldest son and third bereavement of the kind within a few years, of Wm. Hayden, of Chagrin Falls, one of our oldest pioneers in Northern Ohio. No small loss to society, and especially to his infant family, is this death. Possessing respectable talents for teaching and governing children and youth, he had inspired high hopes of future usefulness. But not without hope do the friends and family mourn. Obedient to Christ from his 17th year, he won the confidence and Christian affection of the brotherhood, bore with great resignation his long and distressing illness, and died with a shout of glory on his lips.

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THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. III.] BETHANY, VA., *DECEMBER*, 1853. [No. XII.

WHAT IS A GOOD CONSCIENCE?

"We trust we have a good conscience, in all things willing to live honestly." Heb. xiii. 18.

"Not the putting away the filth of the flesh, but the answer of a good conscience toward God."—1 Pet. iii. 21.

MEN are often troubled with questions of conscience, and there are many equally perplexed with the question of *conscience* itself. Is this or that right? often "gives us pause," and as often do we hang upon the inquiry, whether there is within us any standard of right—any witness of our faithfulness—any accuser and judge to challenge and pass sentence upon our conduct in reference to our duty? These are momentous questions, and who dares put them from him lightly? They are more fearful than death—yea, the fear and the dread of death have their rising in them. To die were, else, but to round our life with a sleep. We should sink, as the sun, to our graves, "trailing clouds of glory," perhaps, but without a motion of fear, or any trembling of distrust. "'Tis conscience that makes cowards of us all." It is to man, as man is to the beasts of the field,—the fear of it and the dread of it are upon every fallen son of Adam, and well for him if he can be at peace with it for ever. A good conscience! O, richest heritage of the human heart, how few of us can call thee ours! and wherefore?

But I must first inquire, What is a good conscience? This, again, involves the question, What is *conscience?* Reader, are you one of those who say there is no such *thing* as conscience? and when I tell

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you, you are mistaken, are you ready to fly off to India, or to Iceland, or to Africa, for examples to prove that men have no common standard of right? Let me advise you to keep at home. It is "the eyes of the fool that are in the ends of the earth;" the wise man looketh into his own heart, into the secret, the silent, the awful depths of his own humanity, for such high knowledge as this, and in the region and sphere of his own *consciousness*, finds the only guiding light on the *question of conscience*. Inquire of yourself, if you would know what is in man. An hour of such searching will teach you more about your own soul than you can learn from the Zendavesta, the Koran, or the Talmud. "The first step to knowledge, or rather the previous condition of all insight into truth, is to dare commune with our very and permanent self. It is Warburton's remark, That of all literary exercitations, whether designed for the use or entertainment of the world, there are none of so much importance, or so immediately our concern, as those which let us into the knowledge of our own nature. Others may exercise the understanding or amuse the imagination; but these only can improve the heart and form the human mind to wisdom."

It is the prerogative of man, that he has the power of self-supervision, "and unless above himself, he can erect himself, how poor a thing is he"! The faculty which thus distinguishes *him is reason*, the God-likeness of his being. Other faculties he has in common with the ant or the elephant, but reason, in common with God. It is the faculty of the *universal* and the *necessary*; through it alone can we comprehend spiritual truths; and it is unto it, that the word of life addresses itself. This word could find no lodgment in us, were it not for reason. No power of argument, no felicity of illustration, no minuteness of definition, could ever enable us to grasp one spiritual idea, or appreciate the beauty and force of a single moral principle in all the revelation of the word, were we devoid of this power of knowing; but with it, such truth needs only to be clearly uttered, to be convincingly apprehended. It is the eye of the mind that sees, with a direct and immediate beholding, the appropriate objects of its contemplation, just as the natural eye—the eye of sense—takes in, by looking on them, the true image of the objects which, in nature, are designed for its perception. Therefore it is that, in the teachings of our Saviour, we discover an almost total absence of what we usually call argument. Unless, as an *argumentum ad hominem*, to silence some captious Pharisee, or sceptical Sadducee, by turning upon him the consequences of his own admissions or assumptions, his method was uniformly and simply to declare *the truth*. *You have heard so and so, but I say unto you thus*; this was his sublime and authoritative

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style of teaching. The stately march of his *reasoning* moved not upon three-stilted syllogisms, nor was it flanked by the cumbrous rolls of Rabbinical authority. Traditions and the teachers of traditions he treated with as rough a ceremony as that with which he startled the selfish mercenaries, who, by selling doves in the Temple, were making of his Father's house a house of merchandise. And what did the people say? This man is a dogmatist! this man bids us to do, and commands us to believe, without giving us argument or evidence! No. They listened, and as he talked to them, they felt their hearts glow within them. They saw, their reason which he addressed, saw that there was *life* and *light* in his words, and they cried out, "Never man spake as this man."

But, lest I cover my pages with a dissertation on reason simply, let me hasten to approach the subject of conscience. I can, indeed, only do so through the reason, and, therefore, what I have said on this faculty is both pertinent and preliminary to my proposed theme. Before I proceed farther, however, I shall ask the reader's attention to an illustration of what I am about to announce, in order that I may, by the better known, render more intelligible what I wish to say about the less known. The knowledge which we derive through the senses primarily, we call *intuitive*—that is, it is without the influence or intervention of argument or testimony. I turn my eyes upon the volume which lies before me on the table, and I know, by simply looking at it, that it is my *Bible*. I do not need that A and B should testify to the point, nor that C should link together a string of syllogisms, to demonstrate it or render it probable—I simply look, and I *know*. All that is neccssary, is that my eyes shall be good, and that the book be placed under proper circumstances of light and position, and my assurance is complete. This is true of all sensible things. We touch, taste, see, smell or handle the object, and we are assured of its being, and affirm, without hesitation, its reality. No matter how much some cunning sophist may bewilder and entangle our understandings, so as even for a moment to make us deny or doubt the *reality* of any thing deemed external to ourselves, yet the affirmation of its reality is perpetually renewed in the consciousness, and admitted in the experience of even the subtlest sceptic, so that practically, he does not butt his brains out against the post, the *reality* of which he is, in theory, brainless enough to deny!

As is the sense to its appropriate objects, so is the reason to its appropriate objects. The spheres of these two faculties of knowing, are, indeed, totally distinct; that of the one, Conditional phenomena; that of the other, Spiritual objects—the universal, the eternal, the necessary; yet the assurance of the knowledge is alike intuitive in-

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both. To satisfy me of the truth of an abstract principle or axiom, it is only necessary to announce it to me in terms that I comprehend, and I at once admit it, as both *universal* and *necessary*. I see, *intuitively*, not only that it *is* so, in all cases, but that it *must* be so. The like is equally true of the great master ideas, which, despite of all our wicked infidelity, command us, with an ever recurring voice of authority, to the discharge of our duty. I mean the ideas which *all men* have of the *soul's immortality*, of its *free-will*, and of *God*. I am not about to raise the question, how these ideas have come into the mind, but simply to call attention to the fact that all men have them; whether they be originally self-affirmed, or presented by the revealing word, it matters not for my present purpose;—they are ever before and abiding with the reason, and no sophistry or grossness of a sensuous philosophy can ever shake them from their spheres of everlasting light;—ideas, they are,

> "Which, come they how they may,
> Are yet the fountain light of all our day,
> Are yet a master light of all our seeing;
> Uphold us, cherish, and have power to make
> Our noisy years seem moments in the being,
> Of the eternal silence; truths that wake,
> To perish never;
> Which neither listlessness, nor mad endeavor,
> Nor Man nor Boy,
> Nor all that is at enmity with joy,
> Can utterly abolish or destroy!"

These ideas, let me repeat, of the soul's immortality, of free-will, of God, are with all men; they are the most abiding realities of the Spiritual Universe; *they*, in fact, *constitute the Spiritual Universe;* for, abstract them from all that we know or believe of such a universe, and nothing remains. They rise forever in the light of the reason, as the material universe stands out in the light of the sun, and perpetually present themselves to our attention, as the only absolute realities in all the range of thought.

I would like to dwell upon this master position in the defences of our holy religion—and perhaps, in this day of materialism with sceptics, and, what is little better, of sensuous philosophy on the part of the defenders of the faith, I ought to do so. It ought to be shown how the champions of Christianity have, *through a vain and empty philosophy*, allowed her to be driven to a mode of defence and a species of proof which she must ever repudiate, forgetting that *spiritual things can only be spiritually discerned*. This ought to be done; and should not an abler hand undertake it, I hope, the Lord willing, at another time, to develop some thoughts on this point, that may not be void of life. Alas! that man, gifted with God-like reason to see and

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know spiritual and eternal realities, should weary and bewilder himself in the vain pursuit of Echo, the flitting daughter of Earth and Air, when the eternal roll of living and life-giving truth is ever sounding, as from the throne of God, in the ear of his immortal soul!

Metaphysical subjects are generally deemed dark and difficult, yet I hope the thoughtful reader will have already perceived, in the master ideas of which we have spoken, not only the possible ground, but the absolute necessity of *conscience*. In the idea of God, as the immutable and eternal source of all obligation, we find and feel the reality of conscience; in the idea of free-will, we feel and acknowledge the ability of man to maintain the obedience, which God through the conscience requires of him, and in the idea of the immortality of the soul, we perceive and anticipate a state in which we shall receive—every man according to his works—in just proportion to his moral worth—good or evil forever. There is a rightful authority—God; there is power to obey—free-will; and an immortal soul to be happy or miserable hereafter;—these ideas, superadded to reason, give us conscience;—hence it is both a law and a light:—Not a law, however, that cannot be violated, nor a light that may not be darkened. We feel its obligation and are conscious of its direction, but we may disregard both. Our feeling of moral responsibility prompts us to raise the question—"Is our conduct right?" and the reason, directed to the motive—the will from which we acted—answers the question, and we are happy or miserable accordingly.

"Conscience," then, I may say in the language of one, whose genius has thrown its sun-like rays into every deep and dark recess of the soul*—"Conscience is a spiritual sense or testifying state of the coincidence or discordance of the free-will with the reason;" and this is in harmony with the style of the "philosophic Apostle," when, in speaking of the Gentiles, who, "having not the law are a law unto themselves," he says, they "show the work of the law written in their hearts, their *conscience also bearing witness*, and *their* thoughts (*reasonings*) among themselves, when they accuse or else excuse one another."†

But what is a good conscience? In the light of the preceding definition, the question is easily answered. When the testimony is that there exists a perfect coincidence of the free-will with the reason, the conscience is a good one. This harmony gives peace and beauty to the soul; but when the testimony is that there is a discordance between the will and the reason, then the conscience is a bad one, and

* S. T. Coleridge. † Rom. xi. 14–15.

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the bosom is torn with remorse by day, and the soul agitated with dreams of dread by night.

But is reason a reliable guide? Must we follow its dictates, and question it for light and direction? This brings us to a wide field of investigation, but we cannot attempt, or be tempted, to explore it. A word or two is all we can now say. Surely obligation, as perceived by each one in the reason, must be the rule of his duty. He can act in harmony with his moral being, only when he does that, which under the light of reason, he sees to be right. Hence, "whatsoever is not of faith, is sin." But let us not mistake the quality and sphere of reason. Whilst it is in all men *potentially*;—*actually*, and in its native *purity*, it is found in no man;—Because, in order that it may become manifest, and a distinct object of consciousness and experience, it "must clothe itself in the substance of individual understanding and specific inclination." Hence, in its exercise it must be modified—we may say vitiated, by the nature of the means through which alone it can operate. The materials of reasoning—the facts and conceptions which happen to be in any particular mind, are not furnished by the reason, but when they are there, it is the province of reason to see and declare whether they are or are not contradictory. Now, since the qualities of mind on which these facts and conceptions depend, are so different, both by nature and education, in different persons, we discover at once that men will and must differ in their judgments of right and wrong, according to these peculiarities, and, in these differences, we perceive at once there must be some, perhaps much error. Still, no matter how dark my mind may be, with respect to the facts and conceptions upon which reason is exercised, I can only maintain a *good conscience*, by conforming my motives and conduct to the dictates of the reason. These may be wide of absolute and perfect rectitude, yet I can do no better than to walk faithfully in the light which I have. Reason, therefore, is *potentially* a perfect guide, but *actually*, in man, it is as fallible as the means and the materials of its exercise—as the understanding, and the facts and conceptions which the understanding furnishes.

Can a man, then, have a good conscience in performing an absolutely wrong action? Certainly. Paul verily thought he was doing God's service when he was putting the Christians to death,* and he "lived in all good conscience before God."† But he obtained pardon because he acted ignorantly.‡ So may it be with others; but then there is a sin of ignorance. Yes, our *ignorance may be a sin*, for "light has come into the world," and if we shut our eyes, it will be

* Acts xxvi. 9. † Acts xxiii. 1. ‡ 1 Ti. i. 13.

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no apology for us to say, we cannot see. In such a case, our mistakes are not misfortunes, but crimes; since we have been led into them by a voluntary blindness. O, how sacred the obligation resting upon us all, to fill our souls with the light which cometh from above, and to meditate day and night on the law of the Lord—the only perfect standard of rectitude, that we may thus fit our hearts for the indwelling of that Spirit, who is the only universal guide into all truth! *Preach the word*, thou man of God!—fill the minds and the hearts of the people with the light and the love of the gospel, that thus they may have not only a *good*, but also a *right* conscience, and your own work, in the day of fiery trial, prove not hay nor stubble, but abide, as the pure gold, upon the everlasting foundation, which is Jesus Christ.*

W. K. P.

CHURCH EDIFICATION—*No. III.*

[The following communication has been on hand for some months, but, though addressed to me, it was enveloped to another person, and reached our office when I was away from home. It, in consequence, had the misfortune to be mislaid, and did not come into my hands till a few weeks since:—therefore, as No. 3 of a series of articles, it is also necessarily greatly mis-located. Yet it will stand upon its own merits, very well alone, and will, no doubt, prove acceptable and edifying to many of our readers.—W. K. P.]

Bro. Pendleton—*Dear Sir:* After a long interval, from causes beyond my control, I have resumed my pen again, in fulfilment of my original purpose—to address you a few essays upon the Divinely appointed mode of church edification. The subject, in the meantime, has lost none of its interest, but rather increased in importance, in view of the fact, that many among us seem disposed, in some respects at least, to return again to the practice of those things from which, in the earlier periods of this Reformation, we were taught that it was indispensable we should reform, in order to occupy primitive grounds. And in nothing more does this importance consist than in reference to the subject under consideration: for example, we were taught that, instead of meeting monthly, or semi-monthly, to hear a sermon from some D. D. or called and sent "Embassador," we should assemble on every first day, primarily, "to break bread;" and, under the direction of our elders, to engage in the reading and examination of the Scriptures, in prayers and in praises, and in mutual exhortation, as means of church edification. But in reference to these Divinely

* 1 Cor. iii. 11-12.

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appointed means for the sustenance and spiritual growth of the church, and for the cultivation and development of the gifts and talents of the body, some among us in the present day, are ready to adopt the language of typical Israel in reference to the food that God had given them for the support of their animal natures, when they said:* "We remember the fish which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away—there is nothing at all, beside this manna, before our eyes;" "and our soul loatheth this light bread." And there are, perhaps, some who are even ready, with them, to say, "Let us make a captain, and let us return into Egypt." Many in the present day, "having itching ears," prefer the condiments and spices drawn from the store-house of the "wisdom of this world," or, perhaps, the fancy or imagination of the speaker, to the "simplicity that is in Christ." They seem to be forgetful or unmindful of what the great Apostle of the Gentiles said upon this subject: † "Our rejoicing is this, the testimony of our conscience, that in *simplicity* and Godly *sincerity*, not with *fleshly wisdom*, but by the grace of God, we have had our conversation in the world." Such professors do not realize that, as living stones, they "are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." They seem to prefer worshiping after the manner of the sects, where all the services are performed by proxy, and where, if the "minister" happens not to attend at the time appointed, the congregation most generally disperse without a prayer being offered up, or even a hymn of praise sung. This order of things, unless I am greatly mistaken, is now obtaining, in many latitudes, too much favor with us; against which it is the duty, as we conceive, of every sincere lover of the Bible, of every advocate for a return to the ancient order of things, to lift up his voice and remonstrate; and to show them that, if their wishes in this respect are carried out, the tendency would be to produce spiritual pride, inordinate self-esteem, and, perhaps, a haughty and supercilious bearing on the part of those who should, by their meekness, gentleness and humanity, be "ensamples to the flock," and blindness, barrenness, and unfruitfulness on the part of the flock itself. Then, in point of fact, would the body, so far as church edification is concerned, be "one member," which we are taught should not be the case; for Paul the Apostle, when giving direction for the orderly and proper exercise of the spiritual gifts conferred upon the church at Corinth, for its instruction and edification during its minority, says, "the body is not one member, but many."

* Num. xi. 5, xxi. 5, xiv. 4. † 1 Cor. xii. 14.

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So great a length of time having elapsed since the publication of my former numbers, and your readers, in the meantime, having greatly increased, it is deemed proper briefly to refer to some things contained in them, that all your present readers may be the better prepared to appreciate what may be said in the present and succeeding numbers. In my first number (see M. H., vol. 7, No. 12) reference is therein made to certain resolutions that had been adopted by the State Meeting in Kentucky, upon the motion of the venerable Bro. Scott, as a sort of starting point; in which it was declared, that "there is among the baptized a slow and doubtful progress in the literature of the Holy Oracles—perhaps consequent decadence or falling away among them, and, in many instances, an improvement in spiritual life scarcely appreciable." And as a remedy for this admitted declension, or, at best, want of progress, (and, as a general rule, where there is no progress there is a declension,) it is "recommended to the churches without exception, that they adopt a plan of instruction, or teaching the Holy Scriptures, that shall meet the necessity of the new converts; and that they cause these converts to study the Word of God regularly and permanently, under the supervision of the constituted superintendents of the church." And we would inquire whether it is not also important, that the older disciples should be subjected to the same course of training and instruction, as, unfortunately, very few, if any, can be found as well informed in reference to the contents of that Holy Volume as is desirable? The Bible, differing from every other book, contains mines of intellectual and moral wealth which can never be exhausted. He who plies all his powers upon it until he reaches his threescore years and ten, will find, that to the last, it yields a rich return of the purest gold. Should we not, then, one and all, dig in these heavenly mines, that we may indeed secure to ourselves "the pearl of great price?"

As expressive of the views of that journal, and as bearing upon the same matters referred to in Bro. S.'s resolutions, we would quote a few paragraphs from the "Ecclesiastic Reformer,"* as follows: "Making this city (Lexington, Ky.) the centre of a circumference, the radius of which shall be eight miles, we can count ten congregations, each of which has preaching once a month; one, perhaps, has preaching three times per month, by as many preachers; and most of them only meet when the preacher attends. Now, we would respectfully ask, if this is according to apostolic order? If it is, we should like very much to be shown either the precept or the example for it. We have not seen either. Would it not be much more in accordance

* Vol. v. No. 7, pp. 147–148.

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ith primitive customs, for these churches to send out these non-escript preachers as evangelists, to proclaim the Word of Life to the oor, who are hungering and thirsting for it, and take care of their omestic affairs through their overseers and servants? [We think so.] ersons who attend these monthly orations have heard and re-heard, ll they are hardened in sin. Indeed, but little is derived from them y any one. I believe the most they are expected to do is 'to keep ie congregation in the way of meeting.'" "Could these ten churches e induced to *reform* to primitive customs, the position of things would e this: They would meet weekly—each church with her officers—nd if they have them not now, they would go to work and never stop ll they were properly supplied; all the members being present, lis-ning prayerfully to the instructions of the overseer given consecu-vely, attend to the supper, the contribution, singing and prayers," c. If this be a true representation of the condition of things in the eighborhood of Lexington, the focal and radiating point of the State, e may not expect to find the churches in better order in less favored ections. Seeing, then, that this is the condition of the Reformation, ow in its third decade, does it not behoove every friend of the cause urge it forward with all his power and influence to the consumma-on contemplated by its original projectors—the unreserved practice f "the ancient order of things"—unless, indeed, like all previous eformers, they are content to stop short of Jerusalem?

As a specimen of the early teaching among us in reference to the bjects of the proposed Reformation, we will make a few extracts from ne of the pioneer periodicals of that day—the Christian Baptist. In nswer to the following question from a correspondent, *"Whilst our friend and correspondent, 'P. H.,' is puzzling his brain with ome of those many difficulties originating in scholastic theology, and cience, falsely so called, I am equally concerned in trying to ascer-in what method to pursue in order to introduce 'the ancient order of ings' amongst churches called Churches of Christ." To this the ditor replied: "As I have no dictatorial authority in these matters, nd would by no means covet such, and, indeed, as nothing can be one but by the people themselves, I can only say, that all those desi-ous of knowing, enjoying, and exhibiting the Christian Religion in s original purity and excellency, must individually, and in their ublic meetings, search and examine the Apostles' doctrine, and pay o manner of respect to any opinions or practices which they have ormerly regarded, except so far as they see, and learn, and know iem to be the teachings of the Holy Spirit. If they cannot get into

* See C. B., Vol. iii. No. 2.

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this way of reading and examining the Holy Scriptures to their profit, let them begin and inquire into the reason of their present conduct. It is easy to put them on the search, by proposing them a few questions to solve—such as, By what authority and for what reason do we meet once a month or once in two weeks, to hear a sermon? By what authority and for what reason do we agree with a man called a 'preacher,' for the one-fourth, or the one-half, or the one-third of his time to preach to us? By what authority and for what reason do we all forsake the assembling of ourselves together, except when our preacher draws us out? By what authority and for what reason do we at one time attend on certain acts of worship in our assemblies and not at another? or why have we ordinary and extraordinary acts of worship? Why should we not devote a part of the time employed in our meetings, in inquiring into the grounds and reasons of our own acts and deeds, and in comparing our views, enjoyments and practices, as Christians, with those of them who first trusted in Christ? And why should we not, as soon as we discover any incongruity, deficiency, or aberration in our views, enjoyments and practices, immediately abandon them, and become followers of them who, among the Jews and Gentiles, first turned to the Lord?" Again, the same author, in his twelfth number of a series of essays entitled, "A restoration of the ancient order of things," says, *"In our ordinary meetings, according to the prevailing order in our congregations, we have no need of a president—we only desire and need an orator. Hence we have often been asked, What are we to understand by a bishop's ruling or presiding well? I have generally replied (perhaps rather sarcastically) that the ancient congregations were not so well bred as the modern; that they were apt to ask questions and propose difficulties; and some arose to address their brethren in the way of admonition and exhortation; but that we Americans were a well-bred people, had studied the etiquette of gentility in our meetings, and that our bishops needed not the qualifications of a president of a family, tribe, or community, no more than the President of the United States wanted a life-guard in these peaceful times, or a shepherd a staff to guard his sheep, when wolves and dogs were extinct." "A congregation of disciples, which is modeled upon the New Testament, will find that presiding well, is just as indispensable as teaching well, and that the prohibition of novitiates, or young, inexperienced disciples, from the bishop's office, is as wise a provision as any other in the Christian institution." These extracts present, as far as they go, the views and objects of the pioneers in the present Reformation, and we hope that none of its

* Vol. iii. No. 9.

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early friends are prepared to surrender or compromise any of its cardinal principles, on account of the advocacy of which, they have had, in times past, to suffer so much opposition and bear so much obloquy, and which caused the disruption of so many fraternal ties and endearing associations. And we trust that none of its younger and later converts, with the Scriptures of truth in their hands, will feel disposed to make any concessions to the fastidious tastes of this vain and fashionable age, or to stop short of the goal which has been so long and so nobly contended for—an unreserved return to primitive and apostolic customs.

ANCIENT ORDER.

NERVOUS WONDERS:—OR, THE JERKS, BARKINGS, FALLINGS, &c., of 1801.

IN this day of so-called spiritual wonders, I have thought it would be both interesting and instructive to some of our younger readers, to turn back some fifty-one or two pages in the world's history, and read a paragraph or two of the doings of our ancestors in those days of hardships and danger. The page to which I wish particularly to call attention, is the 1,801st, in the 2d vol. *De Fortuna Mortalium*. It details to us some most remarkable phenomena, which are reported to have occurred in several parts of the United States, but, more strikingly than elsewhere, in the Carolinas and Kentucky, and particularly in the last named State, in the region and vicinity of Cane Ridge. These manifestations so wonderful, so anomalous, and, with all, so intimately *associated* with a certain kind of religious experience, excited, at the time, an interest, and wore an importance, that perhaps they did not intrinsically deserve. But we are naturally fond of the marvelous, and religion, dealing professedly with the spiritual world and standing upon a basis of superhuman power, at the same time that it is sustained and confirmed by superhuman attestations, becomes a ready means for lifting into the dignity and awfulness of a miracle or marvelous outpouring of the Spirit, any strange antic of our physical or psychical being. Such was the case with the unusual and distressing manifestations to which I refer. Many prominent men of the day, particularly ministers of the Presbyterian church, believed them to be "from God," and were greatly shocked at the cooler philosophy of those who could not be persuaded to think otherwise than that they were of the earth, earthy; that is to say, were anomalous manifestations of our human nature.

But we shall turn to this 1,801st page of the volume aforesaid, and present a few paragraphs, narrative and descriptive, which will at

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once place the subject fairly before the reader. The writer is the Rev. Geo. A. Baxter, Principal of the Washington Academy. Speaking of the remarkable revival of religion, of which these exercises were supposed to have been, in some way, the conditional cause, he says:

"Some circumstances have occurred to distinguish the revival in Kentucky from almost any other of which we have had any account. I mean the largeness of their assemblies on sacramental occasions—the length of time they continued on the ground, in the exercise of public or private devotion, and the great numbers who have fallen down under religious impressions. On each of these particulars I shall give you some remarks.

"With respect to the largeness of their assemblies. It is generally supposed, that at many places there were not less than eight, ten, or twelve thousand people. At one place, called Cane Ridge meeting-house, many are of opinion there were not less than twenty thousand. There were an hundred and forty wagons, which came loaded with people, besides other wheel-carriages; and some persons attended who had come the distance of two hundred miles. The largeness of these congregations was a considerable inconvenience. They were too numerous to be addressed by any one speaker. Different ministers were obliged to officiate at the same time at different stands. This afforded an opportunity to those who were but slightly impressed with religion, to wander backwards and forwards between the different places of worship, which created an appearance of confusion, and gave ground to such as were unfriendly to the work, to charge with disorder. There was also another cause, which conduced to the same effect. About this time the people began to fall down in great numbers under serious impressions. This was a new thing among Presbyterians. It excited universal astonishment, and created a degree of curiosity which could not be restrained. When people fell down, even in the most solemn parts of divine service, those who stood near were so extremely anxious to see how they were affected, that they frequently crowded about them in such a manner as to disturb the worship. But these causes of disorder were soon removed. Different sacraments were appointed on the same Sabbath, which divided the people; and the falling down soon became so familiar as to excite no disturbance. I was in that country during the month of October. I attended three sacraments. The number of people at each was supposed to be about four or five thousand, and every thing was conducted with strict propriety. When persons fell down, those who happened to be near took care of them, and every thing continued quiet till the worship was concluded.

"The length of time the people continued on the ground, was another important circumstance of the Kentucky revival. At Cane Ridge the people met on Friday morning, and continued till Wednesday evening, night and day, without intermission, either in the public or private exercises of devotion; and with such a degree of earnestness, that heavy showers of rain were not sufficient to disperse them. On other sacramental occasions, they generally continued on the ground till Monday or Tuesday evening. And had not the ministers

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been exhausted and obliged to retire, or had they chosen to prolong the worship, they might have kept the people any length of time they pleased. And all this was, or might have been done in a country where, not a twelvemonth before, the clergy found it a difficult matter to detain the people during the common exercises of the Sabbath. The practice of camping on the ground was introduced partly by necessity and partly by inclination. The assemblies were generally too large to be received by any common neighborhood. Every thing, indeed, was done which hospitality and brotherly kindness could do, to accommodate the people. Public and private houses were both opened, and free invitations given to all persons who wished to retire. Farmers gave up their meadows before they were mown, to supply the horses. But notwithstanding all this liberality, it would, in many cases, have been impossible to have accommodated the whole assembly with private lodgings. But besides, the people were unwilling to suffer any interruption in their devotion, and they formed an attachment for the place where they were continually seeing so many careless sinners receiving their first impressions, and so many deists constrained to call on the formerly despised name of Jesus. They conceived a sentiment like what Jacob felt at Bethel, when he said, 'Surely the Lord is in this place; this is none other but the house of God, and this is the gate of heaven.'

"The number of persons who have fallen down under serious impressions in this revival, is another matter worthy of attention. And on this I shall be the more particular, as it seems to be the principal cause why this work should be more suspected of enthusiasm than other revivals. At Cane Ridge sacrament, (the place *mentioned* above,) it is generally supposed that not less than one thousand persons fell prostrate to the ground, and among them were many infidels. At one sacrament which I attended in that country, the number that fell was thought to be upwards of three hundred. Persons who fall are generally such as have manifested symptoms of the deepest impressions for sometime previous to that event. It is common to see them shed tears plentfully for about an hour. Immediately before they become totally powerless, they are seized with a general tremor; and sometimes, though not frequently, in the moment of falling they utter one or two piercing shrieks. Persons in this state are affected in many different degrees. Sometimes, when unable to stand or sit, they have the use of their hands, and can converse with perfect composure. In other cases they are unable to speak, their pulse grows weak, and they draw a hard breath about once a minute. And in some instances their hands and feet become cold, and their pulse, and breath, and all the symptoms of life forsake them for nearly an hour. Persons who have been in this situation, have uniformly avowed, that they felt no bodily pain, and that they had the entire command of their reason and reflection; and when recovered, they could relate every thing which was said or done near them, or which could possibly fall within their observation. From this it appears that their falling is neither the common fainting nor the nervous affection. Indeed, this strange phenomenon appears to have taken every turn it possibly could, to baffle the conjectures of those who are not willing to consider it a supernatural work. Persons have sometimes fallen on their way home from public worship, and sometimes after their arrival. In

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some cases, they have fallen when pursuing their common business on their farms, or when they had retired for private devotion. I observed above, that persons generally are seriously affected for some time previous to falling. In many cases, however, it is otherwise. Numbers of careless persons have fallen as suddenly as if struck with a flash of lightning. Many professed infidels, and other vicious characters, have been arrested in this way; and sometimes at the very moment when they were uttering their blasphemies against the work.

"At the beginning of the revival in Shelby county, the appearances, as related to me by eye-witnesses, were very surprising indeed. The revival had previously spread with irresistible power through the adjacent counties; and many of the religious people had attended distant sacraments, and were greatly benefitted. They were much engaged, and felt unusual freedom in their addresses at the Throne of Grace, for the out-pouring of the Divine Spirit at the approaching sacrament in Shelby. The sacrament came on in September. The people, as usual, met on Friday; but they were all languid, and the exercises went on heavily. On Saturday and Sunday morning it was no better. At length the communion service commenced, and every thing was still lifeless. The minister of the place was speaking at one of the tables without any unusual liberty. All at once there were several shrieks from different parts of the assembly. Persons fell instantly in every direction. The feelings of the pious were suddenly revived; and the work went on with extraordinary power from that time till the conclusion of the solemnity.

"These phenomena of falling are common to all ages and sexes, and to all sorts of characters; and when they fall, they are differently exercised. Some pious people have fallen under a sense of ingratitude and hardness of heart; and others under affecting manifestations of the love and goodness of God. Many careless persons have fallen under legal convictions, and obtained comfort before they arose. But perhaps the most numerous class of all are those who fall under distressing views of their guilt, who arise with the same fearful apprehensions, and continue in that state for some days, perhaps weeks, before they obtain comfort. I have conversed with many who fell under the influence of comfortable feelings, and the account which they gave of their exercises, while they lay entranced, was very surprising. I know not how to give you a better idea of them, than by saying, that they appeared in many cases to surpass the dying exercises of Doctor Finley. Their minds appeared wholly swallowed up in contemplating the perfections of Deity as illustrated in the plan of salvation. And while they lay in all appearance senseless, and almost destitute of life, their minds were more vigorous and active, and their memories more retentive and accurate, than they had ever been before. I have heard respectable characters assert, that their manifestations of gospel truth were so clear as to require some caution when they began to speak, lest they should use language which might induce their hearers to suppose they had seen those things with their natural eyes. But at the same time, they had seen no image or sensible representation, nor, indeed, any thing besides the old truths contained in the Bible. Among those whose minds were filled with the most delightful communications of divine love, I but seldom observed any thing ecstatic. Their expressions were just and rational; they

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conversed with calmness and composure; and on first recovering the use of speech, they appeared like persons just recovering from a violent sickness, which had left them on the borders of the grave.

"I have sometimes been present when persons who fell under the influence of convictions, obtained relief before they rose. On these occasions it was impossible not to observe how strongly the change of their minds was depicted in their countenances. From a face of horror and despair, they assumed one which was open, luminous and serene, and expressive of all the comfortable feelings of religion. As to these who fall down under legal convictions and continue in that state, they are not different from those who receive convictions in other revivals, excepting that their distress is more severe. Indeed, extraordinary power is the leading characteristic of this revival. Both saints and sinners have more striking discoveries of the realities of another world, than I have ever known on any other occasion."

So much from the Rev. Geo. A. Baxter. Another writer,* who was an ardent participator in these excitements, and who believed that they were sent to arrest the attention of the world, and arouse the people from their universal carelessness, says that "Many things transpired [at these meetings] which were so much like miracles, that if they were not, (!) they had the same effect of miracles on infidels and on believers." Speaking from his own observation, he says these "agitations or exercises were various, and called by various names;—as the *falling exercise;* the *jerks;* the *dancing* exercise; the *barking* exercise; the *laughing* and *singing* exercise, &c." The *jerks* sometimes affected the whole body—sometimes only the head. In this case, the motions of the head were from side to side, and so rapid that the features could not be distinguished. When the whole system was convulsed by these jerks, "the person would stand in the place and jerk backward and forward, in quick succession, the head nearly touching the floor before and behind." Some "wicked persons were thus affected, and, all the time, cursing the jerks, were thrown to the earth with violence."

The "dancing exercise" usually followed the jerks, and is said to have been, "indeed, heavenly to the spectators; there was nothing in it like levity, nor calculated to excite levity in the beholders." It ceased only when the subject fell from exhaustion. The "*barking* exercise" was only an effect of the jerks. "This name had its origin from an old Presbyterian preacher of Tennessee. He had gone into the woods for the purpose of private devotion, and was seized with the jerks. Standing near a sapling, he caught hold of it, to prevent his falling, and as his head jerked back, he uttered a grunt, or kind of noise similar to a bark, his face being turned upwards. Some wag

* The venerated B. W. Stone.

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discovered him in this position, and reported that he found him barking up a tree."*

The running exercise, seems to have been only an effort to get away from the jerks, while the laughing was devoid of mirthfulness—only a jerking cachination; but the "singing exercise" was more remarkable. It was a species of *stethotonics*—a melodious musical vibration within the chest, without any motion or use of the external organs of sound. "This music silenced every thing, and attracted the attention of all."

This, curious reader, is what occurred in this department of history or romance in the year 1801, at Cane Ridge, Ky., and a few other places. What is your opinion about it? You ask, What is mine:—Simply that it was a peculiar form of nervous disease, that was both epidemic and contagious. It came suddenly, as *the destruction* and *the pestilence*, both at *noon-day* and *in darkness*,—seized upon all classes and conditions, good and bad, old and young, male and female, bond and free, saint and sinner; affected them all with the same characteristic symptoms of bodily derangement—tarried for a season, and then disappeared. Its effect on the mind, so far as it was *peculiar*, was simply *excitement*. No new truths were communicated,—no old errors corrected—no miraculous utterances given; but simply an *excitement*, despondent or hopeful, gloomy or joyful, clear or confused, according to the convictions of the mind at the time of the attack, and the influence of circumstances during its continuance. Some "cursed the jerks;" some bewailed their sinfulness; some were eloquent in praise and gratitude to the Saviour; some uttered correct views of the gospel; others, confused and most erroneous sentiments concerning the whole scheme of redemption. They uttered, simply, under this extraordinary and frightful excitement, what they had before thought and felt on these themes of so deep and everlasting interest to us at all times. All men have a sort of "dead faith," which powerful excitement, accompanied with awe and alarm, will rouse up, as by a galvanic shock, and it is not at all strange, therefore, that visitations like these generally become, or are converted into, occasions for religious agitation. But they are not religion;—trust me, inquiring reader, they are no part or divine appendage of religion! It grieves me that the venerated B. W. Stone should have left his testimony in favor of such a notion; but we must draw a veil over the kindly weaknesses of the virtuous dead, and hope for a purer faith and a more *spiritual discernment* of the teachings of Him who is "the way, the truth,

* These quotations are from the Biography of B. W. Stone, by Elder John Rogers, of Kentucky.

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and the life;" in whom is neither *darkness* nor *change*, and whose commission still sounds in the ear of the faithful, Go ye into all the world and preach the gospel to every creature—he that believeth and is baptized shall be saved—he that believeth not shall be damned.

W. K. P.

LETTERS TO YOUNG CHRISTIANS—*No. VII.*

My Dear Young Friends: There is no duty more obvious than that of reading the Scriptures; for they, we are told, are able to make us wise unto salvation. To read them with the greatest profit, however, we must not suppose that the sacred writings are a mere collection of proverbs or truisms, to be read at random, without any reference to the dispensations under which they were uttered, or to the condition of the people to whom they were addressed. Each particular book in the volume subserves a particular purpose. Thus, by the book of Genesis, we are borne back to the dawn of time, and become witnesses of the marvels of creation; while the book of Revelation opens up to the eye of the soul the scenes upon which it shall enter when heaven and earth have passed away. Exodus gives us the history of that law given from Sinai's summit, for the trembling multitude that thronged its base; angels and a human mediator stand between the throne from whence that law proceeds and the nation to whom it is given, while darkness, tempest, and the trumpet's awful clangor, are its accompaniments. But we must go to the book of Acts, if we would learn when, and where, and how the law of Christ went forth, not as a law of terror and condemnation, but a law of pardon, and life, and peace, proclaimed to guilty men by the chosen ones upon whose heads sat the tongues of flame, and who spake as the Holy Spirit gave them utterance. To the Old Testament we must go for type, shadow and prophesy; to the New for the antitype, substance, and fulfilment.

If we would understand the mission of Moses, we must refer to the first five books of the Jewish Scriptures; but the Evangelists must be our guides, if we would learn the mission of Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.

The Jew found his law of pardon in the sacrifices and observances prescribed in the book of Leviticus; but the man would now greatly err, who would seek and expect to find pardon through the bloody offerings, and ceremonial purifications, of the Jewish ritual. Pardon must now be sought, and can only be found, by an entire submission to the terms proposed by the Apostles of Jesus Christ; when, in accordance with the command of their Master, they went forth into

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all the world, and preached the gospel to every creature. The Old Testament is indispensable to the understanding of the New. It abounds with wholesome lessons, godly examples, remarkable prophecies, and songs, which are the warm effusions of pious hearts; but it contains not the full development of the Christian Religion, unfolds not the scheme of redemption, the establishment of the Church of Christ, gives not the laws of admission into that new institution, contains not its laws, prescribes not its ordinances, forms of government and officers; in a word, the great governing name in the Old Testament is Moses, while, in the New Testament, the central thought, the governing name, is Christ.

To teach us, then, who Christ is, we have the testimony of the Evangelists; the object of which is to rivet upon the soul the conviction, that he is a divine being—the Son of the living God. The Acts of the Apostles give an account of the establishment of his kingdom, and the terms upon which men are permitted to become the citizens of that kingdom; while the epistolary writings have reference alone to those who have already legally become members of the Church of Christ; and the book of Revelation appropriately closes the volume, by giving an account of the future fortunes and ultimate triumph of the cause of the Redeemer. This brief view would indicate the manner in which the volume should be read. When we read what, in the Old Testament, is particularly addressed to the Jews, it would be manifestly improper to apply it to ourselves under the reign of Christ; and in the New Testament, when we find a command given, or a promise addressed especially to the Apostles, it would be wrong to make it apply to the entire body of those constituting the Church of Christ; and any one who has never made a surrender of himself, body, soul and spirit, to the Lord Jesus Christ, can certainly lay no just claim to those promises which are made to Christians alone.

He who is an unbeliever, or doubter concerning the truth of Christianity, must consider all the testimony adduced by the writers of the gospel, as addressed to him in order to produce faith in his mind; when full conviction of the truth of the claims of Jesus Christ is established, and a desire springs up in the soul to serve him, then the teachings of the Apostles in the book of Acts, clearly point out the way of obedience; and he who acts as did the three thousand on the day of Pentecost, as did Saul of Tarsus, the Ethiopian Eunuch, and the Philippian Jailer, will, like them, become entitled to all the honors and privileges of the Church of Christ upon earth.

But it is only the Christian who can feel himself addressed in those epistles, which were anciently written to the faithful in Christ Jesus; and they only who are living in the honest and conscientious discharge

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of their Christian duty, can apply to themselves those great and exceeding precious promises which God has given in his word, to animate the hearts of his people by lifting their hopes to heaven.

Whether, then, what we read in God's word be applicable to us or not, depends on the position which we occupy with reference to it. If living in neglect of its teaching, its threatenings are leveled against us; but if humbly and earnestly striving to do his will, its promises are ours. TIMOTHY.

BE ZEALOUS.

IT IS GOOD TO BE ZEALOUSLY AFFECTED ALWAYS IN A GOOD THING.

THE following article we select with much pleasure, from the "Beauty of Holiness and Sabbath Miscellany," a monthly, edited by the preachers of the Pittsburgh Annual Conference of the Methodist Episcopal Church. The article is replete with good sense and sound scriptural doctrine, upon a subject, too, which needs to be urged upon the attention of Christians, especially at the present time, when the theory of Christianity is so far in advance of a practical exhibition of its power upon the lives of its professors. The writer, while he urges the necessity of a greater zeal, utterly repudiates that misguided and false zeal for any precept, ordinance or practice, not according to knowledge. And he repeatedly cautions his reader to beware of substituting earnestness and zeal for any thing in religion, for which the worshiper "cannot bring chapter and verse out of the Bible for its foundation. Any zeal but this is a false fire. It is not lighted by the Holy Spirit." There is no church, in our opinion, whose members have evinced a more becoming zeal in their efforts to save men from the impending vengeance coming upon the ungodly, than the church with which the writer stands connected. And if their zeal has not always been according to knowledge, in the means adopted for the accomplishment of this great and good work, the writer has certainly hit upon the great principle of a true and commendable zeal, which, when carried out in practice, cannot fail of perfecting those who wish to flee the city of Destruction. Her ministers will then stand as the indices, pointing the way to the Celestial City. A. W. C.

READER, there is a subject before your eyes of vast importance. I mean the subject of religious zeal.

It is a subject, like many others in religion, most sadly misunderstood. Many would be ashamed to be thought "zealous." Many

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are ready to say of zealous people what Festus said of Paul: "They are beside themselves—they are mad." (Acts xxvi. 24.)

But it is a subject which no reader of the Bible has any right to pass over. If we make the Bible our rule of faith and practice, we cannot turn away from it. We must look it in the face. What says the Apostle Paul to Titus? "Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous* of good works." (Titus ii. 14.) What says the Lord Jesus to the Laodicean church? "Be *zealous* and repent." (Rev. iii. 19.)

Reader, I say plainly, I want to plead the cause of zeal in religion. I am not afraid of it. I love it. I admire it. I believe it to be a mighty blessing. I want to strike a blow at the lazy, easy, sleepy Christianity of these latter days, which can see no beauty in zeal, and only uses the word "zealot" as a word of reproach. I want to remind Christians that "Zealot" was a name given to one of our Lord Jesus Christ's Apostles, and to persuade them to be zealous men.

Come, now, and give me your attention, while I tell you something about zeal. Listen to me for your own sake—for the sake of the world—for the sake of the Church of Christ. Listen to me, and by God's help I will show you that to be zealous is to be wise.

I. Let me show you, in the first place, *what is zeal in religion.*

II. Let me show, in the second place, *when a man can be called rightly zealous in religion.*

III. Let me show you, in the third place, *why it is a good thing for a man to be zealous in religion.*

I. First of all, I propose to bring before you this question, "What is *zeal* in religion?"

Zeal in religion is a burning desire to please God, to do his will, and to advance his glory in the world in every possible way. It is a desire which no man feels by nature—which the Spirit puts in the heart of every believer when he is converted; but which some believers feel so much more strongly than others, that they alone deserve to be called zealous men.

This desire is so strong, when it really reigns in a man, that it impels him to make any sacrifice—to go through any trouble—to deny himself to any amount—to suffer, to work, to labor, to toil—to spend himself and be spent, and even to die, if only he can please God and honor Christ.

A zealous man in religion is pre-eminently *a man of one thing*. It is not enough to say that he is earnest, hearty, uncompromising, thorough-going, whole-hearted, fervent in spirit. He only sees one thing—he cares for one thing—he lives for one thing—he is swallowed up in one thing, and that one thing is to please God. Whether he lives, or whether he dies; whether he has health, or whether he has sickness; whether he is rich, or whether he is poor; whether he pleases man, or whether he gives offense; whether he is thought wise, or whether he is thought foolish; whether he gets blame, or whether he gets praise; whether he gets honor, or whether he gets shame—for all this the zealous man cares nothing at all. He burns for one thing, and that one thing is to please God, and to advance God's glory. If he is consumed in the very burning, he cares not for it—he is content. He feels that, like a lamp, he is made to burn, and if

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consumed in burning, he has but done the work for which God appointed him. Such an one will always find a sphere for his zeal. If he cannot preach, and work, and give money, he will cry, and sigh, and pray. Yes! if he is only a pauper, on a perpetual bed of sickness, he will make the wheels of sin around him drive heavily, by continually interceding against it. If he cannot fight in the valley with Joshua, he will do the work of Moses, Aaron, and Hur, on the hill. If he is cut off from working himself, he will give the Lord no rest till help is raised up from another quarter, and the work is done. This is what I mean, when I speak of zeal in religion.

You know the habit of mind that makes men great in this world—that makes such men as Alexander the Great, or Julius Cesar, or Oliver Cromwell, or Peter the Great, or Charles XII., or Marlborough, or Napoleon, or Pitt. You know that they were all men of one thing. They threw themselves into one grand pursuit. They cared for nothing else. They put every thing else aside. They counted every thing else as second-rate, and of subordinate importance, compared to the one thing that they put before their eyes every day they lived. I say that the same habit of mind applied to the service of the Lord Jesus Christ, becomes a religious *zeal.*

You know the habit of mind that makes men great in the sciences of this world; that makes such men as Archimedes, or Sir Isaac Newton, or Galileo, or Ferguson the astronomer, or James Watt. All these were men of one thing. They brought the powers of their minds into one single focus. They cared for nothing else besides. And this was the secret of their success. I say that this same habit consecrated to the service of God, becomes religious *zeal.*

You know the habit of mind that make men rich; that makes men amass mighty fortunes, and leave millions behind them. What kind of people were the bankers, and merchants, and tradesmen, who have left a name behind them as men who acquired immense wealth, and became rich from being poor? They were all men that threw themselves entirely into their business, and neglected every thing else for the sake of that business. They gave their first attention, their first thoughts, the best of their time, and the best part of their mind, to pushing forward the transactions in which they were engaged. They were men of one thing. Their hearts were not divided. They devoted themselves, body, soul and mind, to their business. They seemed to live for nothing else. I say that, if you turn that habit of mind to the service of God and his Christ, it makes religious zeal.

Now, reader, this habit of mind, this zeal, was *the characteristic of all the Apostles.* See, for example, the Apostle Paul. Hear him when he speaks to the Ephesian elders for the last time: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry that I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts xx. 24.) Hear him again, when he writes to the Philippians: "This one thing I do—I press towards the mark for the prize of the high calling of God in Christ Jesus." (Phil. iii. 13.) See him from the day of his conversion, giving up his brilliant prospects, forsaking all for Christ's sake, and going forth to preach that very Jesus whom he had once despised. See him going to and fro throughout the world from that time—through persecution, through oppression, through

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opposition, through prisons, through bonds, through afflictions, through things next to death itself, up to the very day when he sealed his faith with his blood, and died at Rome, a martyr for that gospel which he had so long proclaimed. This was true religious *zeal.*

This, again, was *the characteristic of the early Christians.* They were men "everywhere spoken against." They were driven to worship God in dens and caves of the earth. They often lost every thing in the world for their religion's sake. They generally gained nothing but the cross, persecution, shame, and reproach. But they seldom, very seldom, went back. If they could not dispute, at least they could suffer. If they could not convince their adversaries by argument, at any rate they could die, and prove that they themselves were in earnest. Look at Ignatius, cheerfully traveling to the place where he was to be devoured by lions, and saying as he went, "Now do I begin to be a disciple of my master, Christ." Hear old Polycarp before the Roman Governor, saying boldly, when called upon to deny Christ, "Fourscore and six years have I served Christ, neither hath he ever offended me in any thing; and how then can I revile my King?" This was true *zeal.*

This, again, was *the characteristic of Martin Luther.* He boldly defied the most powerful hierarchy that the world has ever seen. He unveiled its corruptions with an unflinching hand. He preached the long-neglected truth of justification by faith, in spite of anathemas and excommunications, fast and thickly poured upon him. See him going to the Diet at Worms, and pleading his cause before the Emperor, and the Legate, and a host of the children of this world. Hear him saying, when men were dissuading him from going, and reminding him of the fate of John Huss, "Though there were a devil under every tile on the roofs of Worms, in the name of the Lord I shall go forward." This was true *zeal.*

This, again, was *the characteristic of our own English Reformers.* You have it in our first Reformer, Wickliffe, when he rose up on his sick bed, and said to the friars who wanted him to retract all he had said against the Pope, "I shall not die, but live to declare the villainies of the friars." You have it in Cranmer, dying at the stake, rather than deny Christ's gospel; holding forth that hand to be first burned which, in a moment of weakness, had signed a recantation, and saying, as he held it in the flames, "This unworthy hand!" You have it in old father Latimer, standing boldly on his faggot, at the age of seventy years, and saying to Ridley, "Courage, brother Ridley! we shall light such a candle this day, as, by God's grace, shall never be put out." This was *zeal.*

This, again, has been *the characteristic of all the greatest missionaries.* You see it in Mrs. Judson, in Carey, in Morrison, in Schwartz, in Williams, in Brainerd, in Eliot. You see it in none more brightly than in Henry Martyn. This was a man who had reached the highest academical honors that Cambridge could bestow. Whatever profession he chose to follow, he had the most dazzling prospects of success. He turned his back upon it all. He chose to preach the gospel to poor benighted heathen. He went forth to an early grave in a foreign land. He said when he got there, and saw the condition of the people, "I could bear to be torn in pieces, if I could but see the eyes of faith directed to the Redeemer!" This was *zeal.*

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But, reader, look away from all earthly examples; this, remember, is pre-eminently the characteristic of our Lord and Saviour Jesus Christ himself. Of him it was written, hundreds of years before he came upon the earth, that he was "clad with *zeal* as with a cloak," and "the *zeal* of thine house hath even eaten me." And His own words were, "My meat is to do my Father's will, and to finish his work." (Psalm lxvi. 9. Isaiah lix. 17. John iv. 34.)

Where shall we begin, if we try to give examples of his zeal! Where should we end, if we once began? Trace all the narratives of his life in the four gospels. Read all the history of what he was from the beginning of his ministry to the end. Surely, if there ever was one who was *all zeal*, it was our great Example—our Head—our High Priest—the great Shepherd of our profession, the Lord Jesus Christ.

Reader, if these things are so, you should not only beware of running down zeal, but you should also beware of allowing zeal to be run down in your presence. It may be badly directed, and then it becomes a curse; but it may be turned to the highest and best ends, and then it is a mighty blessing. Like fire, it is one of the best of servants; but like fire also, if not well directed, it may be the worst of masters. Listen not to those people who talk of zeal as weakness and enthusiasm. Listen not to those who see no beauty in missions—who laugh at all attempts at the conversion of souls—who call societies for sending the gospel to the world useless—and who look upon city missions, and district visitings, and ragged schools, and open air preaching, as nothing but foolishness and fanaticism. Beware, lest in joining a cry of that kind you condemn the Lord Jesus Christ himself. Beware, lest you speak against Him who has "left us an ensample *that we* should follow his steps."

Alas! I fear there are many professing Christians who, if they had lived in the days when our Lord and his Apostles walked upon earth, would have called him and all his followers enthusiasts and fanatics. There are many, I fear, who have more in common with Annas and Caiaphas—with Pilate and Herod—with Festus and Agrippa—with Felix and Gallio—than with St. Paul and the Lord Jesus Christ.

II. I pass now to the second thing I proposed to speak of—*When is a man truly zealous in religion?*

There never was a grace of which Satan has not made a counterfeit. There never was a good coin issued from the mint, but forgers at once have coined something very like it. It was one of Nero's cruel practices first to sow up Christians in the skins of wild beasts, and then bait them with dogs. It is one of Satan's devices, to place distorted copies of the believer's graces before the eyes of men, and so to bring the true graces into contempt. No grace has suffered so much in this way as zeal. Of none, perhaps, are there so many shams and counterfeits abroad. We must, therefore, clear the ground of all rubbish on this question. We must find out when zeal in religion is really good, and true, and of God.

1. Reader, if zeal be true, it will be a *zeal according to knowledge*. It must not be a blind, ignorant zeal. It must be a calm, reasonable, intelligent principle, which can show the warrant of Scripture for every step it takes. The unconverted Jew had zeal. Paul says, "I bear them record that they have a zeal of God, *but not according to knowledge*." (Rom. x. 21.) Saul had zeal when he was a persecu-

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ting Pharisee. He says himself, in one of his addresses to the Jews, "I was *zealous* towards God, as ye all are this day." (Acts xxii. 31.) Manasseh had zeal in the days when he was an idolater. The man who made his own children pass through the fire—who gave up the fruit of his body to Moloch, to atone for the sin of his soul—that man had zeal. James and John had zeal when they would have called down fire on a Samaritan village. But our Lord rebuked them. Peter had zeal when he drew his sword and cut off the ear of Malchus. But he was quite wrong. Bonner and Gardiner had zeal when they burned Latimer and Cranmer. Were they not in earnest? Let us do them justice. They were zealous, though it was for an unscriptural religion. The members of the Inquisition in Spain had zeal when they tortured men, and put them to horrible deaths, because they would not forsake the gospel. Yes! they marched men and women to the stake in solemn procession, and called it "An Act of Faith," and believed they were doing God service. The Hindoos, who used to lie down before the car of Juggernaut, and allow their bodies to be crushed under its wheels, had not they zeal? The Indian widows, who used to burn themselves on the funeral pile of their deceased husbands; the Roman Catholics, who persecuted to death the Vaudois and Albigenses, and cast down men and women from rocks and precipices, because they were heretics, had not they zeal? The Saracens, the Crusaders, the Jesuits, the Anabaptists of Munster, the followers of Joanna Southcote, had they not all zeal? Yes! Yes! I do not deny it. All these had zeal, beyond question. They were all zealous. They were all in earnest. But their zeal was not such zeal as God approves—it was not a "zeal according to knowledge."

2. Furthermore, if zeal be true, it will be a zeal *from true motives.*

Such is the subtlety of the heart, that men will often do right things from wrong motives. Amaziah and Joash, kings of Judah, are striking proofs of this. Just so a man may have zeal about things that are good and right, but from second-rate motives, and not from a desire to please God. And such zeal is worth nothing. It is reprobate silver. It is utterly wanting when placed in the balance of God. Man looks only at the action. God looks at the motive. Man only thinks of the quantity of work done. God considers the doer's heart.

There is such a thing as zeal from *party spirit.* It is quite possible for a man to be unwearied in promoting the interests of his own church or denomination, and yet to have no grace in his own heart; to be ready to die for the peculiar opinions of his own section of Christians, and yet to have no real love to Christ. Such was the zeal of the Pharisees. They "compassed sea and land to make one proselyte, and when he was made, they made him two-fold more the child of hell than themselves." (Matt. xxiii. 15.) This zeal is not true.

There is such a thing as zeal from mere *selfishness.* There are times when it is men's interest to be zealous in religion. Power and patronage are sometimes given to godly men. The good things of the world are sometimes to be attained by wearing the cloak of religion. And whenever this is the case, there is no lack of false zeal. Such was the zeal of Joab, when he served David. Such was the zeal of only too many Englishmen in the days of the Commonwealth, when the Puritans were in power.

There is such a thing as zeal from the *love of praise.* Such was the

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zeal of Jehu, when he was putting down the worship of Baal. Remember how he met Jonadab the son of Rechab, and said, "Come with me, and see my zeal for the Lord." Such is the zeal that Bunyan refers to in Pilgrim's Progress, when he speaks of some who went "for praise" to Mount Zion. Some people feed on the praise of their fellow-creatures. They would rather have it from Christians than have none at all.

Ah! reader, it is a sad and humbling proof of man's corruption, that there is no degree of self-denial and self-sacrifice to which men may not go from false motives. It does not follow that a man's religion is true, because he "gives his body to be burned," or because he "gives his goods to feed the poor." The Apostle Paul tells us that a man may do this, and yet not have true charity. It does not follow, because men go into the wilderness and become hermits, that therefore they know what true self-denial is. It does not follow, because people immure themselves in monasteries and nunneries, or become sisters of charity and sisters of mercy, that therefore they know what true crucifixion of the flesh and self-sacrifice is in the sight of God. All these things people may do on wrong principles. They may do them from wrong motives—to satisfy a secret pride and love of notoriety—but not from the true motive of zeal for the glory of God. All such zeal, let us understand, is false. It is of earth, and not of heaven.

3. Furthermore, if zeal be true, it will be a zeal *about things according to God's mind, and sanctioned by plain examples in God's Word.* Take, for one instance, that highest and best kind of zeal—I mean zeal for our own growth in personal holiness. Such zeal *will* make a man feel incessantly that sin is the mightiest of all evils, and conformity to Christ the greatest of all blessings—feel that there is nothing which ought not to be done, in order to keep up a closer walk with God. It will make him willing to cut off the right hand, or pluck out the right eye, or make any sacrifice, if only he can attain to closer communion with Jesus. Is not this just what you see in the Apostle Paul? He says, "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." (1 Cor. ix. 27. Phil. iii. 13, 14.)

Take, for another instance, zeal for the salvation of souls. Such zeal will make a man burn with desire to enlighten the darkness which covers the souls of multitudes, and to bring every man, woman, and child he sees, to the knowledge of the gospel. Is not this what you see in the Lord Jesus? It is said that he neither gave himself nor his disciples leisure so much as to eat. (Mark vi. 31.) Is not this what you see in the Apostle Paul? He says, "I am made all things to all men, that I might by all means save some." (1 Cor. ix. 22.)

Take another, for instance, zeal against evil practices. Such zeal will make a man hate every thing which God hates, and long to sweep it from the face of the earth. It will make him jealous of God's honor and glory, and look on every thing which robs him of it as an offense. Is not this what you see in Phinehas, the son of Eleazer? or in Hezekiah and Josiah, when they put down idolatry?

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Take, for another instance, zeal for maintaining the doctrines of the gospel. Such zeal will make a man hate unscriptural teaching, just as he hates sin. It will make him regard religious error as a pestilence which must be checked, whatever may be the cost. It will make him scrupulously careful about every jot and tittle of the counsel of God, lest by some omission the whole gospel should be spoiled. Is not this what you see in Paul at Antioch, when he withstood Peter to the face, and says he was to be blamed? (Gal. ii. 11.) These are the kind of things about which true zeal is employed. Such zeal, let us understand, is honorable before God.

4. Furthermore, if zeal be true, it will be a zeal *tempered with charity and love.* It will not be a bitter zeal. It will not be a fierce enmity against persons. It will not be a zeal ready to take the sword, and to smite with carnal weapons. The weapons of true zeal are not carnal, but spiritual. True zeal will hate heresy, and yet love the heretic. True zeal will long to break the idol, but deeply pity the idolater. True zeal will abhor every kind of wickedness, but labor to do good even to the vilest of transgressors. True zeal will warn, as St. Paul warned the Galatians, and yet feel tenderly, as a nurse or a mother, over erring children. It will expose false teachers, as Jesus did the Scribes and Pharisees, and yet weep tenderly, as Jesus did over Jerusalem, when he came near to it for the last time. True zeal will be decided as a surgeon dealing with a diseased limb; but true zeal will be gentle as one that is dressing the wounds of a brother. True zeal will speak truth boldly, like Athanasius, against the world, and not care who is offended; but true zeal will endeavor in all its speaking, to speak the truth in love.

5. Furthermore, if zeal be true, *it will be joined to a deep humility.* A truly zealous man will be the last to discover the greatness of his own attainments. All that he is and does will come so immensely short of his own desires, that he will be filled with a sense of his own unprofitableness, and amazed to think that God should work by him at all. Like Moses, when he came down from the mount, he will not know that his face shines. Like the righteous, in the twenty-fifth chapter of St. Matthew, he will not be aware of his own good works. Dr. Buchanan is one whose praise is in all the churches. He was one of the first to take up the cause of the perishing heathen. He literally spent himself, body and mind, in laboring to arouse sleeping Christians to see the importance of missions. Yet he says in one of his letters, "I do not know that I ever had what Christians call zeal." Whitfield was one of the most zealous preachers of the gospel the world has ever seen. Fervent in spirit, instant in season, out of season, he was a burning and shining light, and turned thousands to God. Yet he says, after preaching for thirty years, "Lord, help me to begin, to begin!" M'Cheyne was one of the greatest blessings that God ever gave to the church of Scotland. He was a minister insatiably desirous of the salvation of souls. Few men ever did so much good as he did, though he died at the age of twenty-nine. Yet he says in one of his letters, "None but God knows what an abyss of corruption is in my heart. It is perfectly wonderful that ever God could bless such a ministry." Ah! reader, where there is self-conceit, there is little true zeal.

Reader, I ask you particularly to remember the description of true

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zeal which I have just given. Zeal according to knowledge, zeal from true motives, zeal warranted by scriptural examples, zeal tempered with charity, zeal accompanied by deep humility, that is true, genuine zeal, this is the kind of zeal which God approves. Of such zeal, you and I need never fear having too much.

I ask you to remember the description, because of the times in which you live. Beware of supposing that sincerity alone can ever make up true zeal; that earnestness, however ignorant, makes a man a really zealous Christian in the sight of God. There is a generation in these days which makes an idol of what it is pleased to call "*earnestness*" in religion. These men will allow no fault to be found with an "*earnest man*." Whatever his theological opinions may be, if he be but an earnest man, that is enough for these people, and we are to ask no more. They tell you we have nothing to do with minute points of doctrine, and with questions of words and names, about which Christians are not agreed. Is the man an earnest man? If he is, we ought to be satisfied. Earnestness, in their eyes, covers over a multitude of sins. I warn you solemnly to beware of this specious doctrine. In the name of the gospel, and in the name of the Bible, I enter my protest against the theory that mere earnestness can make a man a truly zealous and pious man in the sight of God.

These idolaters of earnestness would make out that God has given us no standard of truth and error, or that the true standard, the Bible, is so obscure that no man can find what truth is by simply going to it. They pour contempt upon the Word, the written Word, and, therefore, they must be wrong.

These idolaters of earnestness would make us condemn every witness for the truth, and every opponent of false teaching, from the time of the Lord Jesus down to this day. The Scribes and Pharisees were in earnest, and yet our Lord opposed them. And shall we dare even to hint a suspicion that they ought to have been let alone? Queen Mary, and Bonner, and Gardiner, were in earnest in restoring Popery, and trying to put down Protestantism, and yet Ridley and Latimer opposed them to the death. And shall we dare to say that, as both parties were in earnest, both were in the right? Devil-worshipers, and idolaters at this day are in earnest, and yet our missionaries labor to expose their errors. And shall we dare to say that earnestness would take them to heaven, and that missionaries to heathen and Roman Catholics had better stay at home? Are we really going to admit that the Bible does not show us what is truth? Are we really going to put a mere vague thing, called "earnestness," in the place of Christ, and to maintain that no earnest man can be wrong? God forbid that we should give place to such doctrine! I shrink with horror from such theology. I warn you solemnly to beware of being carried away by it, for it is common and most seductive in this day. Beware of it, for it is only a new form of an old error—that old error which says that a man "can't be wrong whose life is in the right." Admire zeal. Seek after zeal. Encourage zeal. But see that your own zeal be true. See that the zeal which you admire in others be a zeal "according to knowledge;" a zeal from right motives; a zeal that can bring chapter and verse out of the Bible for its foundation. Any zeal but this is but a false fire. It is not lighted by the Holy Ghost.—*Rev. J. C. Ryle.*

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NOTES OF A TOUR TO ILLINOIS—*No. I.*

IN LETTERS ADDRESSED TO MRS. CAMPBELL.

My Beloved Wife—Inasmuch as the great Apostle to the Gentiles, and some other New Testament writers, make honorable mention of certain Christian ladies and matrons, as fellow-laborers in the primitive churches of the saints, it seems good to me, also, knowing your work of faith and labor of love in the same field of labor with some of those named in their epistles, to address to you, as John did to the elect lady, the beloved Cyria, a letter or two on some of the incidents of my present tour in the States of Illinois and Missouri.

If Paul to the Romans, greets Priscilla as a helper in Christ; Julia and Mary, who bestowed much labor on him and his companions; Nereus, too, and his sister—being fully persuaded that you belong to that class, and fully rank with them, I feel constrained, by the authority of such examples, to address to you, and through you my readers, a few notes of my tour and labors in behalf of the Bible in the College, and of a well educated Christian ministry.

This is due to you, my dear fellow-helper in this great work, because of your many personal sacrifices of ease and comfort in ministering to the necessities of the saints, and to the entertainment of many a sojourner and Christian pilgrim, in the rites and usages of Christian hospitality; and especially, because of your often expressed desires to see the standard of ministerial accomplishments much higher elevated amongst us as a people.

I can, indeed, give you but a very brief and hasty sketch of an arduous tour through a large extent of country, undertaken by me at a season of the year rather inclement, and in districts of country not always favored with the best facilities of traveling, off the principal thoroughfares. Still, every thing has hitherto been done for my comfort that could be done, under the circumstances of the country and the season of the year.

In one hour after you bade me adieu, at Wheeling, (on the 15th of October,) I was in the stage coach for Zanesville, Ohio. Arriving there at one o'clock in the morning, in ten minutes we were in the cars for Cincinnati, where I safely arrived at eight o'clock. Fatigued through want of sleep and the motion over 260 miles, I closeted myself during that day in the Broadway House, reading and pondering upon the Acts of the Apostles. At noon next day, I was discovered by Bro. D. S. Burnet, and enjoyed his hospitalities and those of other brethren, during my stay in the city. The Anniversaries of the

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Bible and Missionary Societies occupied Tuesday and Wednesday. At both of these I was present, and was gratified with the developments, but mortified no little at the very slim attendance. A parish or country meeting for common schools, in some sections, is often better attended with representatives than was either of these meetings. To call these *denominational* Anniversaries of the Bible and Missionary enterprises of a great community, is certainly no honor to it, nor advantage to the cause in public esteem. To subtract the representatives from Cincinnati and Hamilton county, in attendance, from all beyond these precincts, and what a meagre remainder to represent all these United States!!

As for the Christian Publication Society, I regret that I could not attend its sessions. I was anxious to be present, to obtain some information upon its origin, its designs, and its success. Being repeatedly interrogated on these topics, I feel myself unfurnished with statistical information satisfactory to myself, the brotherhood, and the public. In the absence of such documentary information, none of us can take that interest in it necessary to its being regarded as a *denominational* institution, and as deservedly commanding our patronage or our money. Amongst the questions propounded on this institution, the following, it seems to me, are worthy of a satisfactory answer:

1. *As a community* have we, at any specific meeting, *called for the purpose*, decided that such an institution is demanded by our own wants?

2. Is it intended to publish books for gratuitous distribution?

3. If not, can we, without an act of incorporation, institute such a manufactory, and conduct its pecuniary affairs?

4. Under what authority can the Christian Church engage in any manufactory or sale shop, without secularizing it more or less?

5. Can the Christian communities engage in any manufactory or commercial institutions, for the purpose of raising funds to pay preachers, in whole or in part, for their evangelical labors?

6. Ought the Churches of Christ, *as such*, to combine in any secular or commercial concern, or copartnery, for the sake of relieving the poor, or the churches from publishing the glad tidings, by appropriating such profits of trade and commerce to such purposes, either to dispense with, or to diminish, her own voluntary and direct contributions?

7. Is not the Methodistic grand Book Concern, the beau ideal of such a scheme; and shall we imitate a people who have not yet learned that Christ's Kingdom is not of this world, but whose church covenants include all born of the flesh, in virtue of infant sprinkling, as a portion of their church?

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To go no farther, from what I have already heard propounded and affirmed, these questions must be duly considered and responded to, before our community can move in that direction. We shall be much obliged to any intelligent and candid brother, who will furnish satisfactory responses to these interrogatories, that we may lay them before our inquiring readers.

I cannot but fear any movement in the direction of secularizing the Christian institution. We cherish a supreme regard and veneration for the oracle, "My kingdom is not of this world." I do not like to see a great commercial institution got up amongst us, for supporting poor widows or "broken down preachers," such as our Methodist friends have erected.

I have said nothing as to the qualifications of the managers of such an institution, to select books to be published by such grand book concerns. I presume on the future for the experience of the past. For sometime past there has been some sort of a book concern in Cincinnati, and occasionally announcements of books on hands for sale. From these we learn that books of infidel tendency have been kept for sale; such as the "Vestiges of Creation," and others of still more doubtful tendency. It requires more reading than one in a hundred of our ministers have leisure for, to select a hundred volumes that deserve to be on the shelves of such a concern. But this only by the way. Let us look before we leap.

On Thursday morning (20th) at four o'clock, after four hours' sleep, we rose, and, in a few minutes, were in the cars for Indianapolis, 115 miles distant. We arrived there at one o'clock, and, in a few minutes, were in the cars to Terre Haute, 75 miles distant. Greeted there on my arrival by Bro. B. Ross, he conveyed me to his residence. He had secured an inside seat for me in the stage, which, at 9 o'clock P. M., was to leave for Charleston, 50 miles distant. I spent a very uncomfortable night on these fifty miles. We had a rough, uncouth, and, with one or two exceptions, a profane company.

On arriving at Charleston, we were hailed by Bro. Roberts, who conducted us immediately to Bro. Monroe's, with whom we breakfasted, and immediately proceeded to Sullivan, 27 miles distant. We there dined with Bro. Thomason. Thence, accompanied by Bro. Patterson, proceeded to Decatur, 20 miles distant, supped with Bro. Keller, and, after two hours' sleep, mounted in an open carriage, traveled all night to Springfield. From Springfield, after breakfast, we took the cars for Naples, on the Illinois River, and thence, accompanied by Bro. Davies, 16 miles to Pittsfield.

After spending a pleasant evening with Bro. Hodgens and family, next day we proceeded to Clarksville, Missouri, some 18 miles dis-

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tant. We had the Mississippi River to cross, but arrived in time to meet with the brethren and citizens, assembled in a very neat and commodious meeting-house, erected by the brethren of that place. There we met with some of our former acquaintance, amongst whom was Bro. J. J. Errett, and delivered to them an address on the Apostolic Commission. We spent with them a very pleasant day, and, dining at Bro. Owsley's, accompanied by Bros. R. C. Prewit and J. J. Errett, we went on some seven miles, to Bro. Robert Steele's residence, with whom we spent the evening. Next day we went seventeen miles, to Louisville. Finding a large concourse assembled in and around the meeting-house, we immediately got into the pulpit and delivered an address of some two hours, on the second and third chapters of 2d Timothy. We spent a very pleasant night with Bro. L. H. Paxton, and on the next day again addressed the citizens of that vicinity from 2d Timothy, 1st chapter, on the value and importance of Christian Education. After dinner, we proceeded thence to Bro. Edmund Bryant's, an old veteran in the cause of Reformation, and spent with him and his family a very pleasant evening. Next morning, (26th of October,) accompanied by Bros. H. Kissinger and Errett, we made our way to Louisiana. The day was inclement, and, through much rain and heavy roads, we met our appointment in this young and beautiful city. The brethren there have just *completed* a spacious and comfortable meeting-house, the first erected in the city, and are intent on letting their light shine before men. Their example has stirred up other denominations, so that both Baptists and Methodists are now in progress of erecting their denominational temples. What immense sums of money are annually expended in honor of the *isms* of corrupted Christianity! Corruption of doctrine, discipline, or morals, is the occasion of many a consecrated pile, and many a struggle for public favor. Not a few seem to imagine that they are glorifying the Lord that bought them, in rearing altars in honor of schisms and heresies, which keep themselves and others safely walled in the fortress of a denominational temple. The day, we fondly hope, is not far distant, when the doctrine of one Lord, one faith, one baptism, one God and Father of all, one Spirit, one body, and one hope, shall triumph over these entrenchments of wood and stone; and when their Christian tenantry, armed with the panoply of heaven, shall go forth conquering and to conquer—"fair as the moon, bright as the sun, and terrible as an army with banners."

While at Louisiana, we enjoyed the Christian hospitalities of Bro. and Sister Luce; and rarely, indeed, in any of my tours, have I needed them more. Having, in my efforts to reach Missouri and redeem my promised visit to Louisville, been obliged, in traveling from Terre

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Haute to Louisville, to lose three nights' sleep, and to stage it with such rapidity that I passed over ninety miles in fifteen hours, fifty of them, too, in an open buggy, by night, across the prairies to Springfield, midst storms of wind and prairies on fire, I caught a cold, which, terminating on my liver, had like to prove a serious matter. By the skillful medical aid of Dr. B. W. Gorin, an experienced physician and a worthy Christian brother, and by the assiduous nursing of Sister Luce, on the third day I was enabled to return to Pittsfield, and thence, via Jacksonville, to Springfield, on Lord's day, in time to address a large auditory in the afternoon. During our stay in Springfield, we enjoyed the Christian hospitalities of Brother and Sister W. F. Elkin, and also that of Brother and Sister Constant.

On Monday (31st) we delivered an address on Education in general, and Bethany College in particular; after which was immediately subscribed $1,765 25. But I must close, as I am about to enter the cars for Jacksonville.

With all Christian and conjugal affection, ever yours in the flesh and in the Lord, A. C.

HUMILITY *vs.* DEGRADATION.

The following editorial we have selected from the *Stylus*, a monthly, conducted with much ability and taste, and edited by the three Literary Societies of Bethany College. The article which we now lay before our readers, is one which we think cannot fail of interesting, whether we regard the subject of the essay or the just sentiments which it contains. We, therefore, cordially commend it to the attention of the reader as worthy of his most careful perusal. A. W. C.

It may be a humiliating reflection, considering our natural abhorrence of degradation, that no one can ever sustain a more exalted relation than that of a servant, but it is nevertheless founded on truth. The king upon his throne, no less than his most menial subject, is under the absolute dominion of a master; and all his boasted freedom and independence may be comprehended in the single privilege, "to choose *whom* he will serve." All his hopes and aspirations are dependent upon the choice he makes; his happiness is to be the happiness of a servant; his honor, the honor of a servant, and they can never be different in kind or greater in degree.

These observations are made in reference to the opinion which obtains very extensively, that because Christianity requires a man to "humble himself," it therefore degrades him. Never was there a greater misconception. That the unspeakable glory and honor of the Christian should be thought a degradation, is, indeed, strange. And yet, with so much subtilty does the great deceiver work, many who

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have professed it—merely, we must presume, because they were afraid to live and die without it—manifest, by their behavior and conversation, that they are ashamed of it, and would, no doubt, think it improved, if it would permit them to live in obscurity—to exhibit none of its effects upon their lives, and, at last, to the astonishment of their cotemporaries, be found in heaven instead of hell. The wisest and best of its professors do not and cannot realize the full extent of its honors and privileges; yet none who understand even the first principles, can for a moment suppose that any distinction or emolument of earth is at all comparable to it, much less that it lowers a man in the scale of being. Still, it is true, man is required to humble himself, but it by no means follows that this is something debasing and unworthy, and that in doing so he should be timid and ashamed, as though it were a manifestation of weakness or folly. Like all divine requisitions, it is founded upon the wants of man, and enjoined because of its absolute necessity in elevating him. That "he that humbleth himself shall be exalted," is at once the dictate of sound philosophy and the oracle of the "teacher sent from God."

Man is represented in the Scriptures as being already sunk in degradation—a "slave, sold under sin, corrupt, earthly, sensual, devilish; full of all manner of wickedness"—as not only a slave, but the most degraded of slaves, obeying implicitly the dictates of one who is himself in bondage—"led captive by the devil at his will," and wholly unable to break the chains that bind him. To crown all, notwithstanding this dishonorable and debased condition, he is made to feel *proud* of it. Blinded as he is by the god of this world, the fetters that bind him seem chains of gold, and the mandates *he obeys* he vainly imagines to be the promptings of his own mind. Hence the absolute necessity for him to see his true condition before he will even desire to change it. But when he does see it, when he realizes the utter degradation and shame into which he has fallen, he cannot but desire to rise—he aspires after something higher, and nobler, and freer—he seeks it by the aid of the same light that shone into his previous darkness, and "he that seeks shall find." This, then, is humility. It does not lower a man's real elevation, but merely his false estimate of it. It is the realization of his true position, the consciousness that instead of being, as he supposed, free and "rich, and increased with goods, having need of nothing," he is, in fact, a slave, "wretched, and miserable, and poor, and blind, and naked." But is he more so for discovering it and for acting in harmony with that discovery? By no means. He who ascended and dwelt upon a little knoll in the vicinity of the Alps, and never having looked up, exulted for years in his elevation, was in reality no lower when pointed to the towering heights around him, but he *felt* immeasurably more so. And he who has spent his life in a position infinitely below that which God designed him to occupy, and who has blindly imagined that this was a life of honor and dignity, will feel proportionably small and insignificant when he surveys the heights of grandeur and glory that are exhibited in the Scriptures. Instead, then, of being degraded by becoming humble, it is but the first step towards escaping a degradation as low as unrestrained passion could make it, urged on as it was by all the wiles and *finesses* that infernal malice could invent. If it be true that this is the only way that man, in his pres-

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ent lapsed and preternatural state can rise towards the honors and dignity from which he has fallen, it follows that he who neglects to walk therein is acting most unwisely towards himself, to say nothing of his criminality before God. No one is free from the desire to secure these honors—no one but feels, at times, that he is living in a sphere below his true position. The powers of the mind and the aspirations of the soul after things higher than earth and more enduring than time, which stir, at times, within the bosom of every man, indicate that there is an elevation natural to him; and he does violence to the better part of his being, who fails to follow its dictates and gratify its longings, by neglecting to "set his affections on things which are above." J. S. L.

THE TEMPERANCE QUESTION.

The great movements and tendencies of society are interesting to the Christian for two reasons—1st. They indicate the plans and principles of the providence of God; and 2d. They involve important duties, which the Christian, as a member of the great family of man, is bound to perform, and by which society is carried forward.

The direct effect of Christianity is to regenerate the mind and heart, and to form a society distinguished for every moral excellence. But the indirect effect of the gospel is to improve the world in its social, moral, and political relations. Civilization—the gradual progress of art and science, of social manners and customs, and the development of a growing virtue or morality, are subordinate to the power and influence of the Christian Religion upon the church, and through the church upon the world. Hence the steady advances of society are matters of the deepest interest to every one capable of feeling and exercising an enlarged philanthropy and benevolence. And certainly there can be no doubt of the fact, that Christians are responsible for the manner in which they act with regard to the moral progress of mankind. A good man's sphere of action is the world. It is upon society, defective as it is, cursed with multiplied evils, that he is to act. It is upon erring man, as a brother, driven by his fierce passions, and made miserable by his crimes, that he is to exert the power and strength of love and righteousness. It is upon a world dead in trespasses and sins, without God and without hope, that a Christian is to apply the light of a pure virtue, and lift the voice of warning and instruction. He it is, more than any other, who should be foremost in every moral reformation of the species; who should be heard pleading for social order, public and private virtue, and who should strenuously employ every honest and virtuous means in meliorating the social condition of man.

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The efforts of the present day, to rid society of the unspeakable evils of intemperance, are, in the opinion of the soundest and best minds, a work calling for the co-operation and personal services of every enlightened Christian and philanthropist. By universal consent, intemperance is the mammoth evil of society. In its influences upon education, morals, religion, government, and social prosperity, it stands alone—a deadly upas—striking, with destruction, every interest of man. The cause of Christianity, the cause of civilization—in a word, the great cause of humanity—demands that this inexhaustible source of temporal and eternal ruin, be removed from a people possessing Christian privileges and the benefits of free political institutions.

For nearly forty years philanthropists and eminent Christians have been toiling in this work. They organized associations, pledging their members to total abstinence from all intoxicating liquors; and by perseverance through a world-wide opposition, arising from depraved appetite, and avarice, and ignorance, have gained steadily upon the public mind. Perhaps no simple investigation has been so fruitful of important facts as the temperance. Scientific men of the medical profession, seized upon it, and the result was a vast improvement. Alcohol was not only demonstrated to be a poison, but it was shown, both by physiological investigation and morbid anatomy, that the daily introduction into the system of even small quantities of ardent spirits, is highly detrimental to the health of man. Dr. Rush, in another age, will be hailed as among the first who caught the truth on the subject of temperance; and his solemn refusal to be stimulated, in his last hours, on the ground that he desired the full possession of his mental faculties at the moment he was summoned to the presence of his God, will be recognised as the result of the religious action of a great intellect. But he was born too soon to make his principles of strict temperance much felt in society. Dr. Sewall devoted his great talents to the physiological investigation of the effects of ardent spirits upon the human economy. Under his scalpel the secret was revealed. in the altered, thickened condition of the stomach of the drunkard, and also of the moderate drinker. His plates, accurately exhibiting the changes produced in the stomach, and other viscera of the body of all who *used* ardent spirits, astonished the world. Henceforth the fact that, in health, stimulating beverages were a slow poison, became established in medical science.

It is a bold undertaking, to abolish the cherished and established usages of society. And especially is this true of the drinking usages. The depraved appetites of the intemperate—appetites that sacrifice every temporal and spiritual interest to their indulgence, rise up in

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stormy defence of the sinful practice. And the lust of money, which is so preternaturally developed in those who sell and manufacture this detestible article of woe and misery, utters a cry of fierce opposition to the principles of total abstinence. And hence it is, that temperance societies, and especially their leaders, have ever been the objects of persecution.

But there has been a steady advance of the truth, notwithstanding the curses and prophetic denunciations of the great masses of men. And now, every where the temperance enterprise is recognised as a thing of truth, justice and mercy. Public sentiment and intelligence are so far refined in several States, as to enact and put into effect a law prohibiting the entire traffic in intoxicating liquors. To what is this owing? What has brought about this great change in the moral and political views of those States which have adopted the Maine Law principle? Can any one doubt that this change has been effected by the temperance societies—through their lectures, practice, and writings? Here is one great good of temperance associations. They have inspired investigation, have been foremost in scattering abroad the great truths and facts of the history of intemperance, and have thus kindled in society a fire destined to consume the last pillar on which hangs the political right of manufacturing and selling the means of drunkenness. And is not this a work worthy of great and good men? Where is there a greater or nobler work than this—a work of the first importance to the social, literary, moral, political, and religious well-being and progress of society? If the asserter of political rights and privileges—of a nation's freedom—deserves the respect and gratitude of mankind; if those who, through peril and war, conduct a great principle of human happiness and civilization to triumph and victory, and give to millions the benefits of liberal institutions, be rightly honored by the praise and admiration of posterity, what higher praise is due to the moral reformer, who rescues higher interests from destruction—who chastens and inspirits a people's virtue, by removing from them the temptations and sources of their degradation! And this merit is due to those invincible moral heroes who have plead the cause of the social reformation of temperance, in the face of scorn and insult, stripes, and the opposition of society and government.

I make no comparison of any social and moral reformation and Christianity. By no means. Let the religion of Christ stand alone, amid the ruins of time, a monument of the philanthropy and wisdom of the great God. But the truly moral progress of society is not opposed to Christianity. If they are not identical, they are not opposed. There are interests purely temporal, and one of these is the

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morality of society. And in elevating human morals, I think I see the beautiful work and action of the sincere Christian. Like his Divine Master and Exemplar, he throws abroad a better spirit, fresher truths, more quickening influences, and thus aids in making the world better than it was.

But what is the duty of the Christian with regard to the temperance movement? This is an important inquiry, because it is an inquiry touching duty, that grandest thought of man. It is often said that, because the Bible says nothing about those moral enterprises of society, that, therefore, the Christian has no duty to discharge towards them. But this is a narrow view of human responsibility, and a still narrower one of religion. Almost all morality—I had like to said, religion—consists in, and grows out of, man's relations to his fellow-man. His duty is identified with the species in their various conditions, efforts and projects. Virtue, or that which is right, is the great rule by which a Christian is to be governed; and in the multiplied changes of society, every thing right and proper of itself, should engage the attention and the energies of a good man. What sort of book would the New Testament have been, had it prophetically announced every benevolent enterprise in the world's history, and given minute injunction in reference to each? Who could have ever read it through? "The world itself could not have contained the books that *would* have been written." The New Testament is a book of principles—of great all-comprehending truths. It deals with supernatural facts, and impresses upon the human heart God's great law of love. It leaves its disciples to act from internal impressions of right and wrong; from their own warm and living convictions, untrammeled by the fetters of minute, mechanical legislation. It is called to a liberty more glorious and enlarged than ever crossed the mind of a mere statesman—than was ever shouted from amid the din of war; a liberty to do good, to exercise one's talents for the melioration and advancement of the world in all that pertains to the well-being of man in time and in eternity. The only question in reference to any enterprise of society is, is it right—does it rest upon a sound virtue—does it embrace the happiness and moral good of men? This decided, and the high voice of duty calls a Christian onward to the conflict. A Christian is free to do good, He must not permit this most sacred privilege to be invaded, or taken from him. And he who seeks to invade this prerogative of the Christian, aims at a worse despotism than was ever sought by the mere political tyrant. This privilege is the most precious gift of God. Let every one beware how he suffers it to be trampled on—how he barters it away.

Apply this view to the temperance question. Is it right that intoxi-

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cating drinks be abolished—that principles of total abstinence from ardent spirits become the practice of society? Is it right to do away with the drinking customs of society? I venture to say that no one, who is not perverted in his mental or moral powers, will answer no. What, then, is the duty of the Christian with respect to the temperance enterprise? We answer—

1. To cease *using* intoxicating drinks as a beverage. Time was when the simple drinking of liquor was little thought of; and any degree of stimulation short of ugly drunkenness, might be indulged with impunity. But that day has passed away with the years beyond the flood. The sound good sense of the most discriminating men of the world, has condemned drunkenness as a vulgar, disreputable practice. Experience has demonstrated dram-drinking as the parent of intemperance—the prime source of all its countless woes. And at *this day*, no Christian can use strong liquors, *as a beverage*, with impunity. If he persist, he inevitably brings his religious profession into contempt, and destroys his influence as a virtuous, upright man.

2. It is the duty of the Christian to aid and encourage the progress of the temperance cause. Of course, in doing this, he must be left to the selection of his own means. But, without doubt, this duty will lay an embargo on the weak and silly opposition to, and denunciation of, temperance societies. The Christian, who makes it a point to fall out with the temperance reformation, cannot fail to bring his profession into disrepute. I except here, of course, such opposition, or rather objection, as may arise from a belief of the imperfection of a given association. But this is altogether different from that indiscreet, fierce, and criminal opposition that strikes madly at the cause of temperance, and pledges itself to oppose every man who may become a Son of Temperance. I believe that, if a man cannot reconcile it to himself to become a member of a temperance society, he ought not to raise the hue and cry against another, who feels it to be his duty to do so. Let all Christians favor such associations, for they do much good, are a source of moral influence, and are rapidly preparing the world to act by law upon this fruitful source of crime.

3. It is the duty of Christians to exercise their vote in favor of a prohibitory law. On this subject many indiscreet Christians are doing a great injury. They have suffered themselves to be deceived by the crowd of vicious men, whose interests and appetites lead them to advocate the liquor cause; and in opposing a prohibitory law, have set themselves down with the liquor party. Now, I ask, is it in accordance with the sense of religion, with the spirit of good morals, for a Christian to make speeches against a law prohibiting the anufacture and sale of intoxicating liquors; to raise the senseless

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cry of "anti-republicanism," and gather up and concentrate, so far as he can, the immoral influences of society against this great temperance principle? Is not a man responsible to God for the manner in which he uses his political privileges? And what interest can a really religious man have in keeping up the liquor traffic? Does the traffic aid in any thing useful? Can it increase public health, virtue, and prosperity? Can a village grocery aid in the cause of religion or literature, or civilization? And must all rights, moral, social, and religious, be sacrificed to the right to get drunk, and to sell for money, damnation to the souls of men? Really it is enough to move honest indignation, to see men claiming to be the children of Heaven, voting in favor of the liquor traffic; combining their energies with the avaricious and profligate, to defeat the desires of the most virtuous class of society, and to sustain the most fruitful source of crime and poverty under the whole heavens. For the weak and ignorant, who are deceived into such a cause, I have great sympathy. But for a sensible man, of mature age, who thus deliberately uses his influence, I cannot have any respect. And it is strange to me that there is such an indifference to this subject in all our churches. If a man go to a ball and dance, he is dealt with by the church. But if he labor against temperance, by voting against the temperance law, and setting society against it to the full extent of his ability, thus *bringing* religion into contempt, and, so far as his vote can have power, keeping open drinking houses to poison public morals, the church says nothing. In this matter there is a solemn responsibility laid on men of standing and influence in the church, to speak out, and prevent the credit of their religion from being compromised to the indiscreet and immoral zeal of foolish men.

4. It is the duty of Christian ministers to instruct their flocks with regard to their duty touching the temperance question. To allude to this subject in the pulpit, is not enough. It should be clearly discussed, and the position of religious communities to this question accurately defined. Let the various preachers take this matter in hand; let good men resolve that the dignity of Christianity shall be sustained; let the Christian influence of this age be brought to bear on this important question of temperance, and the work is done. I say it fearlessly, Christians have it in their power to sweep off the great evil of intemperance from the United States. Let them stand up as dutiful servants of God, as philanthropists, as virtuous citizens, as husbands and fathers, and, through the ballot-box, abolish this sore evil; put an end to the curses of drunkenness, and prepare the way for an era of social virtue and of religious triumph, brighter, by far, than history has yet recorded. J. W. Cox.

Plattsburg, Mo., 1853.

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CHOICE SELECTIONS.

Business and Prayer.—The following sentiments, expressed in a few lines, are worth treasures to those who receive them and weigh their importance:

If a professed disciple would not have his business become as a millstone about his neck, to drown him in perdition, he must be a man of prayer; he must daily secure spiritual communion with God. If he suffer his business to consume his time and spirits, so as to deprive him of opportunities for prayer, reading the Bible, and real communion with God, he must decay in piety, and his service of mammon eat up his service of God. No one who believes that God answers prayers, will think of omitting either secret or family devotion for want of time, even when business is unusually urgent. Which is worth most to you or your family, an additional period of your own unblest labor, or the blessing of God on your efforts, obtained by spending that time in pleading with him in prayer? The plea of want of time, is essentially atheistical; none should urge it but those who regard prayer as an empty mockery, that never receives an answer from the Lord. Let the day begin with communion with God; let the disciple pass the whole day in the spirit of prayer, and all its duties will become spiritual duties, and all its scenes be inscribed with "Holiness to the Lord."

'Daniel Webster on Preaching.—John Angel James has a letter in the British Banner, consisting of comments on the remarks of Daniel Webster, which have gone the rounds, touching the kind of preaching which he professed. The paragraph of Webster, which Mr. James especially commends, is this:

If clergymen in our day would return to the simplicity of the gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their texts from St. Paul, and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the gospel, saying, "You are mortal; your probation is brief; your work must be done speedily. You are immortal, too. You are hastening to the bar of God! the Judge standeth before the door." When I am thus admonished, I have no disposition to muse or to sleep. "These topics," said Mr. Webster, "have often occupied my thoughts; and if I had time, I would write upon them myself."

Human Greatness.—Sir John Mason, Privy Counselor to Henry VIII., spake as follows upon his death-bed: "I have seen five princes, and been privy counselor to four. I have seen the most remarkable things abroad, and been present at most state transactions for thirty years. After all this experience, I have learned this, that seriousness is most commendable, temperance the best physic, and a good conscience the best estate. Were I to live again, I would change the court for the retirement of the hermit; and the whole time I have spent in the palace, for one hour's communion with God. When I look upon the tombs of the great, every emotion of envy dies; when

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I read the epitaphs of the beautiful, every inordinate desire forsakes me; when I meet with the grief of parents upon the tombstone, my heart melts with compassion; when I see the tombs of parents themselves, I reflect how vain it is to grieve for those whom we must quickly follow; when I see beings lying side by side with those that despised them—when I behold rival wits placed side by side, or the holy men who divided the world with their contests and disputes—I reflect with sorrow and astonishment on the frivolous competitions, factions, and debates of mankind; when I read the several dates of the tombs, of whom some died yesterday, and some six hundred years ago, I am reminded of that day when all mankind will be cotemporaries, and make their appearance together."

Follies of Great Men.—Tycho Brahe, the astronomer, changed color, and his legs shook under him, at the sight of a fox or a hare. Dr. Johnson would never enter a room with his left foot foremost. If, by mistake, it did get in first, he would step back and place his right foot foremost. Julius Cesar was almost convulsed by the sound of thunder, and always wanted to get in a cellar, or under ground, to escape the dreadful noise. To Queen Elizabeth the simple word "death," was full of horrors. Even Talleyrand trembled and changed color on hearing the word pronounced. Marshal Saxe, who met and overthrew opposing armies, fled and screamed in terror at the sight of a cat. Peter the Great could never be persuaded to cross a bridge; and though he tried to master the terror, he failed to do so. Whenever he set foot on one, he would shriek out in distress and agony. Byron would never help any one to salt at the table, nor would he be helped to any himself. If any of the article happened to be spilled on the table, he would jump up and leave his meal unfinished.

Life in Europe.—I know of nothing, in the habits of foreign nations, which struck me at first as so entirely new, as the love of outdoor sports. In England I did not pass through a village without finding the green cricket ground; and be it remembered, not with boys at play on it, but men—men often of rank and character. Later in the season were the boat races, where the whole population gathered; gentlemen of the highest rank presiding, and the nobleman and the student tugging at the oar as eagerly as the mechanic or waterman.

In September we were making our foot-trip through the Highlands of Scotland, and we scarcely found an inn so remote, which was not crowded with gentlemen pedestrianizing through the mountains, and with the zest and eagerness of boys let out of school.

On the continent, with the exception of Hungary, there is not such a passion for exciting field sports, but the same love for the open air. In Paris, a pleasant day will fill the Champs Elysees with cheerful parties, sipping their coffee under the shade; or watching the thousand exhibitions going on in open assemblies. And in the Provinces every man who can have a spot six feet by ten in the free air, uses it to sip his wine, or take his "pottage" therein.

In Germany, the country houses seem to be made for the people to live out of doors, and people every where take their meals, or receive their friends on balconies and arbors. Every city has its gardens and promenades, which are constantly full. There are open air games, too, where the old and young take part; and in the summer, the

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studying classes, or all who can get leisure, are off on pedestrian tours through the Hartz, or Switzerland, or nearer home.

THE EFFECT OF A WORD IN SEASON.—On the 8th of February last, there died in Edinburg, Scotland, a venerable Baptist pastor, James Alexander Haldane, in his 84th year.

In his early life, Mr. Haldane commanded the man-of-war Melville Castle. While engaged in an action one day, the decks of his ship were cleared by the broadsides of the enemy. Capt. Haldane ordered a fresh set of hands to be 'piped up,' to take the place of the slain. The men, on seeing the mangled bodies of their comrades scattered over the deck, instinctively drew back; at which their commander poured forth a volley of oaths, and wished them all in hell.

One of the seamen, who had been religiously educated, shortly afterwards said to the Captain, in a respectful and serious manner, "If God had heard your prayer just now, where should we have been?" The engagement terminated; but a greater victory had been achieved *over* Captain Haldane than *by* him. The old sailor's words were winged by Him who never smites in vain, and from that day he became a changed man. He lived to preach the gospel fifty-four years.

Among the early fruits of his ministry, was the conversion of his brother Robert, now well known as an able, learned, and pious commentator. Robert went to Geneva; and during a sojourn there of several months (about 1814) he labored with unwearied assiduity to reclaim the pastors and theological students whom he met with, from their Rationalistic errors, to indoctrinate them in the evangelical faith, and to lead them to seek a personal interest in the Saviour. The blessing of God was with him. A considerable number of young men became hopefully pious, and among those in whose conversion he had a main agency, were Frederic Monod, now one of the pillars of the evangelical church in France; Felix Neff, the devoted young pastor of the High Alps, whose memory is held sacred in both hemispheres; and Merle D'Aubigne, the eminent historian of the Reformation. To pronounce these names, is to show how impossible it must be for any created mind to gather up the results of that single conversion on board the Melville Castle. And that conversion was brought about through a single sentence, addressed by a sailor to his commander, freely but courteously, reproving him for his profanity!—*Rev. Dr. Boardman.*

ECCLESIOLOGY.—The Biblical Repository throws rather a damper upon the rising spirit of ecclesiology in many of the churches of the present day, by the following statement: "The first instance recorded of the Christians assembling in what would now be called a *church*, is about A. D. 220. So little has the whole matter of *ecclesiology* and church finery to do with the true power and majesty of Christianity. . . In the purely spiritual form of church extension, she had almost overspread the world, and won to Christ all its centres and citadels of influence and civilization, before a solitary church edifice had been erected on the face of the earth.

PEDIGREE.—As for birth, we can all boast of that. The pedigree of the meanest is as long as that of the greatest. Many of us have lost count, but we all look back to Adam. We do not know that any nobleman can get beyond that.

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THE BOOK OF MEMORY.

Gentle Reader, are you aware that you are an author, writing out a book in which are recorded every thought, word, and action of your life? Do you perceive that all you are doing is only to furnish materials for a volume that is to close and be finished only with your life? In writing the biography of an illustrious individual, you are expected to record only his illustrious deeds, or, at least, to give as little of what is incidental to all men, as will show that, great as he was, he was yet born of woman, and was nourished and grew to manhood's prime, as other men have been. But in writing your own biography, you have not this liberty of choice. It must be a full and faithful record; not one thought, word or deed, can be omitted; whether the deed be noble or ignoble, whether it be virtuous or vicious, whether you approve or condemn the thought or deed—all, all must be faithfully written down in the Book of Memory.

This book you had given you at the age of accountability, and its blank pages you have been filling up ever since you received it from Him who has declared that he will judge you and fix your eternal destiny by what is written therein.

For be it known to you, that every thought, word and deed, that is recorded in the Book of your Remembrance, is most faithfully transcribed into the Book of God's Remembrance, and forms a section in the vast Book, in which will be found recorded the autobiography of every accountable being of Adam's race.

Gentle reader, how much of this volume have you filled up? How many of its pages have you written over? And what is the moral complexion of those pages which you have written? As is the last page written, so are those that preceded it, filled with thoughts, sayings and doings—good, bad and indifferent. Did I say indifferent? There are none such. They are either good or bad. No thought, nor word, nor action, can be indifferent, morally viewed. The tendency is to good or to evil. If they are not seen to be eventually good or bad, it is because they have been recorded too hastily. Take heed, therefore, that you write with due consideration, seeing it is never to be erased from its pages. The only correction that can be made, is to record your protest against those errors found on its pages; and let your decision be written in clear and legible characters, with due deliberation. Such writing will always be, not only more easily read, but also longer legible. But though you should hastily record the transactions of a day, you need not fear an omission of a single thought, word or deed. Such an error you cannot make

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in the Book of Memory. And though you may fail to read out every item recorded on its last page, you are not thence to conclude that it is not all there. The failure is owing to the slightness af the impression, and to the comparative obscurity of the medium through which the object is seen. But in a stronger light, like that of eternity, every word of this volume will become distinctly legible. The power of association, without that clear light, will, however, enable you occasionally to read many of the passages recorded on its pages; but independently of this power, the dim light of bygone years has occasionally given way suddenly to a clearer light, which has dissipated the obscurity, and rendered many of its first pages distinctly legible, which must have, but for this phenomenon, remained illegible to the day of eternity.

We call this sudden illumination of the pages of the Book of Memory, a phenomenon, but that such resurrections of thought and impression result from some constant law of our existence, we cannot doubt. The fact cannot be explained upon the recognized influence of association. We have abundant proof of this, in those examples of renewed recollection or its loss, which are so common in consequence of disease. Dr. George Moore, of London, gives us a number of interesting cases of disease implicating the brain, the organ of thought, in a chapter on the "Immaterial Nature of Memory." The cases which he adduces, show that where the brain has, by disease, been interrupted in its healthy functions, for some length of time, the patient loses, as a matter of course, all consciousness of what is going on around him; but that in recovering its healthy action so far as to restore consciousness and the ability to speak, he finds that the thoughts and impressions that first recur to his mind, are those that have been long forgotten, and that if he had been accustomed to express them in another language, that language is also restored, and he speaks it fluently. But of the language which he had spoken with equal fluency up to the time of his sickness, he is unable to recollect one word. All had passed into oblivion. The language first learned would seem to have made an impression so deep that nothing could obliterate it, or render the impression faint, but the disuse of it and the adoption of another language. The stupor, which is often consequent upon an injury of the head, would appear to efface, for a time, from the tablet of the memory, all impressions; but no sooner does the brain recover its wonted tone and perfectly healthy condition, than it recovers, also, those its more recent thoughts and impressions. While, however, the process of recovery is slowly advancing, and the brain still weak, it is not improbable that the earliest impressions are the first to be re-written and manifested, and so on till all shall have

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been restored, in the perfect recovery of health. This process may be thus illustrated: A Welshman continued for some months under the influence of a stupor, from an injury in the head. After an operation he suddenly recovered, so far as to speak, but no one understood his language till a Welsh woman, happening to come in, answered him in the Welsh tongue, which was his native language. He had, however, been absent from Wales more than thirty years, and previous to the accident, had entirely forgotten the Welsh, although he now spoke it fluently, and recollected not a single word of any other tongue. On his perfect recovery, he again completely forgot his Welsh, and recovered the English.

We shall give another case, mentioned by Dr. Rush: "An Italian gentleman, in the beginning of an illness, spoke English; in the middle of it, French; but, on the day of his death, spoke only Italian." A Lutheran clergyman, of Philadelphia, informed Dr. Rush that Germans and Swedes, of whom he had a large number in his congregation, when near death, always prayed in their native languages, though some of them, he was confident, had not spoken them for fifty or sixty years.

An ignorant servant girl, mentioned by Coleridge, during the delirium of a fever, repeated, with perfect correctness, passages from a number of theological works in Latin, Greek, and Rabbinical Hebrew. It was at length discovered that she had been a servant to a learned clergyman, who was in the habit of walking backward and forward along a passage by the kitchen, and there reading aloud his favorite authors.

Dr. Abercrombie relates the case of a child, four years old, who underwent the operation of trepanning, while in a state of profound stupor from a fracture of the skull. After his recovery, he retained no recollection, either of the operation or the accident; yet at the age of fifteen, during the delirium of a fever, he gave his mother an exact description of the operation, of the persons present, their dress, and many other minute particulars.

Dr. Pritchard mentions a man who had been employed with a maul and wedge, splitting wood. At night, he put these implements in the hollow of an old tree, and directed his sons to accompany him the next morning in making a fence. In the night, however, he became mad. After several years his reason suddenly returned, and the first question he asked was, whether his sons had brought home the maul and wedges. They being afraid to enter into an explanation, said they could not find them. On which he arose, went to the field where he had been at work so many years before, and found, in the place

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where he had left them, the wedges, and the iron rings of the maul, the wooden part having mouldered away.

The foregoing facts, with many others like them, that might be adduced, would seem to show that such activity and intensity of mental power must depend upon the removal of some bodily impediment, which, though necessary to the health of the body and the integrity of the mind, tends to eclipse and cloud the light of memory in its earthly manifestations. On any other principle it would seem difficult, if not impossible, to account for the great facility with which persons, in fits of insanity, have exercised their memory and imagination. Many examples could be adduced of persons, no way remarkable, either as poets or orators, who were wont, in fits of insanity, to write verses and deliver sermons, with great ease and fluency.

Let me, then, assure you, dear reader, that the time is coming when the volume of this book shall be finished—the last page of which will close with your life. Then you will have completed a volume that shall constitute a book of Judgment, in which you shall find every thought and action of your life recorded, and you will then be able to read it from beginning to end. A single glance of the inward eye upon its pages, will recover the entire knowledge of the doings of your whole life. Then will the forgotten incidents of long past years, at the touch of the kindling spirit, start up in all their pristine freshness before you. How awful the thought, that the book of judgment is that of our life, in which every idle word is recorded; and that no power short of His who made the immortal spirit, can blot out transgressions, and purify our spirits from the actual indwelling of evil thoughts. These awful truths and sublime facts should ever warn us how we should employ our faculties, inasmuch as their exercise affects not only ourselves, but has also an influence on the destiny of others.

A. W. C.

NOTES OF A TOUR TO ILLINOIS—*No. II.*

IN LETTERS ADDRESSED TO MRS. CAMPBELL.

My Beloved Wife—From Springfield we made our way by the rail cars, a distance of 35 miles, to Jacksonville, and took up our abode with Bro. Bruce. We had calls from brethren at a distance immediately after our arrival; amongst whom were Bros. Foster, M'Pherson, Ross, and Gordon. This is quite a flourishing and a beautiful village, with a population of some 4,000 souls. In it are three very humane and benevolent State institutions—one for the blind, one for

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the mutes, and one for the insane. These are all tenanted. The insane is the largest and most populous, the deaf and dumb next—the blind being the most recent, has the fewest inmates. It is also well supplied with schools. Here stands the Illinois College, with its 80 students. It is under Presbyterian and Congregational superintendence. Here, too, is the Methodist Female College, with its 150 students; the Jackson Female Academy, with its 80 students, and the West District School, with its some 400 pupils. This is one of the moral causes that explains the phenomena of the rapid growth and political influence of the free States. "*Knowledge is power.*"

On our arrival in this village—conveyed to this place under the guidance of Bro. Bacon, of Louisiana, Mo.—our team being wearied, we were furnished with fresh horses by Bro. Coffman, by which means we met our appointment at Springfield. Before leaving that city, we had the contribution for Bethany College raised to the sum of $2,000, by the liberal donation of $300 from Judge Logan, on account of his Christian wife and daughters.

We had here, in Jacksonville, as liberal a hearing, and quite as liberal a subscription, as at Springfield. After our first address, and by the strong appeals of Bro. Happy and Bro. Kane, the citizens of this village of public institutions, taxed though they be for so many public institutions, gave their bonds for $2,000, for the *endowment* of the Chair for Illinois. We have assigned to them the Chair of Chemistry, now filled by Dr. Richardson. Our second appointment was at Princeton, 11 miles from Jacksonville. This town is just on the margin of Cass county, but our congregation was, for the most part, made up of the citizens of Morgan and Cass. After our address, and one from Bro. Happy, they liberally subscribed $1,125. They, too, had just finished a very neat and comfortable meeting house, and are liberal in the cause of evangelical labors. Having partaken of the hospitalities of Bro. S. T. Callaway, the evangelist, and formed an acquaintance with his very interesting family, we returned the same evening to Jacksonville. While in this flourishing village, we enjoyed the Christian hospitalities of our venerable brother, Peter Hedenberg, formerly of Lexington, Ky. He was one of the little group of six persons, who, in Lexington, Ky., first stepped off the platform of the Old Baptists, and planted his staff on that of the Reformation. Migrating to this place in 1830, he also led the way under the banner of Original Christianity, and has lived to see the cause greatly triumphant in this portion of Illinois. We also spent a very pleasant evening with Bro. Happy and Bro. Kane, at their respective dwellings, and an evening with Bro. Pyatt, formerly of Pittsburgh.

Amongst the contributions made in Morgan county for the creation

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of a gospel ministry, under the auspices of Bethany College, nothing affected me more than to hear the soft whisper of a sister's voice, offering a subscription of $100 from the *Mite* Society of the church of Jacksonville. Night dews fall not more gently to the ground, nor weary, worn out winds expire more softly on the listening ear, than did—"one hundred dollars for the Mite Society of the church at Jacksonville." This society of the mite sisterhood of Jacksonville church, have laid their delicate and tasteful hands on the pulpit and the pews of said new church, and have displayed in these instances as much good taste as Christian benevolence.

We delivered two addresses in Jacksonville, to large and attentive audiences, and, before leaving, received an additional subscription of $100, from Sister Susan P. Coffman.

From Jacksonville we proceeded to Winchester, and there dined with Bro. L. Harlan. Having addressed a waiting assembly on Ephesus iv. 1–16, we received a subscription of $675. Tarried that same evening with Sister Haxby, and thence proceeded to Carrollton. Finding, on our arrival, a large waiting assembly, we addressed it on *the Commission*, as reported by the Apostle Matthew. There we enjoyed the Christian hospitalities of D. W. Woodson and W. P. Marmon. Having met in the Methodist Chapel, the largest house in the village, we had the pleasure of forming an interesting acquaintance with Elder W. J. Rutledge, the Methodist minister in charge. He is a very able and efficient Methodist teacher, and about to remove to Bloomington. At night, we heard a part of his Valedictory Address to his charge. It was a very appropriate and able address. After my morning address in his own house, he asked permission to say a few words in aid of my special mission. He made a very appropriate and effective, though short address. It had two capital points. In urging liberality in the cause of education, he appealed to our brotherhood on their own premises, exhorting them to carry out their superior faith and doctrine, by a superior liberality. He added, also, a very piquant argument—that if they would not educate their youth in their own way, they would be educated in some other way; for in this age and country, they were bound to be educated under some of the public and partizan establishments of the age and country. We received a subscription at this point amounting to $1,015.

On the 7th day of this month we traveled from Carrollton to Milton, a distance of 25 miles. At Milton we enjoyed the Christian hospitalities of Bro. Charles Bolin, and next morning hasted ten miles to Pittsfield, where we again enjoyed the Christian hospitalities of Bro. Hudgens.

Hitherto I have been able to meet all my appointments, and, though

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much indisposed and debilitated by my long journeys in getting here, and especially by traveling at night, (a custom which I have resolved to abandon,) I have retained my voice and utterance as clear and as distinct as any time in my life. We have large congregations, and my first seven public addresses have averaged one thousand dollars each in subscriptions to the endowment of the Illinois Chair of Chemistry in Bethany College. It is, however, probable that I have already passed over the richest field of liberal Christians in the State. But I owe, perhaps, more to the appeals of Bros. Happy and Kane, than to my own efforts. These brethren have a well earned reputation, not merely because of their superior eloquence and power in pleading the great principles of Christian benevolence and liberality, but because of their moral and Christian excellencies and well-earned popularity, both in the church and in society at large. Bro. Happy will, the Lord willing, accompany me through the tour. He is a host in himself; but Bro. Kane was obliged to give the parting hand at Jacksonville, and attend to his pastoral duties. My loss of his aid will, no doubt, be a gain to the cause which he so ably and faithfully sustains in his own proper field of labor. We want a hundred such men in this great State of Illinois; for here, indeed, as well as every where in my observation and knowledge, the harvest is truly great and the laborers, the choice laborers, are few, very few.

You, my dear wife, will be pleased to learn that the cause I plead has the smiles of all the good sisters in all places. Some of them, who have means, cheerfully and liberally subscribe. If they cannot preach in person, they are resolved to preach by proxy. They all believe that he or she that winneth souls is wise, and that the Lord loves a cheerful giver, whether male or female. Like yourself, they are intent on having, as far as they can aid the cause, a well-educated ministry. They will not sacrifice piety for education; but they desire sanctified, talented, and educated preachers and teachers.

In passing through Morgan county, one cannot but admire the luxuriance of the corn and the exceeding fertility of the soil. I presume to say, there is not a county in America—at least I have never seen one—richer in soil than this county. This, I learn, is the opinion of all who traverse it.

In the most fertile section of it there lives a Mr. ———, the largest farmer in the State, perhaps in the United States. His homestead is a farm of 18,000 acres. He has one field enclosed with board fence, containing 6,000 acres—the richest, as well as the largest field in the Union. He sometimes has from two to three thousand cattle upon his home premises; and as to hogs, he furnishes immense droves. He is a splendid proof of the unsatisfactoriness of all earthly posses-

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sions. He has not time to sleep or eat, as other men. Indeed, his oppressive cares, and his anxieties for increasing his lands, his flocks and herds, were once such as to paralyze his reason, and to compel his relatives and friends to place him, for six months, in an insane hospital. This condition was wholly superinduced by his passion for wealth. He carried with him his daily rations in his portmanteaus, and performed his sleeping operations on his saddle, in his ardent pursuit of wealth. He has for many years controlled the beef market in St. Louis, and the price of cattle in all the surrounding country. Still as insatiate as ever, though on the environs of the spirit world, and less prepared to live or die than he was when commencing his career on a few dollars. He is the tallest pyramid in the valley of the Mississippi; the most illustrious monument of the Dives phrenzy, in the annals of mammon, that has fallen under my observation. Of him it will soon be said—

> "There's not a dungeon slave lies buried
> By the high-way side, unshrouded and uncoffined,
> But lies as soft, and sleeps as sound as he."

What a sorry pre-eminence is such a fortune, for such a man!

Let our son William read this case, as containing a moral illustrative of the folly, or insanity, of seeking either honor or happiness in any earthly possession, however large; and to enforce the wolesome, though unfashionable truth, that godliness, with a competence, is greater riches than the pessession of all the beasts and cattle on a thousand hills, without a heart to use them for the glory of God and the happiness of man. But, for the present, I must close. Our meeting to-day was held in the court-house—our meeting-house here is not yet finished. We had a good audience, followed by a subscription, which I expect this evening will amount to a thousand dollars.

My kindest remembrances to my father and all our household.

Yours ever, in all conjugal affection, A. C.

Pittsfield, Ill., November 9, 1853.

Martin Luther's Will.—In the last will and testament of the great German Reformer, occurs the following remarkable passage:

"Lord God, I thank thee that thou hast been pleased to make me a poor and indigent man upon the earth. I have neither house nor land, nor money, to leave behind me. Thou hast given me wife and children, whom I now restore to thee. Lord nourish, teach, and preserve them, as thou hast me."

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QUERIES.

In noticing the following queries, and some others like them, which are unquestionably plain to most of our readers, we trust we shall be excused on the plea that there are babes, as well as young men and fathers, in the Christian Church. And indeed, if we might judge from what we see of the want of proper teaching, discipline and order, in some churches, we would conclude that there was not a wise man amongst them—that all were children in knowledge and conduct. In evidence of the need and propriety of these remarks, we adduce the following queries, lately sent us:

1. Is it the duty of all professing Christians (where there is no preventing providence) to meet and commemorate the death of Christ on the first day of every week?

Answer.—The churches set in order by the Apostles, continued steadfastly in the breaking of the loaf. "And the disciples came together on the first day of the week to break bread." Therefore, it is the duty of every Christian congregation to do likewise. They thus show forth the death and resurrection of Christ to the world till he come again.

2. Is it right to omit our duty on any first day of the week, of meeting together, for the sake of attending the meetings of other denominations in the neighborhood?

Answer.—It is always wrong to omit doing what is clearly our duty. If we are commanded and exhorted by the Apostle, "not to forsake the assembling of ourselves together," as was then the custom of some, we do wrong, and sin against the authority of Him who enjoins the duty. Yet, evident as this duty and privilege is, there are those of our brethren, especially of the younger disciples, who occasionally absent themselves from the house of the Lord and from the communion of saints, to hear a religious discourse or oration elsewhere, as though it was more blessed to hear than to do the commandments of the Lord. Christians meet to worship together—to mingle their voices of praise, and their prayers of thanksgiving and supplication at a throne of mercy; and to celebrate his sufferings and death as an offering for sin, in the mutual participation of the emblems of his broken body and shed blood. "This do, as often as you do it, in remembrance of me." My good Christians, how often would you feel it a privilege to meet at His table, and call to remembrance the dying love of your Saviour? Once, twice, four, or twelve times a year, when the Lord has favored you with an opportunity of a weekly remembrance of his love to you? A. W. C.

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NEWS FROM THE CHURCHES.

MISSISSIPPI.—Bro. Wm. Baxter, under date of September 28th, reports a very encouraging account of his evangelical labors during the past summer. He has had the pleasure of seeing many turning to the Lord; and what was peculiarly cheering, nearly all who have been brought to the knowledge and obedience of the truth, have continued steadfast, and are growing in grace and in the knowledge of the truth. "At one point," he says, "nearly 30 persons were added, not one of whom has turned back, and we have beem compelled to withdraw but from three or four in about one hundred, who have united with us in little over a year." We are pleased to learn that Bro. K. Baxter is also in the field, and promises to be quite useful.

ILLINOIS.—Bro. Geo. W. Minier, under date of September 14th, reports a meeting at Hittle's Grove, during which 7 were added to the congregation—4 by immersion, and 3 others who had been formerly immersed.

Two weeks previous Bro. M. had visited Marshall county, where he was joined by Bros. King, Seargeant, and Father Palmer—1 was immersed, and 5 others joined the congregation recently organized near the town of Henry.

MISSOURI.—At religious meetings recently held by Elders T. M. Allen, Gaines and Townes, at Ashland and Fayette, Howard county, 33 additions were made to the church—15 at Ashland, and 20 at Fayette.

At Middle Grove, Monroe county, Elders Proctor, Haley and Wilson, have held a meeting, resulting in a number of additions.

Elder S. S. Church has just returned from a tour of several weeks, through the western part of the State. During his trip he has held several very interesting and successful meetings. At Savannah, Andrew county, there were 29 additions, 14 at St. Joseph, 13 at Independence, 3 at Marshall, Saline county, and 1 at Rocheport.

Elders Shannon and Henderson have been traveling in Upper Missouri, addressing the people upon the subject of Christianity and Education. Large masses have attended their meetings, during which 25 additions were made to the church at Salem, Platte county.

PENNSYLVANIA.—Recently the church at West Middletown received an accession of 15 members, most of whom were pupils of Pleasant Hill Female Seminary—all by immersion. Evangelized by Bros. Myers and Berry.

VIRGINIA.—The church at West Liberty, by the labors of Bros. Berry and Myers, lately had 4 additions.

BETHANY, Va., November 23, 1853.

Brother Campbell—In accordance with your request, I herewith present you with the remaining account of my trip during the vacation, in the State of Ohio. In addition to the 28 reported in the October Harbinger, there were 34 more added to the church, the greater part of whom by the good confession. The cause of our Master is prospering in the parts that I visited, and by continued exertion, there may be a large harvest gathered. I became acquainted with

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many excellent brethren, whose hearts and *purses* are open for the success of the cause. I also became acquainted with many preaching brethren, among whom were Bros. Errett and Gardner; with the latter of whom I labored during a great part of my absence. May God continue his blessing with them all, and give them yet many years to devote to his cause!

Since my return, I have enjoyed the happiness of attending a meeting with our worthy Bro. Berry, at Williamsburg, Pa., two miles east of Washington. The meeting continued some ten days, and resulted in 26 immersions. Great interest was manifested during the whole meeting, and, except a few rainy evenings, the audience was large—sometimes more than could be seated in the house. Most of those who joined are in the prime of life, and, indeed, they are all valuable accessions, both in point of general intelligence and personal influence. May God keep them and bless them, and finally save them, is my sincere prayer!

Craving your indulgence for having thus long absented myself from College, I shall now endeavor to pursue my duties as they devolve upon me.

I am yours in the one hope, O. A. BURGESS.

The Westminster Confession of Faith—not the confession unto salvation—again exemplified.—The triumph of the latter in Tennessee.

BETHANY, Va., October 19, 1853.

Brother Campbell—I have just received a letter from my father, John Myers, of Warren county, Tenn., touching the progress of Primitive Christianity, &c., in that section of the State, which, as church news, may not be uninteresting to our brethren. Father is over 60 years of age, and was a regular minister in the Presbyterian church for near twenty years; but a few years since, when your debate with Mr. Rice came out, he was induced to purchase and read it. This, in connection with some of your other writings, and an acquaintance with the views of the Disciples, lead him to re-examine his position, which resulted in his rejecting infant baptism, creeds, party names, &c., and taking his position "upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Since then he has been endeavoring to preach the faith once delivered to the saints. He says: "I have just returned from a series of protracted meetings to my home, tired and much exhausted, but in usual health. These meetings have been generally successful, through the use of the Lord's appointed means. At Woodbury, 24 were added to the church: at M'Minnville, 1; at Sparta, 22, (great opposition at this point from the Methodists;) at Spencer, 8 or 9; at Smyrna, 17; whole number, 72 or 73. I have no correct account from several others, which I have not attended, but have heard that success more or less attended them in the bounds of our co-operation. Several more are yet to be held. Bro. T. Fanning was with us part of the time. Also, Bro. Wm. D. Carnes. The Christian Church suffers much in Tennessee on account of J. B. Ferguson's course." The evangelists employed in this field the past season, were T. N. Murphee and J. Eichbaum, both worthy and able men, and should be well sustained by the brethren. We are personally acquainted with them.

We recently visited Painesville, O., where we spoke daily for about a week.

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We succeeded in getting a good hearing, and 3 persons obeyed the Lord. I think the impression in the community, in favor of the cause of truth, was a good one. The brethren here have put up a neat house of worship, but there is quite a debt on it yet, borne chiefly by our estimable Bro. Joseph Curtis, which the brethren should liberally assist to pay. It is not right that liberal men should be straitened for the public good and other men eased.

Yours in Christ, A. E. MYERS.

OBITUARY NOTICES.

DIED, on the 7th of November, at the residence of his parents, in Bethany, Va., ORRIN LLEWELLYN, in the 18th year of his age. The deceased was a young man of much promise—affectionate and dutiful to his parents—of an amiable disposition, and of moral and industrious habits. We sincerely condole with the bereaved parents and sisters in the loss of an only son and brother, whose filial and fraternal affections had much endeared him to them both. We trust that the Lord will sustain them in this severe affliction, and that it will be blessed to them, and impress us all, that even in life we are in the midst of death.

Fell asleep in Jesus on the 2d of October, in her 17th year, Mrs. MARIA WINN, in the fullest assurance that His rod and staff, which had been her protection and support through life, would also accompany her through the valley and shades of death.

In the 71st year of his age, and in the fiftieth year of his evangelical labors, Bro. JAMES KINKENNON, on the 12th of February, entered into rest. "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them."

Departed this life September 18th, at the residence of her father-in-law, in Shawneetown, Ill., in the 23d year of her age, Sister EDMONIA C., wife of John H. Durbin, and daughter of Elder Paschal L. Townes. This amiable sister early in life united herself to the Lord, in the bonds of a holy and everlasting covenant. Since the time she attached herself to the Christian Church, in Hopkinsville, Ky., she lived an exemplary life, and died rejoicing in the Lord, with the full assurance of a glorious immortality beyond the grave. She has left a husband, and numerous relatives and friends, to mourn her loss.

YORK STREET, Licking county, O., Nov. 14, 1853.

Brother Campbell—It becomes my painful duty to request you to say to his numerous friends and brethren, through the pages of the Harbinger, that our much esteemed father-in-law and beloved brother in "the faith," GEORGE GUY, Sr., late of Dutch Fork, Washington county, Pa., is no more in this world. He took his exit beyond "the Jordan of death," on the 20th October last, at my residence in Licking county, Ohio. He arrived here in company with his wife, (our esteemed mother-in-law,) on the 30th September last, on a visit to their two daughters and their families. And truly we had a joyful season for a while. But alas, how little do we know of the future! Soon did an overruling providence bring together the two greatest extremes of joy and sorrow that we ever realized. First permitting us to enjoy all the social and Christian enjoyments that affectionate parents and beloved children could realize in each other's company. But O! how soon was this joy turned into mourning. Just ten days after his arrival, and in the midst of all our highest earthly enjoyments, he became unwell, and, on the thirteenth day thereafter, was laid cold in the arms of death. This was a case of mourning not easily described. Children and connections who had not seen the face of a kind father and friend for a long time, must now take the last look upon one whom they loved and respected. But, as Christians, we regard this Providence as a solemn warning. How forcible

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the language, "Be ye also ready," &c. We are also admonished, not to continue to look on the gloomy side of the picture, when there is a bright side to it, as in the case under consideration. We have no cause to "mourn like those who have no hope," for, according to all that mortals are allowed to know, we have the fullest assurance that father Guy has gone to that "haven of eternal bliss." He seemed to have a presentiment, nearly from the beginning of his illness, that he would die, and frequently spoke of his approaching dissolution with perfect composure, and frequently engaged in prayer; and the last words he uttered, (which was in an audible whisper, a very short time before he breathed his last breath,) were, "I am going home." He retained his senses to the very last, and thus happily "breathed out his life most sweetly," without the movement of a single muscle. "Blessed are the dead who die in the Lord." As to his many virtues in all the relations of life, I have only to add, that he was unassuming, quiet and gentle; a kind husband, a good and indulgent father, energetic in business, and one of the first converts at Dutch Fork, and continued, up to his decease, a consistent and orderly Disciple.

Yours in the Lord, JACOB WINTER.

A few days since, we heard for the first time of the death of Father STEPHEN LANPHEAR, in March last, at his residence in Medina county, Ohio. He was the father of Bro. Wesley Lanphear, well known as a minister of the gospel in Ohio, Pennsylvania, and elsewhere. Father Lanphear himself had, for more than a generation, been a preacher of the gospel; and early, because of his own previous discoveries in the Bible, had espoused the cause of the Reformation we plead. He was a man of uncommon energy and tenacity of purpose. His life throughout was one continued scene of difficulties; his devotion to what he conceived to be right, throwing obstacles in his path at every step. Yet his courage could never be broken. He grappled with might every difficulty that placed itself in his way. Though he was prostrated for three years by a most painful malady, that like the strong man armed laid hold of him, and subdued his body—throughout the whole, his strong spirit triumphed over it, and he died joyfully in the hope of eternal life. We knew him well. We have heard him preach with energy the truths of God. He was a strong preacher, that had made himself very familiar with the Word of Life. Ever a man of hard toil, when the labors of the week were over, and the calm day of rest came, he would gather his humble brethren of toil together, by the lake side, or beneath the lofty trees of the primitive forests of the west, and there in simple, but fervid and solemn words, he would proclaim to them the unsearchable riches of Christ. With scathing words he laid bare the dark bigotry that would close the eyes of the people against the primitive gospel of Christ. Frailties he had, but who has not? But great excellencies and virtues he had also. We always regarded him with reverence—as a man of large head and heart. He has laid down, after a weary day, his pilgrim staff on the green sod. His body rests in peace, and his spirit, we trust, has gone to a brighter world—to the presence of God, where there is fulness of joy, and to his right hand, where there are pleasures forever more!

C. L. L.

Died, of the prevailing epidemic, at the residence of her husband, Mr. J. Hewett, in the city of New Orleans, on Saturday the 22d of October, MRS. LUCILLA H. HEWETT, daughter of the Rev. Wm. Payne, late of Mason county, Ky., aged 40 years, 1 month, and 4 days. Active in all the relations of a Christian wife, mother, mistress and friend, her loss will be deeply felt wherever she was known. Decidedly practical in her views of life, and its duties, where they required action, no obstacles were sufficient to swerve her from the path which duty indicated. While an afflicted husband and numerous family mourn her loss—to them irreparable—they have the cheering consolation of knowing, that the light of a well-grounded hope illumined her dark pathway to the tomb. She rests from her labors, and her works do follow her.

Also, at the same place, of old age and debility, on Sunday morning, the 30th ult., Mr. THOMAS HEWETT, father of J. Hewett, in the 77th year of his age. For more than sixty-two years the deceased had been a consistent member of the Christian church, having consecrated the dew and freshness of his youth to

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the service of the Redeemer. He patiently awaited his departure from a world which offered little to attach him to it, save the devoted affection of his offspring; and when the summons came, the flame of life flickered in the socket for a while, and went out. None could have known his life, or witnessed his death, without exclaiming, "Let me die the death of the righteous, and let my last end be like his."

LINES INSCRIBED TO MRS. S. H. CAMPBELL,

WRITTEN ON WITNESSING THE IMMERSION OF SEVEN PERSONS AT BETHANY, IN JUNE, 1852.

'Twas Sunday eve, and on each hill
Reluctant sunset lingered still,
As loth it were, to leave a scene
Thus richly garmented with green,
When one, amidst a multitude,
Beside a murmering stream, I stood,
And faintly I'd recall again
Emotions born to being then.
I heard an old, religious air,
That freighted seemed with holy prayer,
Steal o'er my soul, as 'twere some strain,
Lost by some passing cherub train,
Still straying o'er these verdant hills,
And venting vain regretful thrills,
Forgot a while upon the air,—
A melody suspended there.
Then at its soft and plaintive close,
The voice of solem prayer arose,
It seemed as if each full heart felt
The words into its being melt.
How sweet in such a scene as this,
The memory of the source of bliss.
Then one whose calm and lofty air,
Bespoke the man of faith and prayer—
Within whose ample brow seemed shrined,
The stores of soul, the wealth of mind,
Upon whose smooth and fluent tongue,
Rich strains of eloquence were hung,
Whose labors seem a surge sublime,
Above the passing waves of time,—
Told of the pure and mighty love
That brought the Saviour from above,
And by his death devised a plan,
To save and renovate lost man,
To work by motives strong as mind,
Upon the whole of human kind.—

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Then seven souls obedient came,
To seek salvation in his name,
And, buried in the sacred flood,
Received their pardon by his blood.
What silence slept upon this scene,
All seemed so tranquil and serene,
Almost it seemed my wayward heart
Forgot itself and bore a part.
I thought of Asia far away,
And long ago in earlier day,
When first began the gospel scheme,
By Jordan's ancient, mystic stream,
Two thousand years have almost flown,
Through which that orient rite has shone,
As emblem of the Saviour's grave,
The wondrous power of Faith to save.
John's tocsin to the world, "Repent;"
Still thrills upon the air unspent,
And here by this lone rippling wave,
We hail its potency to save.
I thought, too, of that coming day,
When death itself shall yield his prey,
When Gabriel's awful trump invades
The dark and gloomy realm of shades,
When, rising baptis'd from the dust,
All human tribes and kindred must,
Their fleshly covering cast aside,
Behold the holy Crucified—
Stand naked souls before the Lord,
Who gives to each its just award,
Which knows no changing though the spheres
Shall fleet away through lapse of years.

I raised my eyes—the scene is gone,
The waters murmur calmly on;
The sun's last rays have kissed adieu
Upon the highest hill in view.
The night is gemmed with eyes of gold,
The eastern misty gates unfold,
The moon, all ribbed with cloudy bars,
Walks up her pathway, paved with stars.
Long may this scene, though I depart,
Be garnered 'mongst the things of heart,
Stand as a recollected good,
To nourish faith and gratitude.

CONNELLSVILLE, Pa., October 20, 1853. W.

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